Acta Apostolicae Sedis

Volume XL (1948)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, FORTIETH YEAR, SERIES I, VOLUME. PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, 1948, FIFTEEN.

[*Latin ed. p. 5*]

Year and Volume XL. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION ON THE HOLY ORDERS: DIACONATE, PRESBYTERATE, AND EPISCOPATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

1. Sacrament. The Sacrament of Holy Orders, instituted by Christ the Lord, by which spiritual power is transmitted and the grace is conferred to properly perform ecclesiastical duties; it is one and the same for the entire Catholic Church, as the Church professes; for just as Our Lord Jesus Christ gave to the Church only one and the same thing under the guidance of the Prince of the Apostles, one and the same faith, one and the same sacrifice, so He gave only one and the same treasure of efficacious signs of grace, that is, the Sacraments. Nor has the Church, in the course of the centuries, substituted other Sacraments for those instituted by Christ the Lord, since, as the Council of Trent teaches (Council of Trent, Session VII, canon 1, concerning the Sacraments in general), all seven Sacraments of the New Law were instituted by Jesus Christ Our Lord, and the Church has no power over the "substance of the Sacraments," that is, over those things which, according to the sources of divine revelation, Christ the Lord Himself established to be preserved in the sacramental sign.

2. As for the Sacrament of Holy Orders, of which we are speaking, it has come to pass that, despite its unity and identity, which no one among Catholics has ever called into question, nevertheless, with the progress of time, various rites were added for its conferral, according to the diversity of times and places; which, indeed, was the reason why theologians began to inquire which of these things pertain to the essence of the Sacrament of Holy Orders, and which do not; and it also gave rise to doubts and anxieties.

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See – an official commentary on particular cases – and therefore, repeatedly requested by the Apostolic See, so that it might finally be determined by the highest authority of the Church what is required for validity in the conferral of the Sacred Orders. B. It is clear to all that among all the Sacraments of the New Law, as sensible signs and the efficient cause of invisible grace, both the grace must be signified and the effect signified must be produced. Indeed, the effects which the Sacred Orders of Deacon, Priest, and Bishop are to produce, namely, power and grace, are sufficiently signified in all the rites of the universal Church, of

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different times and regions, by the imposition of hands and the words that determine it. Furthermore, no one is ignorant that the Church of Rome has always had valid ordinations conferred according to the Greek rite, without the tradition of instruments, so that even in the Council of Florence, in which the union of the Greeks with the Church of Rome was completed, the Greeks were not required to change the rite of ordination, nor to insert the tradition of instruments; rather, the Church willed that the Greeks should be ordained in that very city according to their own rite. From these things, it follows, even according to the mind of the Council of Florence itself, that the tradition of instruments is not required by the will of Our Lord Jesus Christ for the substance and validity of this Sacrament. And if, by the will and prescription of the Church, it has sometimes been necessary for validity, all know that the Church is also able to change and abolish what it has decreed. 4. Since these things are so, invoking divine light, with the highest authority of Our Apostolic See and with certain knowledge, We declare and, as far as necessary, We decree and ordain: that the matter of the Sacred Orders of Deacon, Priest, and Bishop is one, and that the form is also one, namely, the words that determine the application of this matter, by which the sacramental effects are signified in a single voice, namely, the power of the Order and the grace of the Holy Spirit, which are received and exercised by the Church. Hence, We declare that, in order to remove all controversy and to close the way to the anxieties of consciences, by Our Apostolic authority We declare, and, if ever it has been legitimately arranged otherwise, We decree that the tradition of instruments is not, at least in the future, necessary for the validity of the Sacred Orders of Deacon, Priest, and Bishop. 5. Concerning the matter and form in the conferral of each Order, with the same highest authority of Our Apostolic See, We decree and ordain the following: In the Diaconal Ordination, the matter is the imposition of the Bishop's hands, which occurs in the rite of this Ordination. The form is...

[*Latin ed. p. 7*]

The Acts of Pope Pius XII, number 7, state that the essential elements are the words of the "Preface," which are as follows and are therefore required for validity: "Send down upon him, we beseech you, O Lord, the Holy Spirit, that he may be strengthened by the gifts of your sevenfold grace to carry out faithfully the work of your ministry." In the Ordination to the Priesthood, the matter consists of the Bishop's imposition of hands, which is done in silence, and not the continuation of that imposition by the extension of the right hand, nor the final imposition to which are joined the words: "Receive the Holy Spirit: whose sins you shall forgive, they are forgiven you; whose sins you shall retain, they are retained." The form, however, consists of the words of the "Preface," which are as follows and are therefore required for validity: "Bestow, we beseech you, Almighty

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God, upon this your servant the dignity of the Presbyterate; renew in his heart the spirit of holiness, so that he may obtain from you, God, the second grace of merit, and may give an example of good morals by his conduct." Finally, in the Ordination or Consecration to the Episcopate, the matter consists of the imposition of hands which is done by the consecrating Bishop. The form, however, consists of the words of the "Preface," which are as follows and are therefore required for validity: "Complete in your priest the fullness of your ministry, and sanctify him with the dew of heavenly unction, adorned with all the ornaments of glory." All of these things must be done as prescribed by the Apostolic Constitution "Episcopalis Consecrationis" of November 30, 1944, number 6. In order that no occasion for doubt may be given, we decree that in every Order conferred, the imposition of hands must be made by physically touching the head of the one being ordained, although even a spiritual touch is sufficient for the valid completion of the Sacrament. Finally, what we have declared and established above concerning the matter and form must not be understood in such a way that even a slight negligence or omission of the other rites established in the "Pontifical Roman" is permitted; on the contrary, we command that all that is prescribed in the aforementioned "Pontifical Roman" be observed and performed with all due care. This Constitution of Ours has no retroactive effect; and if any doubt should arise, it must be submitted to this Apostolic See. These things we decree, declare, and ordain, with all due force, notwithstanding any exceptions, even those worthy of special mention, and we will and command that the same be clearly evident in the "Pontifical Roman." Therefore, no man is permitted to infringe this Constitution promulgated by Us, or to dare to contradict it rashly. Given at Rome, at St. Peter's, on the thirty-ninth day of November, in the year of Our Lord nineteen hundred and forty-seven, in the ninth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Commentarium. NUNTIUS OFFICIALIS RADIOPHONICUS DATUS UNIVERSO ORBI IN PERVIGILIO NATIVITATIS D. N. IESUCHRISTI, A. 1947. The Nativity feast and the approaching New Year are announced with warning signs, indications of the future. The traditional wishes, which are exchanged on this occasion, and ascend to heaven in a cloud of incense and prayer, cannot, and do not wish to, despite the intimate sincerity of the love that dictates them, allow one to lose sight of the conditions of the present time, in which Europe and the entire world find themselves at a turning point in their destiny, the gravity of which is undeniable, the development of which towards good or evil is incalculable, and the consequences of which are unpredictable. While last year, on this very occasion, We addressed Our Christmas Message to all Catholics, and at the same time to all men of good sense and good

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will; who would have dared to foresee for humanity, weary of war and hungry for peace, what is today a harsh and undeniable reality? The Christmas bells will continue to ring joyfully as they have for centuries; but for many hearts, embittered, saddened, and troubled, they sound in the desert, where they no longer awaken any living echo. After another year of post-war, laden with miseries and sufferings, disappointments and deprivations, anyone who has eyes to see and ears to hear, must pause at the sight of this painful and lamentable fact: Europe and the world – even to the remote and tormented China – are today more than ever far from true peace, from a complete and perfect healing of their ills, from the establishment of a new order in harmony, in balance, and in justice. The instigators of denial and discord, with all the host of profiteers who drag their following along, rejoice at the thought or the illusion that their hour is near. Those who are friends of peace, the promoters of a stable reconciliation between peoples, instead, have hearts heavy with anxiety before the contrast between the moral and social wealth of the good news of Bethlehem and the misery of a world that has turned away from Christ. But true Christians, for whom all of life, its light and its value, consist in *sentire cum Ecclesia* [to feel with the Church], know and understand better than anyone else the meaning and value of epochs like ours, epochs of dense darkness and, at the same time, of dazzling light, in which the enemy of Christ...

[*Latin ed. p. 9*]

9. It tragically gathers a large harvest of souls, but where many good people become better; where generous hearts rise to the pinnacle of victorious heroism; where, however, many lukewarm and cowardly individuals, slaves to human respect, fearful of sacrifice, fall into mediocrity, degenerate into baseness, similar to those "who were not rebellious, nor faithful to God, but for themselves"*.

In the titanic struggle between the two opposing spirits that contend for the world, if hatred is sufficient to gather around the spirit of evil men to whom everything would seem to divide them, what would not love be able to accomplish in uniting in a league as vast as the world all those among whom the loftiness of views, the nobility of sentiments, the commonality of sufferings, have woven bonds far stronger and tighter than the differences or divergences that might separate them? To the millions of men ready to join this world league, whose founding principle is the message of Bethlehem, whose invisible Head is the Prince of Peace who appeared in the manger, we address our fervent exhortations in this hour.

The stigma that our time bears on its forehead, and which is the cause of disintegration and decay, is the increasingly manifest tendency towards "insincerity." This lack of truthfulness is not merely an occasional expedient, a fallback for extricating oneself from moments of sudden difficulty

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or unforeseen obstacles. No. It appears today almost as a system, elevated to the rank of a strategy in which falsehood, distortion of words and facts, deceit, have become classic offensive weapons, which some handle with skill, proud of their ability; so much so that, in their eyes, the oblivion of all moral sense is an integral part of the modern technique in the art of shaping public opinion, directing it, and bending it to the service of their politics, determined as they are to triumph at all costs in the struggles of interests and opinions, of doctrines and of hegemonies.

It is not our purpose to specifically describe here the ruins produced by this tournament of "insincerity" in public life; however, we have the duty to open the eyes of Catholics throughout the world—and also to those who share with us the faith in Christ and in a transcendent God—to the dangers that this dominance of falsehood poses to the Church, to Christian civilization, to all religious heritage, and even to...

* *Z* (Reference to: Inf. 3, 38-39)

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - A profoundly human endeavor, which for two millennia has given to the peoples the substance of their spiritual life and their true greatness. As already Herod, eager to have the child of Bethlehem killed, concealed his purpose under the mask of devotion, and sought to turn the Magi from their upright hearts into unwitting spies; so now, the modern "imitators" of him employ every means to conceal their true designs from the populations and to make them the unwitting instruments of their aims. But once they have seized power, and as soon as they feel that they hold the reins firmly in their hands, they gradually let the veil fall and progressively move from the oppression of human dignity and freedom to the suppression of every healthy and independent religious activity. Now We ask all honest men: How can humanity be healed? How can a "new order" worthy of that name arise from the errors and agitations of this troubled present, if the boundaries between friend and enemy, between yes and no, between faith and unbelief are erased and shifted? The Church, always full of charity and goodness towards the misguided, yet faithful to the word of her divine Founder, who declared: "He who is not with me is against me," cannot fail in her duty to denounce error, to remove the masks from the "fabricators of lies," who present themselves as wolves in sheep's clothing, as precursors and initiators of a new and happy era, and to warn the faithful not to be turned away from the right path, nor to be deceived by false promises.

2 3 1 Our position between these two opposing camps is free from all prejudice, from any preference for one people or another, for one nation or another bloc of nations, as it is alien to any consideration of a temporal order. To be with Christ or against Christ: that is the whole question. You will therefore understand how painful it is for Us to see a hostile propaganda

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distort Our thoughts and Our words, inflame spirits, impede peaceful exchanges of ideas, and deepen the chasm that separates Us from so many souls, redeemed by the blood and love of the same divine Savior. At the root of all this, one always recognizes the same duplicity, deliberately and coldly employed as the most penetrating weapon against justice and truth, to prevent reconciliation and peace. The inevitable consequence of such a state of affairs is division.

2 MATTH., 3 IOB, 1 3 , 4. 4 Cf. 12, MATTH., 30 7, 35.

[*Latin ed. p. 11*]

Acta Pii PP. XII, 11: In Uman, la humanitas est divisa in potentissima et contraria concilia, cuius suprema lex et actio est diffidentia fundamentalis et insuperabilis, quae simul est paradoxum tragicum et maledictio temporis nostri. Quilibet partium oppositarum se obnoxium habet ad hanc diffidentiam, quasi ad necessitatem cautelae elementaris. Et ita, ipsa re ipsa, murus immensus erectus est, qui omnem effortium ad restituendam familiae humanae, turbatae, beneficia verae pacis, frustrat. Num non, etiam in his ultimis hebdomis, tangimus effectus huius reciprocae diffidentiae, cum conferentiam tam importantem Potentiarum Magnarum ad finem pervenire vidimus, sine illis progressibus essentialibus et definitivus in via pacis, quae ardentissime exspectabantur? Ut ex his angustiis, in quibus cultus ”insinceritatis” mundum duxit, exeat, una sola via patet: reditus ad spiritum et ad praxim rectitudinis. Nemo hodie – quocumque campo, factione socialis vel politica pertinuerit – qui intendit, in discrimine destinorum populorum, praesentibus vel futuris, pondus convictionum et actionum suarum valere, ius habet faciem suam celare, aliter vult apparere, adhibere strategiam mendacii, coactionis, minae, ad restringendam, in exercitio iustae libertatis et iurum civilium, civitates honestas omnium nationum. Quare, carissimi filii et filiae, dicimus vobis: Cras nativitatem Illius celebraverimus, ex cuius labiis olim exivit clamor: ”Veritas liberabit vos”: Veritas (quae est doctrina eius) vos liberabit! Nunquam fortasse hic clamor resonavit potentius quam hodie in mundo famelico pacis, qui gravitatem iugis mendacii super se sentit. Et Illi, qui incarnatus est ut omnibus sit ”via, veritas et vita,” respondat supplicans oratio totius Christianitatis, ut veritas iter inveniat in cordibus regitorum populorum, quorum ”sic” et ”non” sortem mundi determinare possunt, et cum veritate luceat in terra non illusio fallax, sed lux lucens pacis divinae Bethlehemitanae.

II: Qui bellum vehementer cupiverunt, ad omnia sacrificia parati erant, etiam ad sacrificium vitae. Qui pacem sincere cupere volunt, parati esse debent ad sacrificia non minus generosa.

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Official Commentary: For a humanity struck

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and embittered, nothing is more costly than to renounce reprisals and implacable resentments. The injustices and cruelties committed by those who unleashed the Second World War aroused waves of just indignation, but at the same time, they unfortunately fostered the seeds of an instinctive inclination towards revenge. The most virtuous part of humanity – even in the nations most involved in the conflict – unanimously condemned the excesses and atrocities, which a policy fallen into moral nihilism not only practiced in the war it itself provoked, but also dared to justify theoretically. The facts and documents that have come to light have only served to confirm that the authors and perpetrators of that policy are the first responsible for the misery in which the world suffers today. Men of the post-war era could easily have opposed this decline with their own moral superiority: unfortunately, in many cases, they let such a timely opportunity slip away. It must be acknowledged that the history of humanity, during the days, weeks, and months that followed the end of the war, was far from entirely glorious. The deserved punishments inflicted on the great guilty could have inspired scenes of hell for the pen of Dante; but the supreme Poet would have recoiled from the reprisals exercised against the innocent. The forced deportations, the subjection to arduous labors, appeared at the time as a challenge to the most elementary laws of humanity, to the letter and spirit of international law. And so, who could be surprised if the very conscience, which was justly indignant when it saw such acts committed by some, reacts in the same way when it sees them committed by others? How can one measure the new moral, familial, and social miseries, the damage to the cultural and economic balance of Europe, and not only of Europe, that will be caused by the forced and indiscriminate transfers of peoples? What sadness for the present! What anxieties for the future! Only a broader perspective, a wiser and more prudent policy on the part of those men who hold the fate of the world in their hands, can bring a tolerable solution to a problem otherwise insoluble! Honor, therefore, to those who, in all nations, do not shy away from any deprivation or hardship, in order to hasten the attainment of such a noble goal! May they not be disturbed by the contradictions and resistances that they will inevitably encounter, and which precisely in these...

[*Latin ed. p. 13*]

Acta Pii PP. XII. Tredici giorni sembrano aumentare d'intensità, suscitando una nuova guerra psicologica, alimentando la discordia, e minando gli sforzi di coloro che difendono l'unità e la pacificazione. Speriamo che presto giunga l'ora, nella quale – come Noi confidiamo e imploriamo nelle Nostre preghiere – il Re della pace concederà la vittoria a coloro che, con pura intenzione e con armi pacifiche, combattono per la Sua causa. L'umanità, dunque, non potrà uscire dalle crisi e dalla desolazione presente, per intraprendere un futuro più armonioso, se non frenerà e

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dominerà le forze della divisione e della discordia, grazie a un sincero spirito di fraternità, che unisca in un unico amore tutte le classi, tutte le stirpi e tutte le nazioni. Se oggi, nella vigilia del Natale, Noi lanciamo un tale invito al mondo intero, è perché vediamo questo spirito di fraternità in pericolo di estinguersi e di morire; vediamo le passioni egoistiche prevalere sulla sana ragione, i duri procedimenti di sopraffazione e di violenza sulla leale comprensione e i reciproci riguardi, la sprezzante noncuranza dei danni che ne derivano sulla cura assidua del bene pubblico. La Chiesa, il cui cuore materno abbraccia tutti i popoli con uguale sollecitudine, segue con angoscia questa evoluzione nei conflitti nazionali e internazionali. Quando la fede in Dio, Padre di tutti gli uomini, comincia a svanire, anche lo spirito di fraterna unione perde la sua base morale e la sua forza di coesione; e quando il senso di una comunanza voluta da Dio, che include reciproci diritti e doveri, regolati da determinate norme, comincia a perire, al loro posto subentrano una morbosa ipersensibilità per ciò che divide, una istintiva inclinazione all'esagerata affermazione dei propri, veri o supposti, diritti, e una talvolta inconsapevole, ma non perciò meno perniciosa, trascuratezza delle altrui necessità vitali. Allora è aperta la via alla lotta di tutti contro tutti, una lotta che non conosce che il diritto del più forte. Il nostro tempo ha dato, purtroppo, esempi dolorosi di guerre fratricide, sorte con implacabile logica dal dileguarsi dello spirito fraterno. Perfino la terra, che aveva udito il canto degli Angeli annunciante la pace agli uomini, che aveva visto risplendere la stella del Salvatore, ove il Redentore divino morì crocifisso per la nostra salvezza, quella terra santa, con le sue memorie e i suoi santuari supremamente cari ad ogni cuore cristiano, ora scissa, è divenuta il teatro di sanguinosi conflitti.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Official Commentary. Is not Europe itself, the center of the entire Catholic family, today a warning and a proof of the state to which the disappearance of fraternal spirit can reduce a part of the world that was already so beautiful and flourishing? It bears within itself, wounds not yet healed, inflicted by the last war, and already the ominous light of new disagreements begins to shine. Ah, if all honest people would unite together, how near would be the victory of human fraternity, and with it, the healing of the world! They already form a considerable part of public opinion and demonstrate a truly human sense and even political wisdom. Others, no less numerous, whose "yes" or "no" has a considerable weight in accelerating or delaying the pacification of Europe, the first condition for further steps towards universal peace, follow the opposite path. Do they fear that a healed, invigorated, and newly conscious of its mission, Europe, Christianly inspired, would expel from its body the poisonous germs of atheism and revolution, and live a life of its own, free from unhealthy foreign influences? It is clear that a Europe, shaken by the feverish tremors of

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economic difficulties and social unrest, would more easily be seduced by the illusions of an unattainable ideal state than a healthy and far-sighted Europe. Meanwhile, the propagators of such deceptive proposals strive to gain converts among the excited and the naive, in order to drag even their peoples onto the path of ruin, a path that others have already trodden, less by their own choice, than under the systematic oppression of civil and religious liberties. Have we not seen, on this sacred soil of the City, where the divine will has established the Chair of Peter, the messengers of a conception of the world and of human society founded on incredulity and violence, become sowers of tares in the good soil of Rome, and strive to persuade its children that they have devised and implemented a new culture more worthy of man than the ancient and eternally young Christian civilization? Having things reached this point, it is truly time for everyone to whom the human and spiritual heritage of their fathers is dear and sacred, to shake off the sleep from their eyes and arm themselves with faith and courage, in order to preserve the City, mother of civilization, from falling into a religious, moral, and social condition that would, with our deep regret, make it very difficult to celebrate the solemn Jubilee of the Holy Year, which is desired by Catholics throughout the world. Moreover, if on this present occasion our clear words...

[*Latin ed. p. 15*]

The acts of Pope Pius XII, extending beyond the borders, concern themselves not with doctrines that deny God and Christ, but certainly not with the peoples or groups of peoples who are the victims of such doctrines. For these, the Church always maintains unwavering love, and indeed, with all the greater tenderness, the more they suffer. In times of trial, more than in serene hours, men of all nations must feel themselves brothers of that brotherhood, of which no one has ever exalted, nor will ever exalt, the profound meaning, the high mission, and the reconciling power, as strongly as "the firstborn among many brethren, who from Bethlehem to Golgotha preached, more by his example than by his words, that great and universal brotherhood."

On this present Nativity, a dark cloud gathers. While the anxious yearning for peace becomes ever more intense among the peoples, so too is it manifested in their rulers the impossibility of satisfying it by purely human means. Do not the honest efforts of some to achieve a just peace, and the systematic intentions of others to hinder its arrival, perhaps evoke in us the image of a perilous gamble, from which depends fortune or ruin? In human assemblies, the spirit of evil insidiously creeps in, "the angel of the abyss," enemy of truth, fomenting hatred, denying and destroying every fraternal feeling. Believing its hour to be near, it employs all means to hasten it.

Nevertheless, We wish to conclude Our Christmas Message with an irresistible exhortation to hope and trust. If faith in the divine Redeemer moves

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Christians to consider all things in the light of truth, ever ancient and ever new, of the words that the aged Simeon pronounced upon the infant Jesus presented in the temple: "Behold, this child is set forth for the ruin and for the resurrection of many, and for a sign that shall be spoken against," we know that the number of those who do not estrange themselves from Christ through incredulity, who adhere to Him, who are ready to give their lives for Him, who place their unwavering hope in Him and in the resurrection, – we know that this number is great, that it grows and strengthens, and we see that they radiate their energy and their beneficial influence in all fields of life, and that other men of good will join themselves to them.

Therefore, to you all, beloved sons and daughters, We say: Your hour has come!

[*Latin ed. p. 16*]

18 Acta Apostolicae Sedis - Commentarium Officiale. In the assemblies of men of state, another invisible Spirit presides as sovereign Lord, that omnipotent God, to whose gaze nothing escapes, and who holds the thoughts and hearts in His hands, inclining them to His will and in the hour of His election; that God, whose inscrutable designs are all dictated by His paternal love. But to bring them to effect, He desires to avail Himself of your cooperation. In times of struggle, your place is in the forefront, on the field of battle. The timid and those who hide themselves are very close to becoming deserters and traitors. A deserter and a traitor would be anyone who would offer his material cooperation, his services, his abilities, his help, his vote to parties and powers that deny God, that substitute force for right, threat and terror for freedom, that make of falsehood, discord, and the stirring up of the masses, just as many weapons of political warfare, rendering internal and external peace impossible. Let us turn back three centuries. To Europe, shaken by the horrors of the Thirty Years' War, the year 1648 finally brought the message of peace, the dawn of restoration. Pray and work to obtain from God that the year 1948 may be for wounded Europe, for peoples torn by discord, the year of renaissance and of peace, and that, the spirit of darkness having been driven away, the angel of the abyss, may the sun of justice, Jesus Christ our Lord, rise upon the world, to whom be honor and glory in time and eternity. And now, let our Apostolic Blessing, a pledge of divine graces and helps, go to all our beloved sons and daughters, both of this our episcopal city, and of the entire world, but especially to those who most groan under the weight of misery and suffering: to the sick, the poor, the unemployed workers, the homeless, those who suffer from hunger and cold; to those who, having lost, either through the tragic events of the immense conflict, or through the injustice of men, or even through their own past errors and faults, freedom, family, and homeland, feel in this sacred season the sharper sting of despair and anguish; to the prisoners of war, not yet returned to their loved ones; to the

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refugees, the scattered; in particular, to those, especially priests, who suffer persecution, imprisonment, exile, the threats of torture and death, because they are faithful to God, to Christ, to the Church, and to the observance of their duties.

[*Latin ed. p. 17*]

Decrees of Pope Pius XII, by Apostolic Letter, granting the faculty to confess to priests traveling by air.

Moved by pastoral concern, We have been informed by certain Ordinaries that it would be beneficial to extend the provisions of canon 888 of the Code of Canon Law, concerning the faculty to hear confessions from priests traveling by sea, to include those traveling by air. Recognizing that such journeys are becoming increasingly common, and desiring that the faithful not be deprived of the benefit that would result from the zeal of the Ordinaries for the salvation of souls, We, with great pleasure, embrace this proposal and, with full knowledge and mature deliberation, exercising the fullness of Our Apostolic authority, We decree and ordain that those canons of the Code of Canon Law (883) which grant the faculty to hear confessions to priests traveling by sea, shall apply, with the necessary qualifications, also to priests traveling by air.

These decrees, issued by Our Apostolic Letter, We command to remain firm and valid forever, notwithstanding any contrary provisions; and furthermore, We order that they shall take effect immediately upon the insertion of the present Apostolic Letter in the official commentary, the *Acta Apostolicae Sedis*.

Given at Rome, near the Holy Apostles Peter and Paul, on the sixteenth day of December, in the ninth year of Our pontificate.

PIUS PP. XII

2 - ACTA, vol. XV, n. 1. — 28-1-1948.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Official Commentary on the APOSTOLIC LETTER concerning the VENERABLE SERVANT OF GOD, Contardo Ferrini, a LAYMAN, proclaimed BLESSED. PIUS PP. XII For the perpetual memory of this event. — Because the Most High God has always divided and distributed graces and gifts of the Holy Spirit among the faithful, according to the needs of the times and the capacity of each individual, the knowledge of the Christian Faith is [provided]; and the Holy Apostle Paul teaches this with these words: "For to one is given the word of wisdom through the Spirit; to another the glory of knowledge according to the same Spirit; to another faith, by the same Spirit..." until souls, enriched by these same gifts from God, "may attain" – as the same Apostle says – "to the

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perfection of the saints, for the work of the ministry, for the edification of the Body of Christ, for the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the age of the fullness of Christ." But those to whom the "gift of knowledge" has been given, and who are called "doctors" in the Church of God, "But they that are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity." They have indeed received a weighty command from God, but one worthy of all admiration, for from them both "You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to be trodden on by men." and "As long as I am in the world, I am the light of the world." are made, in preserving good morals and in illuminating minds. This applies properly and especially to priests, as successors to the Apostles; but the most merciful God, when He directs all things suitably and wisely, often raises up even those who are far from the priesthood, but who excel in sanctity of morals and sound doctrine, so that their works, added to the ministry of priests, may become an example and a benefit to the Christian people. Thus, that man truly and sincerely progresses in the apostolate, whom we now call "lay" or "of the laity," and who, as a teacher and guide of the Church, has demonstrated abundant fruits of sanctity for the faithful, especially in our time. Therefore, with the greatest joy, We today solemnly enroll that most distinguished man, Contardo Ferrini, among the blessed, who lived a life adorned with heroic virtues, although not initiated into the priesthood, and who, like a professor, possessed the same integrity, knowledge, and wisdom.

[*Latin ed. p. 19*]

The acts of Pope Pius XII demonstrate that among the most learned men, yet those who strayed from Religion and scholastic philosophy, there appeared a "miracle" that rightly and deservedly merits divine grace. Therefore, this servant of God stands out for his heroic faith and profound knowledge, which are far from being in conflict with each other, and through his own example, he instructs and gently encourages many to justice.

In Milan, on the fourth day of April, in the year one thousand eight hundred and fifty-nine, Contardus Ferrini was born to Rinaldo and Aloysia Buccellati, a married couple. On the same day, with pious concern from his parents, he was brought to the sacred font of Baptism in the Church of Saint Charles, so that he might be born into divine grace. If the father was from "Locamo," a small town in Switzerland near Lake Verbano, close to the borders of Italy, and who, in Milan, held the position of Professor in the University of Studies for Mechanics, commonly called the "Politecnico," he instilled Christian examples of life and doctrine in his family; and the ardent piety with which he burned, led his mother to encourage her children towards holiness.

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Indeed, she herself chose the name to be given to the child, and she gave him the name "Contardus," in honor of the principal celestial patron of the town from which she came, "Broni," near Iria, in the Derthonense diocese: a name, moreover, of Saint Contardus, who, as is said, from an ancient and illustrious family of the Ferrarienses, formerly Marquises and then Dukes of Modena, lived in poverty and, having entered Broni in the year one thousand two hundred and forty-nine, on a pilgrimage to the famous sanctuary of Saint James the Apostle in Compostela, fell ill and surrendered his spirit to God, and was renowned for miracles.

Contardus Ferrini spent his childhood and adolescence within the walls of his paternal home, as if in a "closed garden," fragrant with all virtues, and secluded from the nefarious spirit of atheism. At the age of twelve, as was the custom at that time, he approached the Holy Eucharist for the first time, on the twentieth day of April, in the year one thousand eight hundred and seventy-one, from which he abundantly received supernatural knowledge and Christian fortitude. Having completed the curriculum of the primary schools, he diligently pursued studies in "humanities" in Milan, at the "Bocelli" Gymnasium and at the Royal Lyceum of Beccaria; and in the year one thousand eight hundred and seventy-six, he began the study of Roman Law at the Royal University of Studies in Pavia. In Pavia, in the same year, he was received into the renowned Borromean College, which was founded by Saint Charles himself to assist and instruct the students of the Pavese Athenaeum, and whose illustrious family still enjoys the right of patronage in the same College, and in our own times, provides fruitful assistance in that endeavor. There, he...

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Official Commentary. The Christian virtues with which Contard was endowed shone brightly before the Rector and his students, especially his ardent love for God and his unwavering chastity, to which he had vowed himself, so that he was familiarly and affectionately called "Aloysius from the Ferrinia house," or even "from the Borromeo College." There, with his fellow students, whether those following false doctrines or those succumbing to the allure of vices, he contended bravely and steadfastly, both through learned and diligent argumentation, and by increasingly fostering piety, and by diligently pursuing his legal studies. Furthermore, as his studies progressed, that angelic student, most concerned about the highest good of his soul, gave his name to a group of Catholic young men, who, to confirm young men of study coming to Pavia in the correct doctrine and Christian life, was founded among the first in Italy, with the favor of Bishop Augustine Riboldi. The Bishop himself, who was later co-opted by Our Predecessor, Pope Leo XIII, of blessed memory, among the Cardinals, and appointed Archbishop of Ravenna, recognized the exceptional virtue of the Servant of God and loved him greatly. Indeed,

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the Servant of God, from his earliest years until his death, was not tempted by any vices or enticements, but lived such an upright life that it can be said that it was sustained "by constant prayer and diligent study of the law." For it was his unquenchable desire for prayer that gave him "wings like a dove" to fly above earthly miseries, indeed, to contemplate the eternal truths of God; and his great diligence in arduous and weighty studies placed him "above the candlestick." Relying on these two supports, namely, divine faith and human knowledge, he "fought the good fight," like "Labour as a good soldier of Christ Jesus." among the most learned jurists of his time, or those who detracted from the Catholic Religion; and in these contests, he won the admiration and consent of all. The degree of Doctor of Laws was conferred upon him with highest honors in Pavia in the year 1808, on the very feast day of Saint Aloysius Gonzaga, but it did not inflate him with vanity, but rather strengthened his humility, and he maintained the sweetness of his manners. Furthermore, in Berlin, where, in the same year, he received a pension free of charge in recognition of his merits, he did not change his former way of life, although the city itself, at that time, was exposed to many dangers, both because of the corrupt morals of its citizens and because of the Lutheran heresy. Every day, early in the morning, he attended Mass in the Catholic Church of Saint Edwigis, Ps. 54, 7. 7 Matth., 8. Cf. 2 Tim., 1, 7. 9 Ibid., 1, 3. V, 15.

[*Latin ed. p. 21*]

21 The acts of Pope Pius XII and the Angelic Doctor were renewed; and the remainder of the day was spent in pious exercises and the study of Roman Law. He aroused such admiration in the young Catholics of Berlin, for whom the Servant of God, because of their fervent piety, used friendly and familiar language, that Father Foster, who at that time held the office of parish priest in the Church of Saint Edwigis, and who was later brought to the Archbishopric Cathedral of Breslau, did not hesitate to offer the highest praise in a letter to the aforementioned Bishop of Pavia, as his patron, also kindly indicating that Italy would be prosperous and happy if many such young men were nurtured within its borders. Furthermore, many letters exist, written from that very German city by Victorio and Paolo Mapelli, Counts, and other Italian friends, from which his soul, entirely devoted to God, and deeply grieved by the Lutheran heresy, is clearly evident. About two years later, having returned to Italy, he was easily and quickly appointed to the chair of Roman Law in various universities, although he was still young: first in Messina in Sicily, then in Modena, and finally in Pavia. The Most Merciful God, who wisely and sweetly arranges and governs all things, entrusted to His Servant a most exalted office, indeed, almost a sacred vocation, to combat, at a time when almost all were straying from the faith, not only against those who denied God, but also against the false doctrines of those who claimed to be theologians, so that Contardus, like

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"He was a burning and a shining light," shone brightly. Does anyone ignore, in the nineteenth century, in the universities and other public schools, both within and outside the borders of Italy, how all disciplines have strayed from the truth revealed by the Catholic Church through Christ, and from all Christian principles? Does anyone ignore how much the so-called "positivistic" method, whether in philosophy or in all the "physical" and "ethical" "sciences," has opposed the "perennial philosophy" of St. Thomas, indeed, against the very Catholic Theology itself? Nor were the legal disciplines immune from this false method, which, completely denying natural law, contended for nothing other than positive law, formed by "natural evolution," and not written in the hearts of men by God; nor, indeed, have the so-called "christological" "sciences" escaped, which, in the infamous and "summum of heresies," now called "modernism," have easily fallen. With all of this briefly explained, it is clear what...

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis – The official commentary, as was the case with learned men, concerned matters pertaining to the dogmas of the Christian Religion; and therefore, the highest esteem for his work grew more and more each day. He himself fully understood this holy calling from God and humbly obeyed the divine voice, which urgently and providentially called him to a new and arduous apostolate, to be developed in intellect and morals, in public institutions. Through the sanctity of his life, as enough as the integrity of his teaching, he was readily available, not without inner suffering and a certain mystical martyrdom, to fulfill God's will, and he responded generously to His generosity; for he made use of writings, public and private, of lectures, and of the help of friendships, to defend and preserve the Catholic doctrine, so much so that he transformed his chair, not merely into a platform, but in a certain way into an altar of truth. This constant and heroic fidelity to divine commands he derived from long and fervent exercises of piety, namely, from frequent prayers, from daily Communion, and from frequent sacred meditations. Study, because of his right intention, which was entirely directed to the glory of God alone, was nothing other than intellectual pursuit and devotion of mind in the Servant of God. All of these things can be expressed in a few concise words: namely, the most ardent charity for the Eucharist, the most tender piety towards the Virgin Mary, the most prompt obedience to the Supreme Pontiff and the Holy See, and in discussions, whether philosophical and theological, or political, which were fiercely debated at that time. Furthermore, in order to acquire Christian perfection and to exercise charity more broadly, he wished to be counted among the Brothers of the Third Order of Saint Francis of Assisi and among the members of the Vincentian Societies. He also cultivated excellent and holy friendships; worthy of mention, above all others, is the friendship with Achilles Ratti, then a renowned Doctor

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of the Ambrosian Library, who later reached the pinnacle of the Supreme Pontificate, as Pope Pius XI. Who, besides paying the highest praise to the Servant of God, did not hesitate to call his life a "miracle." Finally, it is pleasing and gratifying to us to mention the friendship which the Servant of God showed to our beloved Son, John, S.R.E., Cardinal Deacon Mercati, then a Doctor in the Ambrosian Library, later a writer in this Our Vatican, and now Librarian and Archivist of the Holy Roman Church, to whom he showed great esteem and obedience for a long time. We also consider it not to be passed over in silence his custom with the excellent Catholic man, Aloysius Olivi, Professor of International Law at the University of Modena, who was the first to bring the sanctity of the Venerable Servant to light and to initiate the cause for his beatification. These singular and honorable friendships are a holy access-

[*Latin ed. p. 23*]

The acts of Pope Pius XII record that he had a close and intimate relationship with Joseph Toniolo, who was a renowned professor at the University of Pisa. He had also gained a reputation for great sanctity. Many, both in Italy and elsewhere, including some who still live today, were distinguished professors who cherished his friendship, admiring his expertise as much as his piety. Furthermore, Lutherans and Israelites, especially learned German men devoted to the humanities and law, were greatly drawn to the Venerable Servant of God by his profound teaching and moral character, deeply impressed by his humility and modesty. He was accustomed to "walking constantly before God" and to admiring the wisdom and beauty of God in all things, both natural and historical, especially when he resided in the countryside, near Lake Verbano, close to the Alps. At that time, whether through written meditations or letters, he poured forth his soul, inflamed with love for God, in a generous and poetic manner, so that the Venerable Servant of God could rightly and deservedly be described with the words of Christ: "Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves." This is clearly demonstrated by many things he wrote, whether on asceticism and apologetics, following in the footsteps of the most celebrated and learned man, Alexander Manzoni, or on legal matters, which he treated with such wisdom that a certain German, highly learned in this discipline, predicted that the 20th century would be the century of Contardi Ferrini. However, God had other plans, and willed otherwise. But such a life, while admirable, threatened his very life: He sought peace and health in Suna, on the shores of Lake Verbano, near the Alps, always subject to the will of God; there, he had "Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps," and he conversed more intimately with God, with Jesus Christ, and with the Virgin Mary; and there, on the seventeenth day of the month of October,

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in the year 1912, at the age of forty-three, surrounded by his parents, he peacefully and sanctifiedly fell asleep in the Lord. Immediately after his death, he was called "Saint" by the unanimous voice of the people and the concordant testimony of all of Italy. Then, in Suna, as well as in Milan and in all the cities where he had served as a professor, his unexpected death was lamented by all, especially by the learned men, who praised his virtues and his teachings with great enthusiasm. A few years later, his religious writings were published, and then his life was recounted with certain knowledge and diligent study by Charles Pellegrini, a priest from Milan, who was the first to be elected to the office of Promoter of the Cause. And when the fame of his sanctity grew daily among all, and also because of the miracles that were attributed to his intercession, in the year 1916, in the Archiepiscopal Curia of Milan, [reference to Matthew 10:16].

[*Latin ed. p. 24*]

34 Acta Apostolicae Sedis - Official Commentary concerning the process for the beatification, which was initiated by the Reverend Monsignor Andrea Carlo, Cardinal of the Holy Roman Church, Archbishop of Mediolan, who also wrote the petition to Benedict XV, Our Blessed Predecessor. Finally, in the year nineteen hundred and twenty-two, Our Predecessor, of blessed memory, Pius PP. XI, with his own hand signed the decree establishing the Commission for the introduction of the cause within the Congregation of Sacred Rites, on the sixth day of July. The Reverend Monsignor Raphael, Cardinal Priest of the Holy Roman Church, Merry del Val, of venerable memory, then became the Relator, or Promoter, of the cause, and the cause of beatification was accepted by the Catholic University of Studies of Mediolan, "Sacri Cordis," which was presided over by Augustine Gemelli, of the Order of the Friars Minor, and which he still presides over, and to which the body of the Servant of God was brought in the year nineteen hundred and forty-two. After the aforementioned Cardinal's death, the Reverend Monsignor Caietan, Cardinal Priest of the Holy Roman Church, Bisleti, then Prefect of the Sacred Congregation for Seminaries and Universities, took up the cause and became its Relator. Therefore, after the judicial investigations concerning the life and works of the Servant of God were completed according to the law within the Episcopal Curias of Mediolan, Rome, Pavia, Novara, Messina, Palermo, Modena, Padua, Augsburg, Turin, and Tarvisium, and all other necessary procedures were duly completed, Our Predecessor, the aforementioned Pontiff, by a decree issued on the eighth day of February, in the year nineteen hundred and thirty-one, solemnly declared before the entire College of Professors of the Mediolan Catholic Athenaeum, with their approval, that the Venerable Servant of God Contardi Ferrini had attained the heights of heroic virtue. Afterwards, the question of miracles was raised, which, through the intercession of the Venerable one, were said to have been granted by God; and two cases

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were proposed, namely, that of Aloysius Valentini, who was afflicted with a severe spinal ailment accompanied by meningitis, and that of Edward Grametti, who was brought to the brink of death by a severe fracture of the head with a concussion of the brain. Both of them, after fervent prayers were offered to the Servant of God, were immediately healed. We, after carefully weighing all matters, and through the latest position, when these things had been declared to be true and verified, after a General Congregation which was held before Us on the twenty-seventh day of January, in the year nineteen hundred and forty-two, by a decree issued on the fifteenth day of March of the same year, we declared that there were two miracles, and therefore, further proceedings could proceed in this case. Therefore, it must be considered whether the Venerable Servant of God can safely be reckoned among the Blessed in Heaven. This doubtful matter was proposed by Our Venerable Brother, Charles, Cardinal of the Holy Roman Church.

[*Latin ed. p. 25*]

The Acts of Pope Pius XII, Cardinal Salotti, Bishop of Praeneste, and Prefect of the Congregation of Sacred Rites, and also the Promoter of this Cause, were presented to Us in the General Assembly of the aforementioned Congregation, held before Us on the ninth day of June of that same year; and all those present, both the Cardinals Fathers entrusted with the preservation of the Sacred Rites, and the Prelates or Consultors, unanimously responded affirmatively. However, in this matter of such great importance, We hesitated to reveal Our thoughts and deemed it necessary to offer prayers, so that We might obtain heavenly assistance in forming a judgment on so grave a matter. Having done this with all diligence, finally, on the third Sunday of January, in the year nineteen hundred and forty-three, on the feast of the Most Holy Name of Jesus, after the Holy Eucharist had been duly celebrated, with Our Venerable Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Congregation of Sacred Rites, as well as the Promoter of the Cause, and Our beloved sons, Alfonso Carinci, Secretary of the same Congregation, and Salvatore Natucci, General Promoter of the Holy Faith, present, We declared that it was permissible to proceed to the solemn Beatification of the Venerable Servant of God, Contardo Ferrini, Professor, by Our authority.

NOW, THEREFORE, since these things are so, We, also moved by prayers, both of the Catholic Athenaeum of Milan, "a Sacro Corde," its Rector, and of the entire Faculty of Professors, as well as of Bishops and the faithful, especially of Italy, by the tenor of these letters, by Our Apostolic authority, We grant that the Venerable Servant of God, Contardo Ferrini, a layperson and Professor, may henceforth be called by the name of Blessed, and that his body and relics, or a portion thereof, which, however, are not to be carried in solemn processions, may be presented for the public

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veneration of the faithful, and furthermore, that in the future, images of the same Blessed may be reproduced.

With equal authority, We grant that the Office [of readings] for the Blessed may be recited and Mass celebrated in his honor each year, according to the Office of a Confessor, not of a Pope, with readings and prayers approved by Us, according to the rubrics of the Roman Missal and Breviary.

We grant that the recitation of this Office and the celebration of Mass may take place, not only, as is customary, in the Archdiocese of Milan, where the Blessed was born, and in the Diocese of Novara, where he died, but also in the Dioceses of Pavia, as well as in the Archdioceses of Modena and Messina, where he lived for many years, and in all churches or chapels where the feast is celebrated, by all the faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, both from the secular and religious clergy.

Finally, We grant that the solemnities of the Beatification of the Venerable Contardo Ferrini, with all due observances, as aforesaid,

[*Latin ed. p. 26*]

The Acts of the Apostolic See – These matters shall be observed in the temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and Ordinances, the Decrees concerning non-cult, and all other contrary things. We wish that copies of these Apostolic Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and bear the seal of that same Congregation, be given the same full credence, even in judicial disputes, as would be given to the signification of Our will expressed in these Letters. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of April, on the Sunday after Easter, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal Secretary of State, DOMINICUS, of the Briefs, SPADA Apostolic. II. THE VENERABLE SERVANT OF GOD, MARY GORETTI, VIRGIN AND MARTYR, IS DECLARED BLESSED. PIUS PP. XII. For the perpetual memory of this event. – Even in this our age, which, although licentious and most deplorable, lacks examples that shine with heavenly splendor, the Christian triumphs of martyrdom, with which the Bride of Christ has been adorned and redeemed at all times, are not wanting. Indeed, the greatest triumph of all is to be considered that which someone has obtained through the gift and immolation of his own life: a triumph, purified and adorned with the purple of devout and holy blood, which is often adorned with the name of martyrdom. And if, in martyrdom, the weakness of a young age and the frailty of the female sex are added, such a martyrdom rises

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of itself to the height of true and magnificent apotheosis. This occurred in a little girl, humble, and at the same time, very great and exalted, from the Roman countryside, Mary Goretti, who, in order to defend the purity of her chastity and to keep it unblemished, did not hesitate to strive with heroic virtue, to suffer, and to pour out her very life along with her blood. Therefore, the following words, which Saint Ambrose said to the Blessed Agnes, seem to fit her perfectly: "Let men weep, let them not despair! Let little ones be amazed; let brides imitate."

[*Latin ed. p. 27*]

From the Acts of Pope Pius XII, section 27, concerning unmarried women (Office of St. Agnes): "Therefore, justly and deservedly, let the father of the just man rejoice, let your father and mother rejoice, and let her who bore you exult!" (Proverbs 23:24-25). Indeed, your father, O most blessed and happy girl, rejoices with you in heaven, while your mother, equally fortunate as the mother of that angelic Aloysius, shares our joy on earth. Let Italy, the motherland, rejoice, raising its beautiful face, upon which your two names are inscribed in bright and purple letters: "Strength and beauty are her clothing, and she shall laugh in the latter day." (Proverbs 31:25). Especially, let the daughters of Italy, whose sweet youth flourishes, behold the most brilliant example of feminine and youthful virtue, shining forth from evil, like light from the shadows. We say example, and safeguard; for, for the sake of all, God has established a safeguard in the saints, and He has placed a particular example in little Mary for the girls of this corrupt and bloody age, whose very threshold she cleansed with her innocent blood. In the town commonly called "Corinaldo," in the Piceno region, within the boundaries of the diocese of Senigallia, Aloysius Goretti and Assumpta Carlini, a couple deprived of wealth and other possessions, but overflowing with the treasures of the Christian Faith, saw their bedroom, like a garden enclosed, fragrant with the fruits of holiness, adorned with a mystical lily, on the day after the Ides of October in the year 1887, when, through the kindness of the most merciful God, they beheld their little daughter, for whom, as it is fitting to believe, her guardian angel immediately shone with joy, wearing a symbolic crown of white and purple flowers, foretelling the triumph of chastity and martyrdom. The parents, most observant of the precepts of the Christian Faith, took care to cleanse the little girl with lustral waters, and, with piety and love that surpassed all measure, they gave her the beautiful and sweet name of Mary, according to the tradition, after "the one who is above every name," adding the name Theresa. Sextus had barely reached the age of six when, through the hands of her bishop, the Most Reverend Julius Boschi, later elevated to the rank of Cardinal and adorned with the archiepiscopal insignia of Ferrara, she was anointed with sacred chrism; so great was the glory and honor bestowed upon this little maiden, so dear to her heart as a future champion of chastity and purity, indeed, a

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heroic guardian, whom the Immaculate Lamb (Song of Songs 2:16) "My beloved to me, and I to him who feedeth among the lilies,." Furthermore, the Holy Spirit, wishing to enrich the soul of this little servant of God with extraordinary gifts and privileges, and to nourish and increase her holiness more and more each day, withdrew her from "visible" and natural things.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis — The commentary delicately and gently draws attention to the "invisible" and celestial matters. Just as a skylark, delighted by the pleasant and pure, temperate sky, swiftly soars and, suspended and balanced in the air, sings and rejoices, so too, the most chaste girl from Corinaldo, captivated by the harmonious sounds of birds, the sweet fragrance of flowers, and the bright radiance of the sun's rays, lifts her heart to the breezes, and even higher to the stars, to the fiery heavens, and even higher to the choirs of Angelorum, to the very throne of the Highest God, and pours out all her joy, and pours forth that joy "into eternity."

Afterward, the Goretti family, compelled by necessity, had to move. The lily from Corinaldo began to bloom and exude fragrance in the Roman countryside: first in the place called "Colle Gianturco," near "Paliano," within the boundaries of the Praenestinae Diocese, and then, from the year 1899, in the village of "Ferriere di Conca," not far from "Sezze," in the Albanensi Diocese, not in a church or in literary games, but only in an air tainted with malice; in a farmhouse belonging to the Mazzoleni family, where its tenants, namely Aloysius Goretti and a certain John Serenelli with his orphaned son, Alexander, about twenty years old, lived together. Shortly after, orphaned by her beloved parent, the young servant of Christ could not fail to feel the need of God, "Father of orphans and protector of widows" (Psalm 67, 6). To her mother, burdened by the sorrow of widowhood and family hardships, she was a constant and attentive companion, an angel of consolation. She was of good character, docile, and truly modest and virtuous, as her mother herself testifies; she never disobeyed her, never caused her any annoyance or displeasure, and never failed to try to alleviate her mother's burdens with filial devotion. To her brothers and sisters, whom she loved with a friendship that was like a mother's love, she was another mother. To others, she offered an example of her modesty, which the Apostle (Philippians 4, 5) wishes to be known to all men. Before those, and before God, "And Jesus advanced in wisdom and age and grace with God and men." She had only one teacher, whose teaching chair was the Cross; she had only one book, namely, the three-part breviary of the faithful, which is the Marian Rosary. She grew in age, but she progressed even more rapidly in that wisdom, which the Lord says is hidden from the wise and prudent, but revealed to babes (Matthew 11, 25). And we read that she was "like the aged," but does not the liturgy

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resonate with the words of Agnes: "Indeed, childhood was counted in years, but her mind was of immense age"? However, the future Pope Pius X had already prepared this young girl for the Eucharistic Bread. She had already seen eleven revolutions of the sun when our little flower was able to approach the burning Eucharistic Sun.

[*Latin ed. p. 29*]

Acta Pii PP. XII, 20, *menses* (plural), *et* *menses*, to open the corolla, quickly to be shaken by a black whirlwind. She was called to the *Caenaeulum*, as it seems, about a month before she went to Caltaria, on the feast of the Most Holy Body of Christ, on the ninth and twentieth days of May, in the second year of the new century, perhaps whispering, Mary Magdalene, a Carmelite from Florentina, that a single Eucharistic contact might be enough for anyone to become a saint. In that triumph of divine charity and love, the most chaste girl was exceedingly happy; but, like a sprig, slightly overshadowed by a ray of light, a certain sad thought faintly dimmed her great joy, for her most beloved and most loving parent was absent. But wishing that he might somehow share in her ineffable joy, she offered her Eucharistic first fruits to the Almighty God, imploring eternal peace and everlasting blessedness for him. Not long afterwards, when she had heard one of the twelve who had partaken of the first Holy Eucharist, and a certain young man, uttering shameful words to and fro near the water source, and when she reported this to her mother, horrified, she did not hesitate to answer the admonition, saying that she would rather die than utter obscene words. What difference is there between this intention of modesty, and what the virgins of the primitive Church, clothed in purple, confessed before the judges: "I would rather die than be defiled"? And so that she might even bring this to effect, an opportunity was soon offered to her, as God willed it. For the girl, although *tenera*, was of a stature that was quite tall and beautiful, and since she could not escape the young man, a fellow worker, completely devoted to vices and pleasures, she, with the utmost modesty and virtue, managed to restrain his most shameful desires. Having been tried in vain by him once and again, she finally had this choice offered to her: either to preserve her life by yielding to vice, or to preserve virtue by sacrificing her life. She rejected life, which could only be found in this world, and sought to preserve it for eternal life. For on the fifth day of July, in the same year that we mentioned, a *daimon* attacked the young man. He, having barely returned to work, immediately returned home alone, while the virgin's mother was meanwhile busy working, and he ordered the girl to prick her own garment with a needle, and, while her little sister was awake outside the door on the upper landing, he forcibly dragged her into the room, and she resisted, resisting, resisting, and, despite her childish strength, resisting the insane and excited lust, and, in her tenacious adherence to her holy purpose, she cried out with great

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obstinacy, in the simplicity of her heart: "What are you doing? It is a sin! You will go to hell!" He was filled with cruelty, his anger boiling over like a beast, and he poured all the venom of his wickedness upon her, with a very sharp dagger or a certain quadrangular awl prepared for this purpose.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - The Official Commentary recounts how she was pierced by the wounds of four, and by other multiple wounds. The very breast of the virgin, and her innocent heart, which the iron pierced, were not penetrated by sin, that "shameful sin"! The heroic girl, barbarously cut down, soaked in her own blood, lies on the ground; foully murdered, but unconquered; pierced with wounds, but unharmed; the very lethal sword, striking her ribs with great force, bent; but the most chaste "Martyr of Purity," with her firm and steadfast will, neither broken nor bent, lies half-alive, but shines with a sublime triumph, eternally adorned with purple. O wondrous virtue, which the handmaid of God consecrated forever, on the very day of the Precious Blood, mingled with the Blood of the Lamb, in which the garments of the Saints are dyed! And to the whiteness of innocence, to the redness of blood, she added the green of the ribbon, with the sacred coin suspended, those of her own, who, during the time of her flourishing life, strive for the honorable name of Daughters of Mary: so that, in that sweetest name, she began her life, and in it she would end her life: a life indeed short, but most glorious. For the few years of life, which she spent in angelic innocence, will shine as an example to all, and especially to all girls, like the twelve stars surrounding the head of the Virgin Mother, mystically shining. The handmaid of God concluded her life in charity; in charity towards her neighbor, when she surrendered her life willingly from her heart, just as Jesus himself received the thief into paradise; in charity towards God, namely the Father, whose commandments she never forgot, even in the most bitter time, sweeter than "honey and honeycomb"; to the bloody Bridegroom, who hung on the cross, she offered her spirit in a pure, snowy, milky kiss. In charity "greater than which no one has"; that is, "whoever gives his life for his friends." This, indeed, was immediately felt by the Christian people, who did not give the poor virgin the just funeral rites, but offered a most magnificent triumph; to which all Catholics throughout the world soon agreed, also contributing generously, from which a select tomb was first built in the cemetery, and then, from the twenty-eighth day of July of the year nineteen hundred and twenty-nine, a nobler monument in the Marian shrine of Graces, where the virgin relics are preserved under the care of the students of Saint Paul of the Cross. This was felt by Pius PP. X, our blessed and revered Predecessor, who wished to illuminate and perpetuate the memory of this Agnes. This, finally, was felt by the Catholic Youth of Italy, specifically from Albano, of which she was the ornament and pride. But, as the fame of the martyrdom

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grew more and more, finally, at the urging of the diocesan Council of Girls of the Catholic Action, which promoted the Cause, in the Curias of Albano and Senigallia, in the year nineteen hundred and thirty-five, the ordinary process was held.

[*Latin ed. p. 31*]

The acts of Pope Pius XII, begun on the thirty-first day, were completed. After these were finished, the Most Reverend Pope Pius XI, Our Predecessor, on the first day of June in the year nineteen hundred and thirty-eight, signed with his own hand the commission for the introduction of the cause. After the Apostolic investigations were completed, the Preliminary Congregation concerning the martyrdom and the cause of martyrdom was held before the Most Reverend Charles, Cardinal of the Holy Roman Church, Salotti, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and Relator or Promoter of this Cause, on the twenty-seventh day of October in the year nineteen hundred and forty-two; the Preparatory Congregation, before the Cardinals, Officials, Prelates, and Consultors of the same Congregation, was held on the first day of February in the year nineteen hundred and forty-four. Finally, the General Congregation was held before Us on the thirty-first day of January in the year nineteen hundred and forty-five. We, on the twenty-fifth day of March of the same year, decreed that the martyrdom and the cause of martyrdom of the Venerable Handmaid of God, Mary Goretti, were established; and furthermore, that, according to the norm of Canon 2116 § 2 of the Code of Canon Law, a dispensation from miracles or signs was granted, so that further proceedings could take place. However, We considered it necessary that the Cardinals and Consultors of the Sacred Congregation of Rites be asked whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from signs or miracles, it was considered safe to proceed to the solemn Beatification of the same Handmaid of God: which doubt was proposed by the Most Reverend Cardinal Salotti, Relator or Promoter of the Cause, in the General Congregation, held before Us on the twenty-fourth day of April of the same year; and the same Cardinals, Officials, Prelates, and Consultors of the Holy Roman Church gave a unanimous affirmative opinion. Nevertheless, in this matter of such great importance, We hesitated to reveal Our mind, so that We might first seek heavenly light through fervent prayer. Having done so, on the twenty-first day of May of the aforementioned year, after the Holy Eucharist had been celebrated according to the proper rite, in the presence of the aforementioned Prefect and Relator of the Cause, as well as Our beloved sons, Alfonso Carinci, Secretary of the Sacred Congregation of Rites, and Salvatore Natucci, General Promoter of the Faith, We decreed that it was safe to proceed to the solemn Beatification of the Venerable Handmaid of God, Mary Goretti, Virgin and Martyr. Wherefore, by Our Apostolic Authority, by the tenor of

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these letters, We grant that the Venerable Handmaid of God, Mary Goretti, shall henceforth be called Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful; and We also permit that images of the same Blessed may be reproduced. Furthermore, the same Apostolic...

[*Latin ed. p. 32*]

32. The Acts of the Apostolic See – An Official Commentary, with Our Authority, We grant that the Office [of Matins] concerning the blessed [Saint Mary] herself be recited each year, concerning the Common of the Virgin and Martyr, with readings specifically approved by Us; and that Mass be celebrated with proper prayers, also specifically approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that this Office be recited and this Mass be celebrated only in the dioceses of Senogallia, where the blessed was born, and Albano Laziale, where she received her glorious martyrdom, by all the faithful, both secular and regular, who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests who come to the churches in which the feast of the same blessed is celebrated. Finally, We grant the faculty that the solemnities of the Beatification of the Venerable Handmaid of God, Mary Goretti, be carried out, with due observance, in the dioceses of Senogallia and Albano Laziale, on the day designated by the Ordinary, within one year from the same solemnities being duly celebrated in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning non-cult, and any other contrary provisions whatsoever. Furthermore, We wish that copies of these Letters, even printed ones, be given the same full faith, in all discussions, even judicial ones, provided that they are announced by the hand of the Secretary of the Congregation for Rites and are sealed with the seal of that same Congregation. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of April, the third Sunday after Easter, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend and Eminent Cardinal DOMINICUS SPADA, Prefect of the Secretariate of State, from the Apostolic Brief.

[*Latin ed. p. 33*]

Acta of Pope Pius XII, 33, LETTER TO THE MOST REVEREND AUGUSTIN, Titular Archbishop of St. Mary of Peace, Cardinal Hlond, Archbishop of Gnesen and Warsaw; ADAM STEPHEN, Titular Archbishop of St. Mary of the New, Cardinal Sapieha, Archbishop of Cracow, and OTHER BISHOPS AND ORDINARYS OF THE PLACE: TO THE ARCHBISHOPS OF POLAND, AND TO THE FAITHFUL OF THE EASTERN RITES, RESPONDING WITH PIOUS LETTERS FROM THE EPISCOPAL MEETING

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HELD AT CZĘSTOCHOWA.

PIUS PP. XII, To Our Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing.

To the Immaculate Heart of the Virgin Mary, patroness and giver of strength for every victory, after the Polish people have dedicated themselves with great joy and promises, We, Our beloved Sons and Venerable Brothers, have learned that you have gathered at the episcopal meeting customary at the sanctuary of Czestochowa, from where you have sent us a testimony of your zeal and obedience; and although We have known both of these things frequently, it is always pleasing to Us to acknowledge them. Indeed, your gathering was not only weighty and solemn in its importance, but also in the number of the sacred prelates of Poland who were present, so that Poland appeared almost completely restored; however, it is regrettable that the Bishops of the Eastern Rite were absent, of whom the last two were removed from their sees only a few months ago, and who, by their suffering, render their venerable age even more admirable, and gather together the bright virtues of invincible fortitude; to consider and marvel at these things is a source of not inconsiderable consolation to Us at the present time.

If the duties of the pastoral ministry are always a source of concern for those who exercise them, you, in particular, are burdened beyond measure, who serve here for the glory of God and the salvation of souls, where, after so many terrible experiences of war, deadly opinions and errors spread, and where the interests of citizens are agitated, and where disputes and conflicts arise even in the most essential matters. But you, strengthened by God, who, after placing this burden upon your shoulders, extends His hand, so that you may be able to bear it, present yourselves as intrepid and vigilant, steadfast and zealous, sacred pastors, whose praises are increasingly proclaimed in the Gospel, and whose solid virtues are a source of comfort and encouragement to the flock entrusted to your care.

What can We hope for, if the faithful, to whose well-being you attend, moved by your example and warnings, will awaken a love for the Catholic religion, which will be the most beautiful glory alongside your glorious ancestors? May it come to pass that that Cross, which your John Sobieski held aloft when Christendom was in danger...

[*Latin ed. p. 34*]

The Acts of the Apostolic See – the Official Commentary on matters of worship – have shown that, in defending this place against the enemies of the Divine Name, are you lacking? Or rather, has God granted you the means to contend, so that your triumphs may be more clearly recounted? Moved by this good hope and urged by a vigilant conscience, you have, during the course of this year, with diligent care, safeguarded the faith, especially in defending the bonds of marriage, promoting catechetical in-

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struction, properly attending to Catholic schools of every order, and the very University of Lublin; nor have you neglected to impart to your faithful appropriate instructions regarding public affairs. We implore you, therefore, that your solicitude in such matters of the highest importance may not cease even in the future. With no less diligence, you have addressed the restoration of Christian morals, and for this reason, you have undertaken expeditions to cultivate the piety of the people, and, having given warnings after episcopal gatherings and other documents, you have taught how Christian life should be informed, and how urgently it is necessary now that the violence of evangelical words and deeds should give way to gentleness, so that justice and law may govern social relations, which, if lacking such a foundation, will necessarily be corrupted; and you have given precepts against drunkenness, which are indeed fitting and salutary, since the immoderation of this vice miserably shakes the foundations of families and greatly tarnishes the innate nobility of the Christian people. Nor has your zeal ceased in the defense of the Church and the rights of the faithful, and, among other prudent interventions, you have, as far as possible, mitigated the severity of the hardships that threaten the practice of religion, and you have requested that consolation of religion be offered to those detained in prisons and in places of public custody. You have also devoted zealous effort to ensure that the freedom to publish volumes, commentaries, and periodicals by printing presses be granted to Catholic men, which is just and very conducive to the interests of human society; yet, alas, your petitions have been rejected, and even your pastoral letters have been curtailed here and there. For since the spirit is often made more miserable by material lack and deficiency, a commendable plan is to turn your efforts towards repairing the damages caused by these conflicts. All of these things will be more successful if your concord in deliberation and action remains firm and unwavering, for only with it can an iron wall withstand hostile attacks, and salutary undertakings, although arduous and difficult, be accomplished. Your priests, entrusted to you, are also urged to adhere firmly to the principles and agreements of concord. But those who have been absent from the duty of obedience – though few – also appear worthy of deserved reprehension. Let the zealous will to act fill the ranks of the priesthood, diminished by the divisions of war, and let it strengthen itself with the sacred pastors.

[*Latin ed. p. 35*]

The Acts of Pope Pius XII, 35, always demonstrate firm and commendable unity and agreement. But we have examples of the virtues possessed by those sacred ministers who assist in your ministry, so that we do not believe that the best hopes we have conceived of them will fail to result in a happy outcome and result. May God, the source of all heavenly grace, grant our wishes with a multiplied gift. And when we encourage the zeal

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of ecclesiastical men, we have above all in him the immense crowds of citizens who have been forced to move from one region to another. And you are witnesses to the great needs, whether spiritual or economic, with which they are afflicted. Much has been done for them and for others who suffer the consequences of war, especially through the aid of the "Caritas" Society, to which we have been pleased to grant our generosity, again and again; but more must be done in the future, since love for our poor brothers must here more and more stir up, awaken, and impel minds, voices, and actions. For faith, nourishment, and life are always charity, the debt of which, even if always paid, is never considered to be extinguished. May your virtues, richly nourished by divine grace, shine so brightly in these troubled times, that their very excellence and grandeur may draw even opponents to admire them. Let your actions, more solid and luminous than words, stand and shine forth. "Christianity is not a matter of persuasion, but of magnitude, when it is hated by the world." Oppose the negligence or contempt of others for divine things with your unwavering sense of duty; oppose the corruption of other morals with your steadfast conscience. Your adversaries, tamed by the grace of God, may perhaps one day cherish what they now pursue with envy; and if not many of them experience the repentance of their actions, their children will honor and maintain the altars that a proud age sought to overthrow. The future ages belong to God, they belong to the never-deceptive triumphs of truth. Reminding you of this concerning our ministry, beloved sons and venerable brothers, we ask for an abundance of heavenly piety in your prayers, and as a predicate of this, we lovingly impart the Apostolic Blessing to you and to your flocks. Given at Rome, near St. Peter's, on the twentieth day of the month of December, in the year of Our Lord 1946, in the eighth year of Our pontificate. PIUS PP. XII.

S. IGNATIUS MART., Ad Rom., III, 3.

[*Latin ed. p. 36*]

Acta Apostolicae Sedis - Official Commentary

ADDRESS TO THE FAITHFUL WHO HAD GATHERED IN ROME TO CELEBRATE THE BEATIFICATION OF JEANNE DELANOUE*

The echoes still resonated from the famous sermon that Bossuet had delivered in 1659 in the chapel of "La Providence," in the presence of "the Father of the Poor," Vincent de Paul, who had reached the twilight of his life, when, seven years later, on June 28, 1666, Jeanne Delanoue was born, whom her contemporaries spontaneously called "the Mother of the Poor," just as they called her house "La Providence." Her life would be the commentary, the living illustration of the title that Bossuet had given to his discourse: "The Eminent Dignity of the Poor in the Church." What does this

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dignity consist of? And how does it manifest itself, most dear daughters, in the life of the Mother whom you venerate today, surrounded by the glory of the blessed?

The voice of the poor is the voice of Christ; the body of the poor is the body of Christ; the life of the poor is the life of that Christ who, though rich, became poor, so that through His poverty we might become rich.

1. The voice of the poor is the voice of Christ.

The voice of the poor, that suppliant voice, penetrates to the depths of the heart like a sharp point. Whoever resists it feels, whether he wills it or not, that he is closing his ear to the very voice of Christ. This voice of Christ, through the mouth of the beggar, is heard by all, at every turn of the street. In the hearts of some, it speaks with a more tender, more urgent tone, gently imperious: "Give me to drink," Jesus said to the Samaritan woman at the well of Jacob; and His request for a little water conceals a more intimate request, the request for a gift of oneself: it is a vocation; it is, at the same time, the offer of God's gift, of His living water that springs forth to eternal life. Finally, there are saints, servants of God, to whom the voice, moved, addresses the decisive word: "Go, sell all that you possess, distribute it to the poor, and come and follow me." Thus it was heard by the young man of Assisi, Francis, and his life was definitively oriented, transfigured. Thus it was heard by our new blessed.

2. Very different from what her pious mother had been, and more concerned...

[*Latin ed. p. 37*]

Consumed by her temporal interests, and more concerned with the gains of her shop, which remained open on Sundays and holidays as well as during the week, Jeanne scarcely welcomed pilgrims except for the profit she believed she could derive from them. As for the poor who dared to knock at her door, even before they came close, she would turn them away with harsh words: "I have no bread to give you." And so it happened that, on one fine day, during a period of prosperity, she took in a pilgrim, Françoise Souchet, for a small sum. "God," said this woman, enigmatically, "has sent me to you this first time only to teach you the ways." Indeed, she returned. This woman, clearly uneducated and a strange sort of pauper, uttered only disjointed and unintelligible remarks, punctuated by a loud, boisterous laugh; at other times, she adopted a majestic tone, expressing with imperious authority what "the voice" compelled her to say. What voice was this? The voice of God, speaking through the mouth of the poor. Little by little, this mysterious voice began to permeate Jeanne's heart more fully, awakening her conscience. She listened, she responded, and, falling to her knees, she questioned: "Is it therefore, my God, through this simple woman that you wish to make me hear your voice?" From that day forward, and subsequently, the voice became more precise and more insistent, the re-

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sponse more compliant. It was a call to "the path of perfection," and Jeanne felt the invocation of Saul on the road to Damascus rise to her lips: "Lord, what do you want me to do?" Then came the call to complete detachment, to give up everything, even herself, to the poor. She continued to obey, and she emptied her cupboards, carrying all their contents to the needy. That evening, upon returning from this charitable undertaking, she heard, through the mouth of Françoise, "the voice" that told her that the alms had appeased all of God's grievances against her, and that a veil of oblivion had descended upon her past, forever shielding it from the gaze of the just Judge. To the Samaritan woman, Jesus had said: "If thou knewest the gift of God, and who it is that speaketh to thee, thou wouldst have asked him, and he would have given thee living water..." And Jeanne, in an ecstasy lasting three days and three nights, one of the most wondrous recorded in the history of the Saints, drank deeply of the delights of the celestial water. When she regained her senses, the path of her life was clear; she knew, she saw clearly what the Lord expected of her: charity towards the poor, and striving for the highest perfection through complete detachment from herself.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Commentarium Officiale. The body of the poor is the body of Christ. More than once, we have all read in the Golden Legend of Charity some of these marvelous accounts, in which the Savior, aided under the guise of a beggar or a leper whom He had assumed, afterwards appeared in the very gentle splendor of His glory. A corporal symbol of a greater and even more beautiful spiritual reality. Just as Jesus, in the divine night, sent the shepherds to the stable of Bethlehem: "You will find a little child... lying in a manger"; so, upon the word of the poor Françoise Souchet, messenger of the Lord, Jeanne Delanoue also went to a stable and found six poor little children, almost naked, shivering, lying on the ground with their parents, all consumed by poverty and sickness. To the best of her ability, she cleans and tidies up the hovel; she brings in abundance food and clothing. Several times a week, one can see her walking the four kilometers that separate Saint-Florent from her house, bent under the weight of a heavy basket. Passersby look with surprise at the former seamstress, once somewhat vain and very avaricious, in her arduous task of charity. Some admire her conversion and bless God for it; others take her for a madwoman; still others smile, somewhat skeptical, and wait to see how long she will persevere in her fine zeal, which they believe to be a fleeting fire. And to those who ask her, with interest or mockery, where she is going in such haste and so heavily laden, Jeanne replies: "To clothe and feed my little Jesus." They shrug their shoulders and pass without understanding. Jeanne, however, had understood; she was in the truth. No special inclination, she later confessed, led her to help

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the indigent, nor to concern herself with their miseries. "But when I hear Jesus Christ say in the Gospel: 'Everything you did for one of the least of my brothers, you did for me,' I tremble at the thought of deserving this reproach on the last day: I was hungry and you gave me nothing to eat...' That is what motivates me in everything I undertake, in everything I do." What does she do? But it is all that anyone would do who knew how to see, as she herself saw, Jesus Christ in the poor. She treats them, whatever their condition, as she would treat Jesus Christ in person, with the same devoted eagerness, the same refined delicacy, the same respectful veneration. For the same reason, nothing deters her, no matter how great the number of those who present themselves, no matter how great the extent of their distress, the immensity of their needs. It is Jesus, and because it is Jesus, it is...

[*Latin ed. p. 39*]

39 The acts of Pope Pius XII demonstrate that there can never be a question of refusing hospitality; He must always find lodging and sustenance readily available, and there must always be a place for Him. People will crowd together, expand their homes, build new ones, incur debts, it matters not: "My God," she said, "these are your debts; you will repay them when it pleases you." And the infinitely rich Father of the Divine Poor always paid the debts incurred for His Son. Unexpected assistance arrives from without, at the opportune moment; the most insurmountable obstacles fall away of their own accord; bread, cloth, and money multiply between her fingers. How can she manage this ever-increasing task? She has only her two arms; valiant companions offer theirs, and behold, a new religious institute, which the ecclesiastical authority soon approved, and which the people spontaneously call the Providence, and, without much delay, the Great Providence. At the death of Jeanne Delanoue, the Congregation of Saint Anne of the Providence had already experienced considerable growth. Upon it, as upon all religious families, the revolutionary storm passed, but without destroying it. Since then, zeal and charity have had to constantly confront the multiple and varied trials, consequences of persecutions, wars, and crises of all kinds; and nevertheless, continuing piously and developing the work of your Mother, you labor in a great number of houses, always, as she did, in the service of the poor. The life of the poor is the life of Christ. The identification of Christ with the poor, as We have just described and admired, is still only a moral identification: it makes the poor the favored and qualified representative of God, so that God considers as done to Himself what is done for the poor. This could not suffice for His predilection. He willed to realize a perfect, real, complete identification, carried to the extreme, to the point of physical identification. Therefore, He became man, He became flesh to dwell among us, but He became poor to take upon Himself all the miseries of poverty, "Where-

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fore, it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest before God, that he might be a propitiation for the sins of the people." (Hebrews 2:17). And He did so fully, so that His life might be, par excellence, the life of the poor, and so that every poor person, certain in their sufferings, anxieties, and humiliations, of being understood by Him, might learn to seek and find consolation, help, and example near Him. He knows, through experience, what it is to be cold, to have no stone where to rest one's head, what it is to be hungry and thirsty.

[*Latin ed. p. 40*]

The Acts of the Apostolic See – Official Commentary 40: And how distressing it is to see her humble garments torn and drawn out before her eyes, and to die, naked, with a rough cross as her bed, having been born in a stable, the rough wood of which was softened only by a handful of hay. Eminent dignity of the poor, which, it would seem, is envied by God, who chose to adorn Himself with it. This dignity, Jeanne Delanoue, even before understanding it in her mind, had already perceived, sensed, and, seeing it desired by Jesus, she also desired it for herself. Such is the secret of her life of terrifying austerity. The poor are hungry; she eats only three times a week. The poor receive the scraps from the tables of the rich; she eats the crumbs of bread left by the poor and the spoiled meat that none of them had the courage to put to their mouths. The poor are poorly clothed, and their rags are not maintained; she adorns herself with repulsive rags and moderates this mortification only through obedience. The poor are humiliated by having their miserable clothes exposed; she appears in church, despite the rebellions of her nature, in the strangest attire. The poor are poorly housed and sleep on a straw pallet; she rests for a few short hours, fully clothed, sitting on a chair and with her head resting against the wall, or she huddles in a narrow chest, where not even a child could lie down, and which she calls her stable. The poor beg; she decides to experience this in order to know the suffering that the poor, filled with shame, endure. 7 How far this is from the thoughts of the world! And how the world needs the spectacle of these holy follies to learn and taste true wisdom, at least to glimpse, in its supernatural splendor, the eminent dignity of the poor and of poverty, which it detests for itself! As for you, daughters of such a Mother, what can we ask for you? May the power of her intercession over the heart of God, and the power of her example over your hearts, obtain for you to be filled with her spirit, heirs of her concern for the poor, of her love for God, who became poor for our love. It is with this wish and in this confidence that We paternally give to you, to your Institute, to all those who are dear to you, and especially to your dear poor, Our Apostolic Blessing.

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7 Cf. Luke 16:21.

[*Latin ed. p. 41*]

Sacred Acts of the Congregation 88, of the Propagation of the Faith. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE ADMINISTRATION OF CONFIRMATION TO THOSE WHO ARE IN DANGER OF DEATH FROM A GRAVE ILLNESS. Following the decree issued by the Sacred Congregation of the Sacraments entitled "Concerning the Offices of the Holy Spirit" on the fourteenth day of September in the year 1946 (cf. Acta Apostolicae Sedis, volume XXXVIII, 1946, page 349), numerous requests from Ordinaries for missions, seeking to obtain the same or broader faculties for the propagation of the Christian name, have reached this Sacred Council. These were graciously received by His Holiness, Pope Pius XII, during an audience on the eighteenth day of this month, upon the recommendation of the undersigned Cardinal Prefect. Therefore, the Most Holy [Pope] has granted to all Ordinaries of places dependent on this Sacred Congregation for the Propagation of the Faith, without prejudice to other indulgences with which they already enjoy, the power to grant to all priests subject to them, who are engaged in the care of souls, the faculty of validly administering the Sacrament of Confirmation to the faithful, whether adults or infants, within the missionary circumscription, provided they are in danger of death; as well as to licitly administer it in the very place of the Bishop's residence, provided that no Bishop is present, or that he is legitimately hindered; observing the formula established by the Roman Ritual. Furthermore, the Most Holy [Pope] has commanded that this decree be made public and have the force of law. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the eighteenth day of the month of December, in the year of Our Lord 1947. P. Card. FUMASONI BIONDI, Prefect. L. íb s* f C. Costantini, Arch. Theodos. in Arcadia, from the Secretariat.

[*Latin ed. p. 42*]

-43 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

ALBAN.

CONCERNING THE CANONIZATION OF BLESSED MARY GORETTI, REGARDING THE DOUBT WHETHER A COMMISSION SHOULD BE APPOINTED TO REOPEN THE CAUSE OF CANONIZATION OF BLESSED MARY GORETTI, VIRGIN AND MARTYR, IN THE CASE AND FOR THE PURPOSE IN QUESTION.

Scarcely had the solemnities of the beatification of the martyr girl, Mary

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Goretti, been celebrated on April 27th of this year, in the Basilica of the Vatican, when new miracles, attributed to her intercession, were reported to have occurred. Therefore, the path to canonization seems to be opening. Wherefore, the Reverend Father Maurus ab Immaculata, C.P., legitimately appointed Postulator of this cause, having expressed the wishes of the Girls' Catholic Action, and especially of the Mother of the martyr, which is a rare occurrence, humbly implored His Holiness Pope Pius XII to reopen the cause of canonization of Blessed Mary Goretti.

Therefore, in the Ordinary Session of the Congregation of Sacred Rites, held on the 29th of the past month, the Cardinal Prefect of the Sacred Consistory and the Cardinal Relator of the Cause raised the following doubt for discussion: Whether a commission should be appointed to reopen the aforementioned cause of Blessed Mary, in the case and for the purpose in question; and he reported this.

The Eminent and Reverend Fathers, having considered the matters presented, and having heard the Letters of the Postulator from the Eminent and Reverend Cardinals Ianuarius Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, Franciscus Marchetti Selvaggiani, Bishop of Tusculum, and Vicar General of His Holiness, and Clement Micara, Bishop of Velletri, as well as the Reverend Superior General of the Congregation of Clerics Excalceators of the Most Holy Cross and Passion of Our Lord Jesus Christ, and having also heard the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, and others, it was judged fitting to respond as follows: Affirmative, namely: A commission should be appointed to reopen the cause of canonization of Blessed Mary Goretti, Virgin and Martyr, if it should please His Holiness.

The aforementioned, signed on the indicated day, was reported to His Holiness Pope Pius XII by the Reverend Father D. "Salvatore Natucci," and His Holiness, through this report of the Sacred Congregation,

[*Latin ed. p. 43*]

The Sacred Congregation, having approved the 48th session of the Congregation, deigned to sign with its own hand the commission for the cause of canonization of the aforementioned Blessed Mary Goretti, Virgin and Martyr. Given in Rome, on the 3rd day of August in the year of Our Lord 1947. [Signature] C. Card. SALOTTI, Bishop of Praeneste, Prefect. [Signature] A. Carinci, Archbishop of Seleucia, Secretary.

II. NOTICE: It has been brought to the attention of this Sacred Congregation that certain individuals, driven by excessive zeal, have been attempting, even now, to promote the cause of beatification of the Servant of God Guy de Fontgalland among the faithful and religious communities. Furthermore, this Sacred Congregation declares that, since the year 1941, it has communicated to those involved that this cause is to be entirely dismissed. Therefore, those concerned are warned to cease all activity regarding this

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matter henceforth. Given on the 18th of December, 1947. [Signature] C. Card. MICARA, Bishop of Velletri, Prefect. [Signature] A. Carinci, Archbishop of Seleucia, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES. DECREE: THE PONTIFICIAL UNIVERSITY IN THE CITY OF FLUMINIS JANUARIUS IS CANONICALLY ESTABLISHED. The city of Fluminis Januarius, which rejoices in the heavens, and which is the capital of the most fortunate Brazilian territory, has long and deservedly desired to have a Catholic institution of higher studies, which would be dedicated to the advancement of knowledge and the cultivation of souls.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Official Commentary. This most noble undertaking was strongly promoted by the lamented Most Eminent Cardinal Sebastian Lerne da Silveira Cintra, who, with the counsel and assistance of many Bishops of Brasiliae, established a certain association called "Facultates Catholicae" for this very purpose. After overcoming certain difficulties, with the zealous support of all the faithful, and with the members of the Society of Jesus diligently attending to the matter, two Faculties of Philosophy and Law – the administration of which had already been entrusted to the aforementioned Most Eminent Archbishop and to the Society of Jesus – began to flourish, and, from the year 1942, received legal recognition from the Civil Authority. Most recently, the Most Eminent Lord, S. R. E. Cardinal James de Barros Cámara, Metropolitan Archbishop of Sancti Sebastiani fluminis Ianuarii, earnestly urged that the Apostolic See approve and confirm this Catholic University with its highest authority. In response to these most eminent desires, to which the desires of many Bishops and faithful were added, the Most Holy Father, Pope Pius Divina Providentia XII, graciously and readily agreed, at the hearing held on the tenth day of the month and year, with the undersigned Cardinal Prefect of this Sacred Congregation. Therefore, the Sacred Congregation, in the name and with the authority of the Supreme Pontiff, canonically erects and declares erected the Catholic University of Fluminis Ianuarii in Brasiliae, with those Faculties, Schools, and courses of study which are deemed necessary or useful at present, or, as circumstances require, may be deemed so in the future, with all the rights, privileges, and honors to which institutions of this kind rightfully belong, by virtue of their dependence on the Apostolic See; and it decrees that this new University, which shall be governed by statutes and norms approved by the Holy See, shall be adorned with a pontifical title, and that its Grand Chancellor shall be the aforementioned Metropolitan Archbishop of Sancti Sebastiani fluminis Ianuarii. Subject to the norms and prescriptions of the Apostolic See; all contrary provisions to the contrary notwithstanding. Given at Rome, from the Buildings of St. Callistus, on the twentieth day of the month of January, in the Feast of St.

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Sebastian the Martyr, in the year of Our Lord 1947. I. Card. PIZZARDO, Prefect. L. © S. f I. Rossino, Archbishop of Thessalonicen, Secretary.

[*Latin ed. p. 45*]

The Pontifical Commission for Biblical Studies, 45. ACTS OF THE OFFICES. PONTIFICAL COMMISSION FOR BIBLICAL STUDIES. LETTER TO THE MOST REVEREND DOM EMMANUEL CAELESTINUM, TITULAR BISHOP OF SAINT HONORIUS, REVEREND CARDINAL SUHARD, ARCHBISHOP OF PARISIENSEM: CONCERNING THE DATING OF THE DOCUMENTS OF THE PENTATEUCH AND THE LITERARY GENRE OF THE FIRST ELEVEN CHAPTERS OF GENESIS. Eminence, The Holy Father has been pleased to entrust to the examination of the Pontifical Commission for Biblical Studies two questions, which were recently submitted to His Holiness concerning the sources of the Pentateuch and the historicity of the first eleven chapters of Genesis. These two questions, with their considerations and requests, were the subject of the most careful study by the Reverend Consultors and the Eminences Cardinals who are members of the aforementioned Commission. As a result of their deliberations, His Holiness has deigned to approve the following response, granted in an audience given to the undersigned on January 16, 1948. The Pontifical Biblical Commission is pleased to acknowledge the filial trust that inspired this undertaking, and desires to correspond to it by a sincere effort to promote biblical studies, ensuring them, within the limits of the traditional teaching of the Church, the fullest freedom. This freedom has been explicitly affirmed by the Encyclical of the gloriously reigning Supreme Pontiff, *Divino afflante Spiritu*, in these words: "The Catholic exegete, spurred on by an active and courageous love of his science, sincerely devoted to our Mother the Holy Church, must, in no way, refrain from approaching, and on many occasions, the difficult questions which have not yet been resolved, not only to repel the objections of adversaries, but also to attempt to find a solid explanation for them, in perfect accord with the doctrine of the Church, especially with that of the inerrancy of Scripture, and capable at the same time of fully satisfying the certain conclusions of the profane sciences. The efforts of these valiant workers in the vineyard..."

[*Latin ed. p. 46*]

46. The Acts of the Apostolic See – Official Commentary: The words of the Lord deserve to be judged, not only with equity and justice, but also with perfect charity; let all other sons of the Church remember this. These [individuals] must beware of that zeal which is not prudent, which believes that it must attack or suspect everything that is new" (A. A. S., 1943, p. 319: French edition, p. 23). Let it be understood and interpreted, in the light of this recommendation of the Supreme Pontiff, the three official responses given in the past by the Biblical Commission regarding

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the aforementioned questions, namely, on June 23, 1905, concerning the accounts which have only the appearance of history in the historical books of Holy Scripture (Ench. Bibl. 154), on June 27, 1906, concerning the Mosaic authenticity of the Pentateuch (Ench. Bibl. 174-177), and on June 30, 1909, concerning the historical character of the first three chapters of Genesis (Ench. Bibl. 332-339), and it will be conceded that these responses do not in any way oppose a subsequent, truly scientific examination of these problems, based on the results acquired during these last forty years. Consequently, the Biblical Commission does not believe that there is any need to promulgate, at least for the present, new decrees concerning these questions. Regarding the composition of the Pentateuch, in the aforementioned decree of June 27, 1906, the Biblical Commission already recognized that it could be affirmed that Moses, "in composing his work, made use of written documents or oral traditions," and also admitted of subsequent modifications and additions to the work of Moses (Ench. Bibl. 176-177). Today, there is no one who doubts the existence of these "sources," and who does not admit a progressive increase in the Mosaic laws due to the social and religious conditions of later times, a progression which is also manifested in the historical accounts. However, even among non-Catholic exegetes, very divergent opinions are now expressed concerning the nature and number of these documents, their designation, and their date. Indeed, there are even authors, in various countries, who, for purely critical and historical reasons, without any apologetic intention, resolutely reject the theories that have been most popular up to now, and who seek the explanation of certain particular features of the Pentateuch, not so much in the diversity of the supposed documents, but in the special psychology, in the particular methods, better known today, of the thought and expression of the ancient Orientals, or even in the different literary genre postulated by the diversity of subjects. Therefore, we...

[*Latin ed. p. 47*]

The Pontifical Commission for Biblical Matters urges Catholic scholars to study these issues without prejudice, in the light of sound criticism and the results of other sciences interested in these matters, and such a study will undoubtedly establish the great part and the profound influence of Moses as author and as legislator. The question of the literary forms of the first eleven chapters of Genesis is much more obscure and complex. These literary forms do not correspond to any of our classical categories and cannot be judged in the light of Greco-Latin or modern literary genres. Therefore, one cannot deny or affirm their historicity wholesale without applying to them inappropriately the standards of a literary genre under which they cannot be classified. If we agree not to see in these chapters history in the classical and modern sense, we must also admit that current scientific data do not allow us to give a positive solution to all the

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problems they pose. The first duty incumbent here on scientific exegesis is first and foremost the careful study of all the literary, scientific, historical, cultural, and religious problems related to these chapters; it would then be necessary to examine closely the literary techniques of the ancient Eastern peoples, their psychology, their way of expressing themselves, and their very notion of historical truth; in a word, it is necessary to gather without prejudice all the material from the paleontological and historical, epigraphic and literary sciences. Only in this way can we hope to see more clearly the true nature of certain narratives in the early chapters of Genesis. To declare a priori that their narratives do not contain history in the modern sense of the word would easily imply that they contain none at all, whereas they relate, in simple and figurative language, adapted to the intelligences of a less developed humanity, the fundamental truths presupposed to the economy of salvation, as well as the popular description of the origins of the human race and the chosen people. In the meantime, we must practice the patience that is prudence and wisdom of life. This is also what the Holy Father teaches in the aforementioned Encyclical: "No one should be surprised that not all difficulties have yet been clarified, nor resolved..." "However, we must not lose heart, nor forget that in the human disciplines, it cannot be otherwise than in nature, where what begins grows little by little, where the fruits are gathered only after long labors... Therefore, we can hope that (these difficulties), which today seem the most complex, will eventually be overcome."

[*Latin ed. p. 48*]

48: Acta Apostolicae Sedis - Commentarium Officiale: "quae et les plus ardues, s'ouvriront enfin un jour, grâce à un effort constant, à la pleine lumière" (ibid., p. 318; éd. fr. p. 22). Cum Purpuram Sacram affectibus profundissimae venerationis implicatus, me profero, ad Vostram Eminentiissime Reverendissimi, humilissimum servum, JACQUEM. VOSTÉ, O. P., Secretarium Commissionis Pontificiae pro Studiis Bibliis, Romae, die 16 Ianuarii, anno 1948.

[*Latin ed. p. 49*]

February 27th, YEAR and VOLUME XL (Series n, number XL) - N. 2 OFFICIAL COMMENTARY AND ACTS OF POPE PIUS XII. DECREE LETTERS GRANTING HONOR TO BLESSED NICHOLAS OF FLÜE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE.

It is certainly pleasing to us, and full of consolation, especially in these calamitous times, to strengthen the spirits of the Christian faithful, to establish them in faith, and to present to them as examples, those invincible heroes who have flourished in the Church of Christ with outstanding sanctity of life. Moreover, today, Catholic Switzerland rejoices, which has hith-

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erto venerated its most illustrious citizen, Nicholas of Flüe, with singular devotion, and now sees, through the unerring oracle of Our own authority, that he is finally granted the highest heavenly honors, as he most fervently desired.

We ourselves, reflecting on the wondrous ways of divine grace, which led Blessed Nicholas to the summit of sanctity, are filled with great astonishment, and cannot restrain our tears. He, a son of free Switzerland, an intrepid defender of the liberty of the Republic, concerned for the concord of citizens and the fatherland, throughout all the paths of his life, was a farmer, a shepherd, a soldier, a father of a family, a judge, the highest governor of the nation, a penitent, and a hermit; throughout the course of his entire life, he was always the most obedient son of the Catholic Church.

In the year of Our Lord one thousand four hundred and seventeen, on the twelfth day before the Kalends of April, on the feast day of Saint Benedict, Nicholas was born in Saxelon, a small village in the region of Unterwald, which is situated in central Switzerland, from honest rural parents, renowned for their piety, and possessing abundant resources.

* - ACTS, vol. XV, p. 2. - February 27, 1417.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary. With particular piety, accounts are given regarding Saint Nicholas, Bishop of Myra, for whom, on the highest mountain, opposite the house, an old chapel was visible. He gave his son the name Nicholas, and he endeavored to mold the boy's character, with innocent habits and outstanding virtues, to serve as an example of such a distinguished Prelate and Patron. The boy's heart was so strengthened by humility and love for God and his neighbor, that, burning with a desire for prayer, he chose secret places: and he willingly undertook the task of leading flocks to pasture. He was merciful to the poor, and he never met a pauper whom he did not assist with charity. Meanwhile, attracted by his piety and grace, many of his peers came to him, whom he encouraged to adopt good morals and to correct their vices, and he diligently strove to restrain quarrels and to promote peace in their games. As a father who followed the customs of the people, and who was among the most important, he often took his son with him to assemblies, in which the people enacted laws and elected magistrates, so that the young man might learn the art of civic life and be able to be useful to his country in every way, when the opportunity and occasion presented themselves. Nicholas was barely nineteen years old when war broke out between the people of Zurich and Schwyz, and, not abandoning his duties, he set out with his father. This war, which Helvetic historians call the "Zurich War," lasted fourteen years, from the year one thousand three hundred and thirty-six to the year one thousand three hundred and fifty, weakening both sides, although both sides committed illustrious deeds. At that time, there was

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no code of war, but rather, unbridled behavior, with little regard for anything, even humanity, flourished immoderately. Hence, it was common to rob, plunder, inflict violence, and oppress the defeated in the most odious ways; temples, monasteries, cemeteries, and all sacred things were often profaned. Nicholas, who had often heard these things from older people, decided that he would never allow himself to be tainted by these heinous deeds, and that he would strive with all his might to prevent them, as far as was in his power. His handsome appearance, honorable bearing, open character, kindness, and steadfast virtue, with which he rushed into battle, greatly impressed the hearts of soldiers and leaders. Furthermore, it is clear how highly he was regarded, even from the fact that, when the war was finally over, he immediately received the office of Legate; which was rarely granted at that age. It is certainly worthy of special mention that this soldier, about to enter battle, was accustomed to hold weapons with one hand and a rosary with the other.

[*Latin ed. p. 51*]

From the Acts of Pope Pius XII, 51, it is evident that Mary, relying rather on the aid of the Blessed Virgin and the Mother of God, than on the strength of arms. No one dared to utter obscene words in his presence; but, if ever such a thing happened, Nicholas would denounce the guilty party, and his admonition usually led to repentance. How great Nicholas was, can be gathered from this: In the year 1460, during a war instigated by Pope Pius II, due to injuries inflicted upon Cardinal Nicholas of Cusa, the Swiss were fighting against the Austrians to forcibly expel Sigmund, Duke of Tyrol, who had been excommunicated by the Pontiff, from Turgovia. Nicholas was the leader of a certain cohort. In October of that year, the Swiss had forced a cohort of Austrians into a narrow position, who, driven to desperation, took refuge in the monastery of Katharinenthal, inhabited by nuns of the Order of St. Dominic. The Swiss then decided to set fire to the monastery in order to drive out the enemy. Nicholas, according to constant tradition, was in the monastery, religiously observing his devotions, when he was informed of the fierce intention. Rising from his bed, he went to the image of the Crucifix, which hung above his bed, and knelt to pray; then he hastened to the leaders, whom he rebuked for the sacrilegious order, for which they would have to give an account to God. Moreover, he prophetically warned that after three days, the enemy would lay down their arms, and that the place would henceforth be illuminated by the splendor of outstanding virtues. This was confirmed by the truth of events. For, after the order was revoked, after three days, the Austrian troops laid down their arms, and that house became a place of the highest Christian perfection. The nuns of Katharinenthal have always venerated Nicholas of Flüe, considering him as their protector, and they have religiously preserved the image of the Crucifix before which

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the soldier had prayed. Although the honors of war did not detract from Nicholas, his love for solitude was even greater. When asked by his mother whether he intended to become a monk or a cleric, he replied that he did not yet know what God willed of him, and that he would do nothing that contradicted God's will. For, indeed, God had postponed calling him to a life of greater perfection. Nicholas, therefore, heeded the advice of prudent and wise priests, and decided to marry a virtuous girl in a holy marriage. Thus, before giving an example of a life of penance, he first served as an example of a man and a father, and before that, as a youth, a citizen, and a soldier. In the meantime, he had gained so much esteem and trust from the citizens that he was appointed a Councillor of the canton of Unterwald, then a Judge of the Tribunal, and a Legate to the Senate of the Confederation, and furthermore, an arbitrator in some very difficult affairs.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis • -Commentarium Officiale exteris gentibus: Consulatum autem Obwaldensem sibi semel atque iterum oblatum invicta humilitate suscipere recusavit. Non facile est enarrare quot et quanta res, supernis adiutus inspirationibus, operatus sit. Morti proximus, de se ipse praeclarum dixit testimonium his verbis: « Non memini me in personarum acceptionem incidisse ut exorbitarem a tramite iustitiae ». Iustitiae porro semper addictissimus fuit ita ut pro tribunali olim sedens in Senatu, cum duorum iudicum iniqua quam putaret contra quemdam pauperem sententia revocari non posset, coram tribunali magistratibus renuntiavit, ne aliorum iniustitiae particeps fieret, et ad privatam vitam rediit. Cum uxore semper concordissime vivens, decem ab ipsa liberos suscepit, quos omnes ad pietatem et probitatem studuit informare. Christianae tunc perfectioni assequendae ferventius sese dicavit atque quinquagesimum aetatis annum agens de novo eoque aspero vitae instituto capessendo coepit cogitare; nam signum, quod diu frustra expectaverat, in eius corde tandem insonuit. At Dei famulus, cum id perfici censeret impossibile, caelesti iussui resistebat, et cruciatus durior fiebat, praesertim cum consanguinei, immo filii, exprobrarent quod dignitatibus publicis se abdicasset. Duos annos ita transegit nec cuiquam quid in se ageretur aperuit. Tandem quae in animo haberet sui spiritus moderatori patefecit, qui, re attente perpensa, eum vere a Deo vocari iudicavit. Quod tanti momenti responsum Nicolaum terruit, cui quippe maxime displiceret suos suaque omnino relinquere. Post plurimas et ferventissimas ad Deum supplicationes omnia ipse uxori suae Dorotheae, superno illustratos lumine, pandit, quae ad consilium capessendum aliquod temporis spatium expetivit, ut opem a Dei bonitate peteret; gratia divina tandem adiuta, mulier adnuit maestissima. Rebus itaque familiaribus diligentissime compositis, Dei Servus, solo cum baculo, una tectus tunica, sine saeculo, sine pera, sine pecunia, sine calceamentis,

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qui olim dives agris et opibus erat et inter primores habebatur, domum, uxorem, liberos reliquit, asperrimum vitae eremiticae genus inire cupiens. Christianae perfectionis studium, quod saeculo tertiodecimo tota Europa animos accenderat, ubique denuo excitabatur, cum saeculo quintodecimo pii quidam fideles, in Alsatiae finibus, fraternitatem condiderunt, cuius sodales Amici Dei vocabantur sub Fratrum Praedicatorum moderamine. Ad quos Nicolaus se conferre statuit. Post bidui iter, ad parvum pagum Liestal peregrinus pervenit, prope Basileam situm, ubi requiem aliquam fessis artubus dare posse sperabat. At moenibus proximus erat, cum urbs ipsa clarescere ipsi visa est, non secus ac si vehementi incendio corriperetur. Dum rem tacitus considerat, di-

[*Latin ed. p. 53*]

53. Having felt that it was not his place to remain there, he resolved to live a life of penance within the boundaries of his homeland. Nicholas had already completed a four-day journey, completely fasting, when he finally reached his home. Under the uncertain light of the stars, he saw his house and was suddenly seized with such a strong desire to see his children and his wife, as he himself recounted, that he was almost overcome by it. Although he was very ill, he nevertheless restrained himself with manly fortitude and hid himself in the stable, so that he would not be seen by any of his family, and at the first light of dawn he fled into the forest. A few days later, some of a hunting party, among whom was Peter, Nicholas' younger brother, were descending a cliff in pursuit of a fleeing goat when they were astonished to find Nicholas hidden among the bushes, praying. The brother implored him not to suffer from cold and hunger, and to return to his family. Nicholas, being both kind and grateful, showed that he desired nothing more than to see the Confessor. When he heard that Nicholas had not eaten anything for thirteen days, he pondered whether this arduous undertaking was something he should continue or abandon. After carefully considering all things, and understanding that he was being guided by God, he replied that he could continue the fast, but only in such a way that he would not endanger his life; otherwise, he ordered him to return to a proper regimen of food. Meanwhile, as the news spread throughout the region that the Saxon judge had returned to his homeland, many people flocked to the cave where Nicholas had hidden himself, some out of reverence, others out of curiosity, and still others greatly disliked this solitary life. One night, as he was praying more earnestly that he might be freed from this annoyance so that he could adhere more closely to God, he saw four torches, like flames, on the mountain, which were descending towards the riverbank in a desolate and wooded place, which was called Ranft. Moved by a certain inner impulse, the servant of Christ followed those torches into that solitude. But the Lord, who had decreed that this pious hermit should shine like a beacon on the mountain, allowed this

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other hiding place to be found by those who were seeking him, and the number of visitors became even greater than before. What most amazed the crowds was the fast, which was greater than any that had ever been heard of before. Some believed that Nicholas had been endowed by God with celestial gifts, and they venerated him as a servant of God; others, however, who had no faith in him, accused him of deceiving the minds of the simple, or of using magical arts. Due to the disturbance and the increasing clamor, the city magistrates subjected the matter to a careful investigation, and they surrounded the hermit with investigators; meanwhile, the Bishop of Coutances entrusted the matter to his auxiliary bishop, so that a canonical process might be instituted to ascertain the nature of the fast.

[*Latin ed. p. 54*]

Acts of the Apostolic See - Official Commentary, truthfully. But then, both civil and ecclesiastical judges found nothing that would give reason to doubt the penitent's faith, although he had been subjected to many questions from all sides. Therefore, the admiration and approval of all grew so much that, so that the hermit would not again return to the original purpose of changing his place of residence, the citizens of Solaize built a small chapel with a dwelling for him in the summer of the year one thousand six hundred and sixty-eight, which he himself designed. This entire structure was made of wood, as anyone can still see, consisting of two very narrow rooms, almost entirely lacking in furnishings, except for a bench that provided a place to sit, and a stone taken from the river, used for supporting the neck. In this most humble dwelling, the Servant of God devoted himself entirely to penance and meditation: after a short rest of two or three hours, he spent the rest of the night in contemplation of divine things until dawn. On all Sundays and feast days, he attended the parish church, where he participated devoutly in the sacred services; he confessed to the parish priest, and, as was then the custom, he attended Holy Mass on the four major feast days of the year. He maintained this way of life for ten years. After that, the faithful found a priest who could assist him, and he began to receive the Most Holy Eucharist once a month; and five years before his death, when, weakened, he was forced to remain in his hermitage, he also received Communion on the eighth day of each month. During the day, he received guests very kindly, who sought his counsel and comfort in their troubles and anxieties, with which life is often burdened. It is difficult to express how many he comforted in their grief, how many he brought peace to in families torn by discord, how many he brought back to a state of reconciliation from being subject to sins, how many anxieties he relieved, how many hatreds he extinguished, how many he enlightened in choosing the course of their lives, and how many he finally led to the light of truth and grace. It is the common opinion of serious men, distinguished by their dignity, knowledge, and piety, that the

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Servant of God, Nicholas, shone forth throughout his life with the theological and cardinal virtues in a heroic degree; among these, certainly, are Saint Charles Borromeo and Saint Peter Canisius, whose authority should certainly be given great weight. Furthermore, many writers believe that he was endowed with the gift of infused knowledge, prophecy, discernment of spirits, and other supernatural gifts: although, as is believed, he was almost entirely unlearned, there was no theological question presented to him that he could not resolve. He foretold with wonder and clarity the terrible schism that would divide the republic because of the unfortunate Protestant Reformation of Calvin and Zwingli, although at that time there was no...

[*Latin ed. p. 55*]

The acts of Pope Pius XII, page 55, provide evidence of this. His humility was such that he never boasted of the gifts which he had received from God. When asked how he could maintain the strict regimen of his life and such a severe fast, and how he could avoid being deceived, he replied: "Humility has never deceived anyone." He was always obedient to the will of his superiors: thus, with remarkable and cheerful submission, he obeyed the order of the Auxiliary Bishop of Coutances, who instructed him to take a piece of bread and drink the wine that was offered to him. Immediately, the servant of God, fortified by the sign of the cross, took the bread and wine from the hands of the Bishop, and, although with great difficulty, partook of them with serene joy. He cherished the most blessed Virgin Mary, the Mother of God, whom he always believed to be free from every stain of human origin, and he loved her with a filial love, praying to her with the Rosary, finding delight in her presence. But he held the greatest devotion for the mystery of the Most Holy Trinity, of which he is said to have had marvelous visions, and for the Passion of our Lord Jesus Christ, and for the most august Sacrament of the Eucharist, which for almost twenty years was his sustenance. Just as he loved God above all things with heroic love, so too he loved his neighbor as himself, and his own homeland with ardent affection. While he lived a life almost like that of a hermit in the heavens, a certain terrible discord was dividing the hearts of the citizens, which, if the servant of God had not come to their aid, might perhaps have plunged the republic into the abyss of envy, and of which there would be no memory, although the Swiss Confederation was flourishing at that time due to its outstanding deeds and glorious victories. For in the year 1476, after three memorable battles, the Swiss had completely defeated the forces of Charles the Bold, Duke of Burgundy. But when it came to dividing the spoils, the citizens could not agree. Five years had passed, and no one among the citizens knew what the Legate of the cities was doing about the spoils. The people, sometimes stirred by harsh councils, suspected this delay and believed that a new war might be necessary. With their minds overwhelmed by excessive

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anxiety, all eyes turned to him, for from him alone did salvation seem to come. Meanwhile, the Senate, which was then located in Stans, repeatedly sent envoys to the man of God, asking him to find a way to quickly achieve reconciliation. But, although Nicholas proposed conditions with Christian charity and with profound prudence regarding civil matters, the troubled minds were not willing to accept his advice. Finally, on the twentieth day of the month of December, in the year 1481, a new...

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis — As the tumult in the hall increased, events were constantly interrupted, so that everyone quickly understood that war would soon follow. In the face of imminent danger, a certain pious old priest, named Heini Am Grund, hastened to Nicholas at night, and informed him of what was happening. At the first light of the following day, as some of the envoys were already preparing to leave on horseback, the priest, gasping for breath, arrived at the Senate, imploring the envoys to convene again in the court to hear the final words of the Father. In absolute silence, the letters of Nicholas were read aloud in a clear voice. Immediately, the light, which had previously been in vainly attempted to reach the hearts of men, struck everyone: suspicions vanished, anger subsided, and those who had already been preparing for arms the day before embraced each other, weeping, and joined hands with heartfelt emotion. The sacred air carried the sweet news of peace, which would henceforth unite hostile hearts, while Nicholas, the Father of the nation, the restorer of peace, and the second founder of the republic, was greeted with joyful voices by all. In the year one thousand four hundred and eighty-seven, this valiant athlete of penance was completing his seventieth year, and the day of his death, as had been divinely ordained for him while he was still at home, was approaching. Now, however, "Nicholas had been reduced to a shadow of himself": his skin clung to his bones. Weakened by vigils, austerity, and penances, he was no longer able to leave his room. After the Ides of March of that same year, the chaplain found him one morning lying on the floor, suffering from severe pains. Warned, his sons and wife rushed to Ranft. Despite those who vehemently begged him not to refuse them any assistance, he replied with great fervor that he desired only one thing: to receive the Holy Body of the Lord for the last time. Therefore, fortified by the Sacraments of Holy Church, having prayed for his sons, for the good of the country, and having greeted his pious wife, he peacefully surrendered his soul to God at the first light of the day, on the first and twentieth of March, on the feast day of Saint Benedict, Abbot. 1 The examined body, in the presence of a large gathering of people, was buried in the cemetery of the town, near the outer wall of the parish church of Saxulensis, and there the faithful were accustomed to gather, especially the sick, who were often miraculously healed from

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their ailments. Therefore, the Bishop of Lausanne, fifteen years after the death of the Servant of God, seeing his holiness increasingly renowned every day, and in order that he might be honored with greater reverence, and so that the faithful might not steal his relics, arranged for the sacred remains to be solemnly transferred inside the church, and ordered them to be hidden in a raised tomb, enclosed by iron grilles and built with large stones.

[*Latin ed. p. 57*]

"From the Acts of Pope Pius XII, 57. In that place, where the body of the Servant of God had previously lain, the Abbot of *Angelorum* diligently arranged for the construction of a shrine in honor of the Blessed Virgin. After the relics of the Servant of God were transferred to the church, there was such an abundance of gifts and offerings, signifying the piety of the faithful, and so frequently were the sick restored to health in their members, that the holy penitent, the Doctor of the Helvetians, was proclaimed. However, because of certain circumstances, and with the permission of the Lord, many things were lacking, so that, until the present day, his canonization has been delayed, although there is a great desire that the holy hermit should be adorned with the honors of the blessed. But one hundred years after his blessed passing, the Catholics of Helvetia, through the Apostolic Nuncio, by the grace of the Most Blessed Pope Sixtus V, Our Predecessor, requested that the Blessed Penitent of Unterwald be inscribed in the catalogue of saints, especially since some even among the heretics desired it. The Holy See graciously approved this petition. Several processes were then initiated, in the years 1591, 1629, and 1625, but these were all terminated, due to serious defects of form or reason, and further, by Decrees from Pope Urban VIII, Our Predecessor. Therefore, it was necessary to initiate a new process, based on the immemorial cult devoted to the Blessed Nicholas, and after this was proven, with the exception of a case which is called *cl. mem.*, Pope Innocent X, himself Our Predecessor, declared it equivalent to beatification, according to the discipline in force at that time. A decree was issued on the first day of February, in the year 1649. In order for the cause to proceed further, His Holiness, Pope Pius IX, on the twelfth day of August, in the year 1869, granted permission to discuss the doubt concerning the theological and cardinal virtues, and those annexed to them, exercised by the Blessed Nicholas in a heroic degree. This doubt was diligently discussed, and the Cardinals of the Congregation for Sacred Rites, after mature deliberation and examination of all that had been presented in the cause, on the twenty-eighth day of September, in the year 1872, judged it appropriate to give an affirmative response. The Most Holy Pope, on the third day of the following month of October of that year, ratified and confirmed the response of the aforementioned Sacred Congregation. Finally, with the intervention of new supernatural events, namely, miracles

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of healing attributed to the invocation of the Blessed Nicholas, two further processes were initiated by the Apostolic See, and a favorable decree concerning its juridical force and efficacy was issued on the sixteenth day of July, in the year 1941. The first..."

[*Latin ed. p. 58*]

From the Acts of the Apostolic See – Official Commentary: A healing occurred in the town of Egerkingen, within the diocese of Basle. Bertha Schürmann had been afflicted with disseminated encephalomyelitis. The prognosis was entirely unfavorable, at least with regard to her health, as both the attending physician and three experts selected by the Sacred Congregation for Rites unanimously and without hesitation affirmed. However, after only invoking B. Nicholas, in a physical condition, on the twelfth day of May, in the month, on the feast of the Ascension of the Lord, in the year nineteen hundred and thirty-nine, Bertha was immediately healed; this healing was fully confirmed by a double examination by the physicians; therefore, these experts declared that a miracle must be recognized. A second healing occurred in the town of Sächseln, in whose church the body of the Blessed is kept. Ida Jeker had been afflicted with genuine epilepsy, chronic neuritis, and a cutaneous ulcer on her left arm; this ulcer had begun to trouble her from the fourth day of April of the year nineteen hundred and thirty-seven, and it persisted in its entirety until the time of healing. The putrid ulcer was widely open: and the left arm, for several years, had been somewhat numb, and therefore, almost atrophic, remaining completely numb for a whole quarter. Remedies proving ineffective, on the twenty-sixth day of June of the same year, Ida, with her companions, made a pilgrimage to the tomb of B. Nicholas, confident that she would be healed by Him. This confidence was not disappointed by the outcome. After the Mass to which she attended, having touched the tunic of the Blessed, she immediately felt the pains subside, and upon returning home that day, she discovered that the ulcer, externally gaping and oozing pus, had closed. On the following day, nothing else was visible of the wound, except a black line, which also, after a few days, completely disappeared; the arm immediately regained its strength, so that, two days later, she was able to chop wood. The experts, by official duty, after carefully examining the matter, declared that the girl had been miraculously healed. Regarding these two miraculous healings, there was discussion; in the Congregation Antepraparatoria, which they call, on the twenty-eighth day of July of the year nineteen hundred and forty-two, before the Venerable Father Charles, Cardinal Salotti, Prefect of the Sacred Congregation for Rites, the causes were presented; then, in the Preparatory Congregation before the other Fathers Cardinals of the same Sacred Congregation on the ninth day of November of the following year, and finally before Us on the fourteenth day of March of the year nineteen hundred and forty-four, before the same

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Fathers Cardinals, as well as the Official Prelates and Consultants of the aforementioned Congregation, who all openly expressed their opinions. We, receiving these testimonies with a devoted heart, nevertheless, will announce our judgment on the third Sunday after Easter, to the blessed Virgin Catherine of Siena, patroness of Italy.

[*Latin ed. p. 59*]

We have examined the acts of Pope Pius XII, and, after diligently considering the prayers offered, we implored that heavenly light illuminate our minds. Therefore, we summoned the aforementioned Cardinal, Prefect of the Sacred Congregation of Rites and Promoter of the Cause, and our esteemed sons, Alphonsus Carinci, Secretary of the same Sacred Congregation, and Salvator Natucci, General Promoter of the Faith, on a designated day, and, after offering the sacred Host, we decreed that there are two miracles, brought about by God through the intercession of the Blessed Nicholas of Flüe, namely: the instantaneous and complete healing of Berthae Schürmann from disseminated encephalomyelitis, and the healing of Ida Jeher from a severe chronic neuritis and from ulceration on her left arm.

Furthermore, since we, along with the votes of the bishops and dignitaries of the Republic and regions of Switzerland, and also of the entire Catholic people, freely acceding to the prayers, were granted, by a decree of the Sacred Congregation of Rites issued on the twenty-fourth day of March of the same year, a dispensation from the requirement of a third miracle, the question remained to be debated: whether, with the approval of two miracles, and after the Apostolic See had granted veneration to the Blessed Nicholas of Flüe, and a dispensation from the third miracle, it was permissible to proceed to the solemn canonization of him. This question was presented to us in the General Congregation held on the ninth day of May of the same year, by the aforementioned Cardinal, Prefect of the Sacred Congregation of Rites and Promoter of the Cause, and all our venerable Cardinal brothers, official prelates, and consultors, with unanimous agreement, gave an affirmative response. We, observing the customary procedure, decided to announce our judgment on the Sunday of the Most Holy Trinity, that is, on the fourth day of June of that year; on that day, after offering the divine sacrifice with the utmost devotion, we decreed that it was permissible to proceed with the canonization of the Blessed Nicholas of Flüe.

Subsequently, following the footsteps of our predecessors, in a secret consistory held on the tenth day of March of the following year, we requested all our venerable Cardinal brothers of the Holy Roman Church to express their opinion on this matter. After hearing about the life, deeds, virtues, and miracles of the Blessed Nicholas, and after a discussion held by our venerable brother Cardinal Charles Salotti, Prefect of the Sacred

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Congregation of Rites, they unanimously agreed that the Blessed Nicholas should be raised to the honors of the saints. Then, on the same day, we held a public consistory, and again, the esteemed son Aloisius Re, Advocate of the Sacred Consistorial Court, spoke about the life, deeds, and miracles of the Blessed Nicholas, and we proposed his canonization.

[*Latin ed. p. 60*]

We humbly beseech that you grant us access to the official records of the Apostolic See. Indeed, considering the gravity of the matter, we deemed it necessary to continue with prayers, so that the most benign God might deign to pour forth the light of His clarity upon our minds.

Thereafter, we took care to ensure that, with the issuance of letters, not only the nearby venerable Brothers, the Sacred Prelates, but also those from the most distant regions were informed of the auspicious event, so that they might come to Rome, offering their opinions to us. When many had gathered, and the cause was fully known from the documents of the Holy Congregation of Rites, a copy of which we ordered to be given to each one, in a semi-public assembly, called a Consistory, held on the seventeenth day of the month of April of this very year, they presented their opinions, not only our venerable Brothers, Cardinals of the Holy Roman Church, but also Patriarchs, Primates, Archbishops, and Bishops, who, with unanimous consent, urged us to complete this canonization. Therefore, after receiving the votes of those present, from which it was clearly evident that all were in agreement with us on this matter, we and they were greatly pleased.

Furthermore, we decided to celebrate the solemnities of this canonization in the majesty of the Vatican Basilica. With God's favor, on the fifth day of the month of May, in the year about to turn, on the feast of the Ascension of Our Lord Jesus Christ. To prepare the necessary arrangements, at the request of the Advocates of the Consistorial Hall, we entrusted the task to chosen sons, the Apostolic Protonotaries, who were present.

In the meantime, we urged all the venerable Brothers present and all the faithful of the Catholic world to join us in our prayers, so that those things which we hoped for might occur, bringing good and salutary results to the Catholic name.

Thus, the most auspicious day arrived, and all the secular and regular clergy, many of the Prelates and officials of the Roman Curia, our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops, gathered.

Preceding them, with a solemn supplication, we entered the magnificently adorned Vatican Basilica, illuminated by countless lamps, and filled with a large throng of the faithful, among whom were many from the noble Swiss nation, and we immediately proceeded to our Cathedra, where we sat.

Then, our venerable Brother, Cardinal Charles Salotti, Prefect of the Holy

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Congregation of Rites, and in charge of this canonization, through the chosen son, Aloysius Re, Advocate of the Consistorial Hall, urgently requested us, on our behalf, that Blessed Nicholas of Flüe, Confessor, be inscribed in the list of the Saints through our infallible decree.

However, we did not wish to proceed to this, unless first all those present offered humble prayers to God, so that from the Holy Divine Spirit, a wealth of heavenly light might come to our minds.

[*Latin ed. p. 61*]

The acts of Pope Pius XII shone forth in our mind. This was indeed accomplished with the greatest fervor. Then, with all present having their heads uncovered, we, seated in the Chair, solemnly pronounced the following formula of canonization, from the fullness of our Apostolic Ministry: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic faith, and for the increase of the Christian religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and of Ourselves; after mature deliberation and frequently imploring divine assistance, and with the counsel of our Venerable Brothers, the Most Reverend Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We declare and define that Blessed Nicholas de Flüe is a Saint, and We enroll him in the catalogue of the Saints, decreeing that his memory should be piously observed each year on the anniversary of his birth, namely, the twenty-first of March, among the Saints, Confessors, not Popes, by the entire Church. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen." This formula of canonization, having been pronounced by Us, was approved by the venerable Charles Cardinal Salotti, mentioned above, Procurator of the Cause, and, through Aloysius Re, Our Advocate, We ordered these Decretal Letters to be prepared and dispatched, and We commanded that a public instrument of this canonization be drawn up by the Apostolic Notaries. Then, giving thanks to Almighty God for so great a benefit, we sang the hymn "Te Deum," with all present rejoicing, and, after invoking the patronage of the newly canonized Saint, We addressed the clergy and the people with a homily, in which We briefly proclaimed about Saint Nicholas de Flüe, recalling the praises of his virtues, by which, having practiced asceticism to the highest degree, rather living an angelic than a human life, he reached the end of his earthly course; and remembering his illustrious deeds, by which "that most holy hermit was able to pacify, rebuild, and strengthen his homeland, which was disturbed by turbulent movements and factions and was almost collapsing, so that he deservedly and rightfully earned the title of Father of the Fatherland, Restorer of Peace, and Co-founder of the Republic from the citizens." And may God grant, We said, that the entire community of nations and peoples may be inflamed by his brilliant example and fervent intercession, and may restore that fraternal concord and solidify that peace which is based, as it were, on the safest

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foundation, namely, Christian principles. May God grant that all citizens of every order, venerating him, may draw from him that they may, from earthly and, indeed, fleeting things, in which they are often and severely entangled and hindered, turn to—"

[*Latin ed. p. 62*]

"Acts of the Apostolic See – An official commentary, with a slow and heartfelt spirit, as if making progress towards attaining heavenly things and enduring them forever. Amen." After this homily, which we delivered, we commanded, with the assembled present, the apostolic blessing, together with the plenary indulgence granted to them. Then, we celebrated the sacred and solemn Mass. Therefore, the ninth day of Saint Nicholas of Flüe, consecrated by these decrees, having carefully considered all that was to be examined, and with certain knowledge, we confirm, strengthen, establish, decree, and declare to the entire Catholic Church, once again, all and each of the things that we have said above. Furthermore, we command that the same letters, even if printed, should be held to be entirely true, as if they were presented or shown, provided that they are signed by the hand of an Apostolic Notary and sealed. But if anyone should dare, with a reckless audacity, to infringe upon these letters of Our definition, decree, inscription, mandate, statute, and will, may God prevent it, or to attempt to contradict or oppose them, let him know that he will incur the wrath of the Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the fifteenth day of May, in the solemnity of the Ascension of Our Lord Jesus Christ, in the ninth year of Our pontificate. I, PIUS, Bishop of the Catholic Church. I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRANITO PIGNATELLI, Dean of the Sacred College. I, FRANCIS, Bishop of Tusculum, Cardinal MARCHETTI, SELVAGGIANI. I, HENRY, Bishop of Sabina and Mandelensis, Cardinal S I BILLA.

[*Latin ed. p. 63*]

Acts of the Holy Fathers, 63, XII, [followed by a symbol, possibly an abbreviation].

I, EUGENIUS, Bishop of Porto and Cardinal of Santa Rufina, TISSERANT.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE.

I, AUGUSTUS, Presbyter of the title of S. Maria de Pace, Cardinal HLOND.

I, ALOISIUS, Presbyter of the title of S. Silvestri in Capite, Cardinal LAVI TRANO.

I, BROTHER RAPHAEL CHARLES, Presbyter of the title of S. Praxedis,

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Cardinal ROSSI.

I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMASONI BIONDI.

I, FRIDERICUS, Presbyter of the title of S. Maria de Victoria, Cardinal T E DESCHINI.

I, FRANCISCUS, Presbyter of the title of S. Caeciliae, Cardinal MARMAGGI.

I, DOMINICUS, Presbyter of the title of S. Apollinaris, Cardinal JORIO.

I, MAXIMUS, Presbyter of the title of S. Maria in Porticu, Cardinal MASSIMI.

I, IOSEPH, Presbyter of the title of S. Maria in Via Lata, Cardinal PIZZARDO.

I, BENEDICTUS, Presbyter of the title of S. Maria in Vallicella, Cardinal ALOISI MASELLA.

I, NICOLAUS, Protodeacon of S. Nicolai in Carcere Tulliano, Cardinal CANALI, Major Penitentiary.

I, IOANNES, Deacon of S. Georgii in Velo Aureo, Cardinal MERCATI.

I, IOSEPH, Deacon, Cardinal BRUNO.

For the Holy Roman Church, I, Cardinal GRANITO DI BELMONTE, CLEMENS, Dean, of the Congregation of Rites.

VINCENTIUS Bianchi-Cagliesi, Regent of the Apostolic Chancery.

f Alfonsus Carinci, Archbishop, titular of Seleucis, Apostolic Protonotary.

Ludovicus Kaas, Apostolic Protonotary.

Alfridus Liberati, Apostolic Canon, Assistant for Studies.

Expedited on the fifteenth day of January, in the ninth year.

Alfridus Marini, Plumber.

Registered in the Apostolic Chancery, volume LXXIV, number 21.

Aloisius Trussardi, from the tabularium.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Concerning the Establishment of a Metropolitan Chapter.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, by Apostolic Letters, in the Chair of Peter, to our predecessors, Pope Leo XIII, on the fifteenth of February, in the year one thousand eight hundred and ninety-seven, having established the dioceses of La Plata, Santa Fe, and Tucumán, it was decreed that in each respective cathedral church, a chapter, according to canonical regulations, should be established as soon as it could be done. However, since, until now, due to circumstances and other reasons, in the aforementioned diocese of Santa Fe

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in Strasbourg, which was later elevated to an archdiocese by other Apostolic Letters from our blessed predecessor, Pope Pius XI, on the twentieth of April, in the year one thousand nine hundred and thirty-four, a canonical chapter has not yet been able to be established, we have now received supplications from the venerable Father Nicholas Fasolino, Archbishop, urging us to establish a metropolitan chapter in his metropolitan church.

Therefore, since it is most pleasing to us that, above all in cathedral churches, the splendor of divine worship may increase, and that its superiors may have a senate for the administration of justice, and considering the favorable opinion of the Apostolic Nunciature in the Republic of Strasbourg, we have deemed it fitting to accept the aforementioned supplications.

Therefore, with the full extent of our apostolic authority, and with certain knowledge, after mature deliberation, by these present letters, we establish and constitute a canonical chapter in the metropolitan church of Santa Fe in Strasbourg, consisting of four dignitaries, namely, a Dean, an Archdeacon, a Master, and an Archpriest, and six canons, of whom one will be assigned to the office of Theologian, and another to the office of Penitentiary, according to the norms of canon law. The canonical stipend to be provided for each member of the chapter will be...

[*Latin ed. p. 65*]

The acts of Pope Pius XII, page 65, concerning the government of Strasbourg. Whereas, at present, priests are compelled to relinquish other duties in order to be chosen as canons, We grant that, as long as the present circumstances endure, the choral service be reduced to fewer hours of recitation, with the sung Mass, on Sundays and other feast days, as established in the chapter statutes. We further decree that the conferral of offices shall always remain reserved to the Apostolic See; the nomination of canons, however, shall pertain to the Archbishop, provided that the benefice for that position is not subject to the reservations mentioned in canon 1435 of the Code of Canon Law. Moreover, since those who belong to the Archbishop's senate deserve certain honorable distinctions and privileges, We decree that Dignitaries and Canons shall wear the rochet and mozzetta of violet color only within the boundaries of their archdiocese and during chapter functions. We also desire that, as soon as it is possible, the chapter statutes be drawn up according to the law and in accordance with what We have established above, which, after being approved by the Archbishop, We command all Dignitaries and Canons to observe religiously. Finally, We decree that as soon as the erection of this metropolitan chapter has been requested for execution, the Diocesan Consultors currently in office must cease from their duties. For all of the above, as has been established and decreed, We appoint the venerable Brother Joseph Fietta, titular Archbishop of Serdica and Apostolic Nuncio in the Republic of Argentina, and We grant him the

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necessary and appropriate faculties for this purpose, including the power to delegate to any person holding an ecclesiastical office, and We impose upon him the obligation to transmit to the Sacred Congregation for the Consistory, as soon as possible, an authentic copy of the acts of execution. We declare that these letters shall be firm, valid, and effective, and shall have their full and complete effect and obtain their intended purpose, and that they must be observed inviolably by all to whom they apply, and that if anyone, knowingly or unknowingly, should attempt to violate or contradict them, it shall be entirely null and void, without prejudice to any other provisions, even those deserving special mention, by which We derogate. Furthermore, to any transcript or excerpt, even printed, of these letters, provided it is signed by a public notary and sealed with the seal of a person holding an ecclesiastical office, the same full faith shall be given as if the original itself were presented or shown. To no one shall it be permitted to infringe or contradict this page of Our erection, constitution, statute, concession, derogation, commission, and will. If anyone, with audacious temerity, ACTA, vol. XV, n. 2. - 27-2-948.

[*Latin ed. p. 66*]

66 The Acts of the Apostolic See – To attempt to interpret this official commentary would presume to incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the nineteenth day of July, in the ninth year of Our Pontificate.

For the Most Reverend,

Chancellor,

Most Reverend I. Cardinal Granito di Belmonte.

Most Reverend Raphael C. Rossi, Dean of the Sacred College.

Most Reverend S. C. Consistorial Congregation, Secretary, Alfred Vitali.

Apostolic Protonotary, Arthur Mazzoni.

Apostolic Protonotary.

Loco © Plumbi Reg. in Cane. Ap., vol. LXXIV, n. S.

A l. Trussardi

II. THE CATHEDRAL CHAPTER IS ESTABLISHED IN GUAXUPÉ.

The pious Bishop, servant of the servants of God, desiring to add to the splendor of the House of God, has undoubtedly increased it by those excellent colleges of priests, who assist the Prelates of the Cathedral Churches in the performance of liturgical functions, and who, according to their counsel, are present in the administration of the diocese, according to the prescriptions of Canon Law; and it is the duty of the Roman Pontiff to erect and establish such Canonical Chapters.

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Therefore, having received with a willing heart the prayers offered to Us by Our beloved sons, the Most Reverend Cardinals of the Sacred Congregation of the Consistory, in which the venerable Brother Hugo Bressane de Araujo, Bishop of Guaxupé, requested that a Cathedral Chapter be established in his diocese as well, according to the Apostolic Letters for the Universal Church, sealed with the leaden seal, issued by Our predecessor, the blessed Pope Benedict XV, in the year of Our Lord nineteen hundred and sixteen, on the third day of February, we have, after considering the favorable opinion of the venerable Brother Charles Chiarlo, titular Archbishop of Amiden, Apostolic Nuncio in the Republic of Brazil, and having obtained, as far as necessary, the consent of others who presume to have an interest in the matter, by the fullness of Our Apostolic authority, We establish and constitute a Chapter in the cathedral church of Guaxupé, which shall consist of two offices, namely, an Archdeacon and an Archpriest.

[*Latin ed. p. 67*]

The Acts of Pope Pius XII, section 67, and eight canons, of whom one shall be assigned to the Office of Theology, and the other to the Office of Penitentiaries, for the purpose of legal matters. Since, however, the canonical positions are not yet available, and the priests are occupied with other ecclesiastical duties, especially the care of souls, we grant that, until a suitable canonical position is established, these capitulars shall remain dispensed from their residence near the cathedral church and from their ordinary choral duties, with the exception that the Bishop of the time in Guaxupé shall have the authority, according to the decrees of the Plenary Council of Latin America, to summon the canons, especially for the more solemn feasts, for the service of the choir, or even, whenever he deems it appropriate, for the business of the diocese or of the Chapter itself, concerning which, according to the prescription of the sacred canons, the opinion of the Cathedral Chapter shall be sought. We wish to reserve the granting of Dignities to the Apostolic See, according to the established legal norms; however, the nomination of the canons shall belong to the Bishop, provided that the benefice for that position is not subject to the reservations mentioned in canon 1435, paragraph 1. Furthermore, since it is fitting that those who are admitted to the Bishop's council and senate should be adorned with certain insignia and privileges, we decree that the Dignitaries and Canons shall, within the confines of their diocese and in their capitular functions, wear the rochet, the violet cape with ermine trimming, or the violet mozzetta, according to the appropriate time of year. Moreover, we wish that, as soon as it is possible, the capitulars shall draw up the statutes for legal matters and according to which, as we have stated above, they shall operate, which, after being approved by the Bishop, we command all future capitulars to observe religiously. Finally, we decree that as soon as the erection and constitution of this Chapter have been demanded for ex-

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ecution, the Diocesan Consultors currently in office must cease from their duties. To all of the above, as has been established and decreed, we entrust the execution to the Most Reverend Brother, the Apostolic Nuncio in the Brazilian Republic, whom we designate for this purpose, and to whom we grant all the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, for the purpose of carrying out what has been stated, and we impose upon him the duty of transmitting to the Sacred Congregation for the Consistory, as soon as possible, an authentic copy of the acts of the completed execution. These present Letters shall be firm, valid, and effective, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and if, by anyone, knowingly or unknowingly, anything should happen to be attempted against these, we wish and declare that it shall be entirely null and void, without prejudice to any contrary provisions whatsoever, even by special mention.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis — Official Commentary. Those who are worthy of these distinctions, to whom we grant them. Furthermore, copies or extracts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be accorded the same faith as if they were presented or shown. No one shall be permitted to infringe upon or contradict this document, whether it be an erection, constitution, statute, concession, derogation, commission, or our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the nineteenth day of July, in the ninth year of Our Pontificate.

Pro S. R. E.
Chancellor

I. Card. GRANITO DI BELMONTE

Fr. RAPHAEL C.

Card. ROSSI
Dean of the Sacred College
S. C. Consistorialis
a Secretis
Vincentius Bianchi
Cagliesi,

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Proton. Apost.
Arthurus Mazzoni,
Proton. Apost.
[Reference to a register and volume number]
— A. Liberati.

APOSTOLIC LETTERS

CONCERNING THE ECCLESIA COLLEGIATA AND PRAEPOSITURAL CHURCH DEDICATED TO SAINT VICTOR, LOCATED IN THE TOWN OF INTRA, IN THE DIOCESE OF NOVARO, AND ITS BASILICA MINOR.

PIUS PP. XII

For the perpetual memory of this matter.

— To preserve the unity of the Faith, communion, and the proper order of governance, it is necessary that all churches approach the Roman Church, "because of its greater principal authority," as Saint Irenaeus says, that is, those "who are faithful from all places"; but, on the contrary, the administration of the Christian people, when it is exercised in a multifaceted way, sometimes suggests that smaller churches should be derived from the larger one, or, alternatively, that they should be returned to the common source, to be nourished and increased. Both of these things have occurred at different times in the town of Intra, which is also known as Verbania, in the Diocese of Novara. In fact, as is stated in the Constitution of Pope Innocent II, from the "middle" age, given to Bishop Litifrid in the year 1333, from that church of the Faith, Ca-

[*Latin ed. p. 69*]

The acts of Pope Pius XII show that the light and fervor of the Catholic faith were spreading to the upper parts of Lake Verbano, and that smaller churches in that region, namely "deaneries," flowed towards it. Each of these deaneries was administered by individual priests, who nevertheless shared the care of souls with the principal church, to which they belonged, and which had its canons residing there, commonly called "residential." Furthermore, the basilica dedicated to the title of Saint Victor the Martyr had long been flourishing, as is evident from a document dated 1916. However, since the seventeenth century, these "deaneries" became parishes with their own jurisdiction, and some branches were later separated from them. Nevertheless, the entire College of five "beneficiaries" continued their common ministry without interruption until 1984, when only one remained, holding the dignity of Prefect; the others, or "cooperators," had left. Not only has the city of Intra grown

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in population since the beginning of this century, but also in religious families; as a result, despite the influx of mixed populations, mostly workers, the ancestral faith has suffered no detriment, but rather has experienced a great increase in charity, so that it seems that no work dedicated to mercy is lacking there. Indeed, this social piety, "manifold" and "in many ways," is exercised entirely around the Church of Saint Victor, closely linked with religious piety, which frequents the sacraments there more and more each day, and which has been made more evident by the Eucharistic Gathering celebrated twelve years ago. This parish and collegiate church of Saint Victor, after an equal period of antiquity as the basilica mentioned above, was built in the "Romanesque" style in 1707, and fifty years later, on May 9th, it was consecrated by Bishop Rothario Sanseverino, when he was inspecting the diocese for pastoral purposes. This magnificent temple, adorned with works of art, furnished with fine objects, is a source of pride for the citizens and a cause of admiration for those who cross the lake. Furthermore, important relics of saints are kept there, which increase its sanctity and veneration among all. Sacred celebrations are held there several times a year, with the Prefect-Parish Priest leading with zeal, and the five Canons diligently assisting. In addition to the pious confraternities and religious houses, there is also a vibrant "Catholic" action there, both for men and for women. Finally, in this temple, there remains the ancient baptismal font, which is still visited by the faithful from neighboring parishes. Taking all of this into account, the Venerable Brother Leo James Ossola, Bishop of Novara, of the Order of the Friars Minor Capuchins, is the one properly called and is the Prefect-Parish Priest of Intra.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis – An Official Record of the City, of the Canons, of the entire Clergy, of the Nobility, and of the entire people, urgently requested us to deign to bestow upon the aforementioned Collegiate and Prebendal Church the title and privileges of a Minor Basilica. After duly considering all these matters, We, having also heard Venerable Brother Charles, Cardinal of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these present letters and perpetually, We elevate the Collegiate and Prebendal Church, dedicated to the honor of Saint Victor the Martyr, located within the city, in the Novara diocese, to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Notwithstanding any contrary provisions. These things We decree, We ordain, and We declare that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them,

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shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of May, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal from the Secretariat of State, DOMINICUS, from the Apostolic Briefs, SPADA. II. THE TRECORENSIS TEMPLE OF THE CITY BASILICA, MINOR, IN THE BRIOCENSI DIOCESE, IS TO BE DECORATED WITH ITS TITLE AND PRIVILEGES. PIUS PP. XII. For the perpetual memory of this matter. – Like the brilliance of the stars, every Temple dedicated to the Most High God shines and glitters; and if a Church of a certain people has been closely connected with its religious and civil history from ancient times, that same people also holds it most dear. The Temple itself becomes a monument of its most ancient history, a fortified stronghold of the Faith, the most desired goal of Hope, an inexhaustible increase of Charity; moreover, it becomes, on earth, an image and a certain likeness of the heavenly and eternal Celestial City of Jerusalem.

[*Latin ed. p. 71*]

The Acts of Pope Pius XII, number 71, which all seek with all their strength. Among the churches of Galliae, the church of Trecorensi is most worthy of mention, as clearly demonstrated by the beautifully crafted booklet presented to us by the Venerable Father Francis John Mary Serrand, Bishop of Briocensi and Trecorensi. The aforementioned Ordinary himself reported that this church was the cathedral church of the ancient diocese of Trecorensi, later suppressed during the upheaval of Galliae, and that, among the churches of Britannia Minor, and indeed of all of Galliae, it is rightly and deservedly considered the most famous. Indeed, its size and beauty inspire great admiration, as it is a rare example of "Gothic" architecture of the fourteenth century, and it has been embellished, through the efforts and care of the prelates of Trecorensi and the Dukes of Britannia, with numerous works of exquisite art, among which the marble and wooden altars, and the magnificently crafted and sculpted stalls of the canons, are particularly noteworthy. But even more precious and sacred is the treasure that is carefully and devoutly guarded there: the head and bones of Saint Yvon, a priest and confessor, who earned the title of "Advocate of the Poor" through his great charity, and who, a source of honor and glory to all of Britannia Minor and to all of Galliae, was, by our predecessor, Pope Clement XII, of blessed memory, added to the ranks of the blessed in Heaven on the nineteenth day of May, in the year one thousand seven hundred and forty-seven. The Supreme Pontiffs, over time, have granted privileges and indulgences, even perpetual ones, to those who piously visit the church of Trecorensi and the tomb of Saint Yvon, so

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that, even now, devout people from all corners of the Gallic nation come there, either to offer prayers of thanksgiving to God, or to express the greatest gratitude for the benefits received. Therefore, the six hundredth anniversary of the day on which Saint Yvon of Britannia was proclaimed, which happily occurs this year, has been brought to our attention by the aforementioned Bishop, and by the prudent pastor of the aforementioned church and his assistants, who have deservedly earned merit through their devotion to the divine cult, as well as by the representatives of the city of Trecorensi and the entire population, through their votes, prayers, and supplications, which were conveyed to us by the Venerable Father Angelo Joseph Roncalli, titular Archbishop of Mesembria, our Apostolic Nuncio in Galliae, and were augmented by his support. We therefore deem it fitting to receive these with a generous and paternal spirit. Therefore, having heard the Venerable Father Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, we hereby, by these present letters, and in perpetuity, bestow upon the aforementioned parish church, which was the cathedral of the diocese of Trecorensi, the title and honors of a Minor Basilica.

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Official and dignified commentary. Despite any opposing obstacles. We decree and establish this, determining that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; that they shall fully support the Church to which they pertain, now and in the future; and that they shall be rightly judged and defined; and that whatever may be attempted against these, by anyone, with any authority, knowingly or unknowingly, shall be declared null and void from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the ninth day of the month of May, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy, for the Most Reverend Cardinal from the Secretariate of State, DOMINIC, of the Apostolic Briefs SPADA.

PIUS PP. XII ESTABLISHES AN APOSTOLIC INTERNUNCIATURE IN THE KINGDOM OF EGYPT, for the perpetual memory of this matter.

For the sake of the office of Our supreme duty, We, ever concerned for the good of the Holy Church, diligently consider all things that may better and more usefully contribute to the eternal salvation of the faithful throughout the world, and that may more suitably foster public relations between the Holy See and the Governments of Nations, and strengthen mutual religious and civil authority and helpful cooperation. With this in mind, in order that the reasons of public friendship, by which this Apostolic See and the Kingdom of Egypt are mutually happily sustained, may

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daily flourish more and more for the increase of religious and civil affairs, it has seemed opportune to Us, in place of the Apostolic Delegation hitherto existing there, to establish an Apostolic Internunciature. Wherefore, by Our own initiative, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these Letters, We establish an Apostolic Internunciature in the Kingdom of Egypt, with its seat located in the city of Cairo, and We grant to it all and each of the offices, privileges, and indulgences which are proper to such Legations. This We decree, determining that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; that they shall fully support the Legation established by Us, now and in the future; and that they shall be rightly judged and defined.

[*Latin ed. p. 73*]

The acts of Pope Pius XII, number 7, are declared null and void from this moment forward, and shall remain so, if anything whatsoever, contrary to these, should be attempted by anyone, knowingly or unknowingly, with any authority. All contrary things to the contrary notwithstanding. Given from the Vatican, under the seal of the Fisherman, on the twenty-third day of the month of August, in the year 1947, in the ninth year of Our pontificate.
PIUS PP. XII

ALLOCUTIONS

I. To the Most Reverend Robert Despradel, extraordinary envoy of the Dominican Republic, presenting public letters to the Supreme Pontiff:

"Your Excellency: It is with especial satisfaction that We are able to greet the new representative of the Dominican Republic before the Holy See. Indeed, it is a favored nation, which Divine Providence chose as the cradle of Christianity in the United States and as the center for the diffusion of that missionary endeavor, which accompanied its discovery and conquest; a nation which, rightly, prides itself on having merited the last attentions of Christopher Columbus, as revealed in his testament, filled with Christian piety, cultural aspirations, and filial respect for this Holy See, and which is equally proud to have seen, within its borders, the first bishoprics of the entire American continent established by Our immortal predecessor, Julius II.

Your Excellency, called to represent before Us the interests of such an illustrious people, and therefore to enrich with a new and distinguished member the diplomatic corps accredited before this See, has had the wisdom to inaugurate his high office with such expressions that even the common Father of Christendom would not have expected more heartfelt words, thus demonstrating a rare understanding of the dignity of his office and the purpose to which he is dedicated. The history of relations between this Apostolic See and the golden Antilles – further developed when your

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homeland achieved its independence – is counted in centuries. Your Excellency has very aptly recalled the merits of the Spanish people."

[*Latin ed. p. 74*]

Acta Apostolicae Sedis - The official account of Saint Francis and Saint Dominic, who gained converts on the island of Hispaniola during the early days of its evangelization. These were merits – we are pleased to proclaim it – that surpassed the boundaries of the island and the century in which they occurred, since from them, in fact, arose the principles of International Law, taught shortly thereafter in Salamanca by Friar Francis of Vitoria, and perfected at the end of the century in Coimbra and in Rome – before they passed to Hugo Grotius – by the distinguished Doctor, Francis Suarez, and by the Doctor of the Church, Saint Robert Bellarmine. It is no surprise that the Catholic faith, received through such excellent channels from old Europe, has become so deeply rooted in the soul of your people. It remains intact within it, even after centuries, like an ember, which, although sometimes concealed beneath the cold mantle of ashes, awaits only to be fanned by the living breath of a strong and loving hand, to shine forth anew, like one awakening from a dream, with a bright and radiant flame. A person such as Your Excellency, who has before his eyes such a splendid past, cannot doubt that he will do everything in his power to be faithful – with sound judgment and unwavering resolve – to the specific and often urgent duties that the present and the immediate future impose. The great spiritual battles, which are the defining characteristic of our times, and whose success could greatly influence the moral character of humanity for a long time, demand clear intentions and determined champions. A clear vision and a firm resolution are inseparable when it is necessary to put into practice the eternal norms given by God to creation. The Church of Christ is the competent and irreplaceable teacher of these norms; its sphere of action reaches all corners of the world, excluding no race, nor dependent on any form of government. But the extent to which it can perform its work with fruitfulness and depth; the extent to which this work will be more or less effective, even in social and public life; and the abundance of peaceful fruits that will follow from this education, depend substantially on the degree of freedom and the possibility of action that is granted to its activity by each state and each form of government. Therefore, indispensable conditions for it to carry out its work in a way that corresponds to the present and future needs of the world are: freedom of movement in the field of education of the young; the availability of adequate means for the formation of a clergy capable of providing for the spiritual needs of the faithful with their broad and open apostolic work; and those material and spiritual conditions that

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favor...

[*Latin ed. p. 75*]

Acts of Pope Pius XII, 75: Concerning the protection of the Christian family and the progressive education and perfection of a lay group, which, within the ranks of the Catholic Action, learns to value, in peaceful collaboration with its fellow citizens, the great truths and vital values of the holy faith, for the true good and orderly progress of its people. Our faithful and beloved children of that island of the Antilles, which Columbus honored with the symbolic name of "Hispaniola" – Spanish –, will know with profound joy that the living contact between their beloved homeland and the Father of Christendom has been strengthened by this present and solemn act. And through the words of Your Excellency, they will come to know that they have here, before this See of Peter, a valid patron, identified with "your desires and hopes, always ready to favor and promote all that is possible and desirable for the mutual benefit of the Church and the State. With these sentiments, we ask Your Excellency to convey to the Most Excellent President of the Republic – who recently wished to contribute generously to the construction of the new seminary – to the members of the Government, and to all our beloved Dominican people, the expression of our paternal benevolence, while for all we implore the best, the most chosen, and abundant graces from heaven.

II. The Supreme Pontiff, in the twelfth year of his pontificate, on the 8th day of February in the year 1938, in the presence of the Most Reverend Cardinals, the Most Excellent Legates of Foreign Nations, and the members of the same Academy, spoke these words:

Speculative Sciences and Practical Sciences

"When we find ourselves here among you, illustrious Academics, for the inauguration of the new year of this Pontifical Academy of Sciences, our thoughts cannot but return once again to our unforgettable and incomparable Predecessor, the founder of this most noble scientific institute, and we see him in those white garments, of which the pristine snows of the Alps, which he one day trod with daring and free foot, overcoming dangers, abysses, and storms, seemed a prelude and a harbinger of paternal dignity, as he was eager to reach not only the peaks of the mountains of nature, but also the summits of speculative and practical truth."

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Commentarium Officiale. "Vallarsi i campi," ascendunt montes, descendunt valles; et, quando descendebat, admirabatur in candore duomi suae Mediolani, quasi alpem fulgida, ornata mirabilibus gugliis, ortam in medio planitie Lombardiae. Etiam vos ascendistis montes sapientiae, montes scientiarum speculativarum, calculi, astronomiae, vorticum stellarum et nebulosarum; et descendistis in plana

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scientiarum practicarum, ab mille formis artis, technicae, experimenti; quia magna est potentia intellectus humani speculativi extendere manum ad operationem et fieri intellectus practicus, faciens leges immutabiles et materias naturae ducem et sustentationem in sua actione semper regulata et sustenta, a gubernatione et providentia Dei.

Conceptione et valore obiectivo legum naturalium. Sed in nostro globo, ad oculos nostros, videtur dominus et potens super omnes viventes naturales, homo, cui Deus assignabat multiplicari et populare terram, et per laborem suum procurari panem ad vivendum; ita ut non mirum sit quod magnus philosophus Stagiritae, Aristoteles, animam hominis ad manum compararet, organum organorum. Omnia enim debentur manui: civitates et fortiones, monumenta, codices sapientiae, scientiae, artis et poeseos, hereditas et patrimonium bibliothecarum et civitatis humanae. Similiter anima data est homini, ut ita dicere licet, loco omnium naturarum rerum, ut quomodo sit, omnia res faciat, quia anima nostra, sensu et intellectu suo, recipit omnes formas vel imagines rerum ipsarum. "Permittite ergo ut admiramus manum vestram et intellectum vestrum," discipuli naturae, quales estis, in scholis vestris, in laboratoriis vestris, in officinis vestris, in operibus vestris, in arsenaliis vestris. Sed estis simul magistri, et docetis et proiicetis extra vos non formas sensibilis et intellectivae animae vestrae, sed per eas, quod natura caussavit et proiicavit in facultates vestras cognoscitivas. Vos in fantasia et in mente vestra formatis et inventis et architectis mirabiles imagines et consilia apparatuum, instrumentorum, telescopiorum et microscopiorum et spectroscopeorum et mille aliorum mediorum omni generis, ad domandum, catenandum et dirigendum vires naturales; attamen ars vestra non creat materiam quae in manibus vestris est, sed cum artificio sapienti solum eam modificat, regit actionem eius secundum leges quas invenistis, combinando et concordando.

[*Latin ed. p. 77*]

Acta Pii PP. XII 77: The practical and technical knowledge of reality must be combined with your speculative knowledge of the same realities. In this way, the genuine law of nature, which the scientist formulates through patient observation and diligence in his laboratory, is far more and better than a mere description or intellectual calculation, which only considers phenomena and not the real substances with their properties. It does not stop at or satisfy itself with appearances and sensory images, but penetrates the depths of reality, seeks out and discovers the intimate, hidden forces of phenomena, and reveals their activity and relationships. It is therefore easy to understand that the knowledge of the laws of nature makes it possible for man to control natural forces and to put them to his service in the highly advanced modern technology. Only in this way can human thought rise to the point of understanding that the regular order of spectral lines,

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which the physicist observes and distinguishes today in his laboratory, may tomorrow open up to the astrophysicist a deeper vision and knowledge of the mysteries of the constitution and development of celestial bodies. Thus, from the foundation of the law of nature, from the diligent aid of modern technology, from the positive and true knowledge of the internal tendencies of the elements and their effects in natural phenomena, the scientist proceeds, against all difficulties and obstacles, to further discoveries, persevering with constancy and perseverance in his investigations.

The Atomic Era: The most magnificent example of the results of such intense activity seems to be found in the fact that, through the tireless efforts of man, it has finally been possible to arrive at a deeper understanding of the laws governing the formation and disintegration of the atom, and in this way to experimentally control, to a certain extent, the release of the powerful energy that emanates in many of these processes, and all this not in submicroscopic quantities, but in a truly gigantic measure. The use of a large part of the internal energy of the uranium nucleus, of which we spoke in our address to this Academy on February 21, 1913, referring to a work by the great physicist Max Planck (who has recently passed away), has become a reality and has found its application in the construction of the "atomic bomb" or "nuclear energy bomb," the most terrible weapon that the human mind has, until now, devised. In this situation, we cannot refrain from expressing a thought that constantly weighs on our mind, as it does on the minds of those who have a true sense of humanity; and in this regard, we...

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Commentarium Officiale: Hic sunt verba Sancti Augustini in opere sua *De civitate Dei*, ubi de horribus bellis, etiam iustis, disserit: « De quibus malis, si volessi narrare, sicut convenit, tantas et multiplicissimas devastationes, angustias duras et crudeles, quam multa narrarem? Sed hoc mihi esset impossibile, ut argumentum requirit, cum ad finem longae disputationis pervenirem?... Quicumque haec mala tam horribilia et tam funesta considerat, miseriæ suæ confitetur; sed qui ea tolerat et cogitat sine angestia animi, multo miserius se felicem putat, quia etiam sensum humanum perdidit.» Si bellum illorum temporum iam tam severam sententiam magni Doctoris iustificabat, quibus verbis nunc iudicabimus illa, quae generationes nostras percusserunt et ad ministerium operis destructionis et exterminationis suae, technice incomparabiliter progressioram, adnexerunt? Quas calamitates humanitas ex futuro conflictu exspectare debet, si demonstratum esset impossibile applicationem novarum et semper mirabiliorum inventionum scientificarum prohibere aut restringere? Sed, momento praeteriti, ab usu bellico energia atomica, et in fiduciosa spe ea potius ad opera pacis unica destinata sit, considerari debet sicut investigatio et applicatio vere genialis illarum legum naturae,

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quae essentiam intimam et activitatem materiae inorganicae regulant. In veritate, proprie loquendo, hic solum de una magna lege naturae agitur, quae praesertim in eo quod "Systema periodicum elementorum" appellatur, se manifestat. Lothar Meyer et Demetrio Mendelejew anno 1869, in fundamento parvorum datorum chimicorum tunc cognitorum, eam genialiter viderunt et illi systemati primam formam provisoriam dederunt. Sed haec multa habebat lacuna et incoherentias; sensum suum profundum adhuc obscurum; tamen conjecturem habebat affinitatis intimae elementorum chimicorum et structurae uniformis atomorum e particulis subatomicis aequalibus. Postea, anno post annum, tabula clarius facta est, defectus et imperfectiones evanescunt et sensus profundior revelatus est. Hic breviter paeniter aliquid de gradibus praecipuis in hoc itinere recordabimur: inventio elementorum radioactivorum ab coniugibus Curie; modelum atomicum Rutherfordianum, et leges quae illud regulant, primum ab Bohr propositae; inventio isotopiae ab Francis William Aston; prima fragmentatio nuclei per radios alpha naturales, et paulo post synthesis 3 L. 19, c. 7.

[*Latin ed. p. 79*]

Acta PU Pp. XII 79: nuovi núcleos pesados mediante el bombardeo con neutrones lentos; el descubrimiento de los elementos transuránicos, vislumbrados por Fermi, y la producción de elementos transuránicos en cantidades ponderables, y entre estos, en primer lugar, el Plutonio, que constituye la parte activa de la bomba, y que se obtiene en las gigantescas "Pilas de Uranio"; en una palabra, un desarrollo y perfeccionamiento coherente del Sistema natural de los elementos químicos en amplitud y en profundidad! Si, por lo tanto, abrazamos con una sola mirada el resultado de estas maravillosas investigaciones, vemos que éste representa no tanto una conclusión, sino más bien la entrada a nuevos conocimientos y el principio de lo que ha sido llamado la "Era Atómica". Hasta hace poco tiempo, la ciencia y la técnica química se habían ocupado casi exclusivamente de los problemas relacionados con la síntesis y el análisis de las moléculas y los compuestos químicos; ahora, en cambio, el interés se concentra en el análisis y la síntesis del átomo y de su núcleo. Sobre todo, el trabajo de los científicos no se detendrá hasta que haya encontrado un método fácil y seguro para controlar el proceso de fisión del núcleo atómico, de modo que sus tan ricas fuentes de energía sirvan para el progreso de la civilización. Maravillosas conquistas del intelecto humano, que escruta e investiga las leyes de la naturaleza, arrastrando consigo a la humanidad por nuevos caminos! ¿Podría haber una concepción más noble? La ley de la naturaleza es la participación de la ley eterna en Dios. Pero la ley dice orden; y la ley universal dice orden en las cosas grandes como en las pequeñas. Es un orden que vuestro intelecto y vuestra mano encuentran derivado inmediatamente de las íntimas tendencias inherentes a las cosas naturales; un

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orden que ninguna cosa puede crearse o darse a sí misma, como tampoco puede darse el ser; un orden que dice: Razón Ordenadora en un Espíritu, que ha creado el universo, y del cual "depende el cielo y toda la naturaleza"; un orden que han recibido con el ser esas tendencias y energías, y con el cual unas y otras colaboran en un mundo bien ordenado. Esta maravillosa compendio de las leyes naturales, que el espíritu humano con incansable observación y estudio ha descubierto, y que vosotros investigáis cada vez más, añadiendo victoria a victoria sobre las ocultas resistencias de las fuerzas de la naturaleza, ¿no es acaso una imagen, aunque pálida e imperfecta, de la gran idea y del gran designio divino, que en la mente de Dios creador está concebido como ley de este universo desde los días de su eternidad?

[*Latin ed. p. 80*]

"80 Acta Apostolicae Sedis — Commentarium Officiale. Thus, with His wisdom, He prepared the heavens and the earth, and then, creating light in the depths of chaos, the cradle of the universe itself created by Him, He initiated the movement and the course of time and the ages, and He called all things into being, into life, and into operation, according to their species and their kind, even to the most minute atom. Indeed, every intellect, as is the case with yours, which contemplates and penetrates the heavens, and weighs the stars and the earth, must exclaim, addressing God: "Omnia in mensura et numero et pondere disposuisti!" (Everything You have arranged in measure, and number, and weight!). Do you not feel, within your soul, that the firmament which surrounds us and the globe which we tread, together with your telescopes, your microscopes, your balances, your meters, and your manifold instruments, declare the glory of God and reflect in your gaze a ray of that uncreated wisdom which extends from end to end powerfully, and arranges all things willingly. 5 6 From this arises the complete unity of the laws of nature. The scientist almost feels the pulse of this eternal wisdom when his investigations reveal that the universe is formed as if from a single mold in the vast forge of time and space. Not only are the celestial bodies composed of the same elements; but they also obey the same great and fundamental cosmic laws, always and everywhere appearing in their internal and external action. The atoms of iron, excited in the arc or in the electric spark, emit thousands of well-defined lines; these are identical to those which the astrophysicist observes in the so-called flash spectrum, a few moments before the totality of the solar eclipse. The same laws of gravitation and of radiation pressure determine the quantity of mass for the formation of solar bodies in the immensity of the universe, even to the most distant spiral nebulae; the same mysterious laws of the atomic nucleus regulate, through the composition and disintegration of atoms, the economy of energy of all the fixed stars. This absolute unity of design and of governance, which is manifested in the

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inorganic world, you find no less grand in living organisms. Restrict your considerations to causality, and deliberately disregard the finality itself, which you encounter at every step in the development of life. What does a simple glance at the universal and common structure of organisms, and at the most recent discoveries and conclusions of comparative anatomy and physiology, reveal? Here is the construction of the skeleton of higher living beings with..." (Sap., 11, 21. 6 Sap., 8, 1).

[*Latin ed. p. 81*]

Acta Pii PP. XII, 81. Organs analogous to one another, and especially the arrangement and function of the sensory organs, for example, from the simplest forms of the eye to the most perfect visual organ of man; here, throughout the realm of living beings, are the fundamental laws of assimilation, exchange, and generation. Does not all of this reveal a general and magnificent unifying concept, implemented and shining forth in countless forms and in the most varied ways? Is this not the closed and absolutely fixed unity of the natural laws? Yes; it is a closed unity with the key to that universal order of things, against which, insofar as it depends on the First Cause, which is God the Creator, God Himself cannot act; for if He did, He would be acting against His prescience, or His will, or His goodness; for in Him "there is no shadow of turning." But if we consider this order insofar as it depends on secondary causes, God possesses the key and can either leave it closed or open it and act beyond it. Did God, in creating the universe, make Himself subject to the order of secondary causes? Is not this order subject to Him, as it proceeds from Him, not by necessity of nature, but by the arbitrium of His will? Therefore, He can act beyond the established order, whenever He wills; for example, by producing effects without the secondary causes, or by producing other effects to which they do not extend. Therefore, the great Doctor, St. Augustine, had already written: "We do not say incongruously that God does something contrary to nature, which He does contrary to that which we know in nature... But against that supreme law of nature, God in no way acts, just as He does not act against Himself." What, then, are these works? They are works of which God alone holds the key in His secret, and which are reserved for the opportune moment within the particular order of inferior causes; works which, as the divine Poet sang, "that nature never heated iron, nor struck the anvil." Before such works, unusual either in the substance of the fact itself, or in the subject in which they occur, or in the manner and order in which they are accomplished, the people and the scientist are astonished, because wonder arises when the effects are manifest and the cause is hidden. But the ignorance of the hidden cause, which astonishes the unbeliever, sharpens the eyes of the faithful and the wise, who, within certain limits, know and measure how far the work of nature extends with

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its laws and forces, and beyond those...

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis — The official commentary reveals a hand superior, hidden, and omnipotent, that hand which created the universal order of things, and in the process of particular orders of causes and effects, marked the moment and the circumstance of its marvelous intervention. 12 Such a conception fills the scientist with enthusiasm... This divine government of the universe, created in its general order and in its lower, particular orders, certainly cannot fail to arouse a feeling of admiration and enthusiasm in the scientist, who, in his research, discovers and recognizes the traces of the wisdom of the Creator and the supreme Legislator of heaven and earth, who, with the hand of an invisible helmsman, guides all natures "to different ports – across the vast sea of being, and each – with the instinct given to it, that it may bring it." Yet, are not the gigantic laws of nature merely a shadow and a pale idea of the depth and immensity of the divine design in the grand temple of the universe? "The greatest privilege of the scientist," Kepler wrote, "is to recognize the spirit and to trace the thought of God." Often, — it must be confessed, human weakness — before the vision of things and the images of our senses, that thought becomes obscured and recedes; but if the thought of God enters into the work of the scientist, he does not confuse it with the movements and the images that he sees, either within or outside of himself; and that disposition of mind to seek and recognize God, gives him in his laborious study the right impetus and the ample reward for all the labors endured in the pursuit and discovery, and, far from making him proud and arrogant, it teaches him humility and modesty. 13 ...but also of humility. Certainly, the more deeply the cultivator of knowledge and science delves into the wonders of nature, the more he experiences his own insufficiency to penetrate and exhaust the richness of the concept of the divine construction and the laws and norms that govern it; and you hear the great Newton say, with incomparable beauty and eloquence: "I do not know how I appear to the world, but to myself I appear as a child, who plays on the shore of the sea and rejoices, because he finds now and then a smoother pebble and a more beautiful shell than usual, while the grand ocean of truth lies before him unexplored." These words of Newton, today, after three centuries, in the present ferment of the physical and natural sciences, sound more true than ever. Laplace 1 2 Cf. 8. Th., 1. c, a. 7. 13 Par., 1, 112-114.

[*Latin ed. p. 83*]

Acta Pii PP. XII 83 relates that, while he lay ill and those around him recalled his great discovery, he responded, with a bitter smile: "What we know is little, but what we do not know is immense." No less acutely, the illustrious Werner von Siemens, discoverer of the principle of self-excitation

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of the dynamo, testified at the 59th meeting of German scientists and physicians: "The more intimately we penetrate the harmonious arrangement of the forces of nature, regulated by eternal and immutable laws, and yet so profoundly veiled from our full knowledge, the more we are spurred to humble modesty; the more limited the scope of our knowledge appears, the more vivid becomes our effort to draw ever more from this inexhaustible source of knowledge and power, and the greater grows our wonder at the infinite organizing wisdom which permeates all creation." Indeed, our knowledge of nature is modest in extent and often imperfect in content. In a treatise on the electromagnetic theory of light, one could read the words: "Did a God write these formulas?" Certainly, Maxwell's equations are ingenious; and yet, like every similar advance in theoretical physics, they presuppose and imply a, so to speak, simplification and idealization of concrete reality, without which a fruitful mathematical treatment is impossible. How often today do they propose nothing more than rules in exchange for exact laws, or only partial solutions instead of general solutions! Where a regular behavior appears for cooperation, at first glance without rule, in countless particular phenomena, the scientist must be content to mark the character and form of the behavior of the masses according to considerations of probability, and, being ignorant of their particular dynamic basis, to formulate statistical laws. Incessant is the progress of science. It is true that the subsequent stages of its advancement have not always followed the path that leads directly from initial observations and discoveries to the hypothesis, from the hypothesis to the theory, and finally to the certain and undeniable attainment of truth. Instead, there are cases in which investigation rather describes a curve; that is, cases in which theories—which seemed to have already conquered the world and reached the highest peak of undisputed doctrines, adherence to which fostered esteem among the scientific community—revert to the status of hypotheses, and then, perhaps, are completely abandoned. Nevertheless, despite the inevitable uncertainties and deviations that every human effort brings with it, the progress of the sciences knows no pauses nor leaps.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarium Officiale. Mentre i ricercatori della verità si trasmettono reciprocamente la fiaccola investigatrice, per illuminare e svelare le pagine del libro della natura, piene di enigmi. Come – nota il Dottore Angelico, San Tommaso – nelle cose che naturalmente si generano, gradualmente si passa dall'imperfetto al perfetto, così accade agli uomini riguardo alla cognizione della verità. Infatti, essi inizialmente acquisirono una piccola parte della verità, e poi, passo dopo passo, giunsero a una comprensione più completa, non attribuendo al caso o alla fortuna l'origine del mondo e delle cose generali; ma, intuendo la verità con più diligente perspicacia, da evidenti indizi e ragioni, dedussero che le cose

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naturali sono governate da una provvidenza. Come, infatti, si troverebbe un corso invariato e certo nel moto del cielo e delle stelle e negli altri effetti della natura, se tutto questo non fosse governato da un intelletto soverano? L'umanità avanza per nuove e più ampie vie, ma sempre pellegrina, verso conoscenze più profonde delle leggi dell'universo, esplorato e inesplorato, come la spinge la sete naturale della verità; perciò, anche dopo millenni, le conoscenze umane delle norme interne e delle forze motrici del divenire e procedere del mondo, e più ancora del disegno e dell'impulso divino che tutto penetra, muove e dirige, saranno e rimarranno un'immagine imperfetta e pallida delle idee divine. Di fronte ai prodigi della sapienza eterna, che nel mare dell'essere, con ordine indeclinabile, governa e dirige ogni cosa verso porti nascosti, i pensieri indagatori dello scienziato sono ciechi e muti, e subentra quell'umile ammirazione, che sente in faccia a sé il portento della creazione, a cui non fu presente e che non può imitare la mano dell'uomo, ma nella quale il suo occhio può ravvisare un improvviso lampo della potenza di Dio. Di fronte ai molti imperscrutabili enigmi dell'ordine e del concatenamento delle leggi del cosmo, immensamente grande e immensamente piccolo, l'ingegno umano deve ripetere l'esclamazione: "O profondità della ricchezza, della sapienza e della scienza di Dio! Quanto sono incomprensibili i suoi giudizi e quanto sono inesplorabili le sue vie!" Fortunato lo scienziato se, percorrendo i vasti campi celesti e terrestri, sa leggere nel grande libro della natura e ascoltare il grido della sua parola, manifestando agli uomini l'orma lasciata dal passo divino nella creazione e nella storia dell'universo! Le orme del piede e le sillabe vergate dal dito di Dio sono indelebili: nessuna mano d'uomo può cancellarle; orme e sillabe sono i fatti, da cui emana il divino a tutte le menti; e proprio per i saggi intelletti investigatori sembrano scritte le parole del Dottore delle genti: "14 15 1 4 S. THOM. in Libr. Ioo Prolog. 15 Rom., 11, 33."

[*Latin ed. p. 85*]

Acta Pii PP. XII 85: "Quod notum est Dei, manifestum est in illis: Deus enim illis manifestavit." (Rom 1:19) "Because that which is known of God is manifest in them. For God hath manifested it unto them." Nam invisibilia ipsius a creatura mundi, per ea quae facta sunt, intelletta conspiciuntur, sempiterna quoque eius virtus et divinitas. In one of the inscriptions that adorned the tomb of the great astronomer Angelo Secchi on the day of his funeral, it was written: "A caeli conspectu ad Deum via brevis." Looking from this highest observatory at the entire universe, which stands at the foot of God, it is not difficult to understand how natural things act invariably and without exception in accordance with the tendencies of their various natures, but that to the supreme Creator, Preserver, and Governor, who is above things and the laws He has established and given to creatures, no natural tendency can oppose, while He remains free, for wise reasons, to prevent or turn in particular cases the effects and activities of such ten-

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dencies. In contemplating the marvelous reality of the cosmos, which the scientist observes and studies, the universal spirit devised by Laplace, with its formula that, at least according to the concept of materialists, should also encompass events dependent on thought and free will, appears to be a utopian fiction; infinitely more real, however, is that divine wisdom, which knows and measures every smallest atom with its energies and assigns it its place in the composition of the created world, that supreme wisdom, whose glory penetrates throughout the universe and shines with greater light in the heavens.

16 17 NUNTII RADIOPHONICI CLERO ET POPULO ARGENTINAE REIPUBLICAE, PRO NATIONIBUS INDIGENTIBUS AUXILIA PRAESTANTIBUS. * Venerables Hermanos y amados hijos, de la República ARGENTINAE: Once again, the voice of the common Father, already so well known and familiar to you, reaches your ears, with the same affection and care as always on Our part, and received – we are certain of it – by you, with the same filial veneration.

18 Rom., 1, 19-20.

17 Par., 1, 1 et seq.

* Datus die 1 mensis Februarii, a. 1948.

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Commentarium Officiale. Nunc, autem, non resonat gaudiosa, ad cantandum laudes excelsas, inter luces et inter flores, aut ad commemorandam tempora inobliviabilia; sed hoc tempore vibrat concretamente propter duas rationes: ut vobis gratias agamus et ut iterum ad vestram fecundam generositatem recurramus. Primo, gratitudo. In mundo et in hora, ubi saepe verba Nostra vel male intellecta sunt, vel, quod peius, impropria interpretata, debemus confiteri quod cor Nostrum, ut Pater, requiescit in vesti docili fidelitate. Liberalitas cum qua respondisti ad vocem Nostram ad amantissimos filios Nostros, Cardinales Buenos Aires et Rosario, pro beneficiis terris Europae a bello vastatis, fuit nobis magna consolatio. Quare, gratias Nostras cordiales in hoc momento dirigimus ad omnes qui voluerunt cooperari in hac sancta expeditione, et praesertim ad Commissionem pro auxilio Europae, cum sua digna praeside, Nostra amata filia in Christo, Domina Sara Benedit de Pereda, in capite. Sed cum necessitas non cessat, sed potius quotidie augetur, impossibile est ut silent verbo quod implorat. Quare nunc vox Nostra est etiam vox plena doloris, quae vult movere in cordibus vestris fibras nobilissimas et reconditissimas; quare hodie Pater vester iterum vobis se praebet manu extensa et iterum invitat ad vestram largitatem; quare hodie ad vestram generositatem Christianam rursus recurrit, sine timore quod fons exhauriatur, quia, etsi scit quod abyssos maris fundamentum habent, non potest admittere quod fundamentum habeat munificentia vestra, tam Christiana quam nobile. Et, ad quem postremo, petimus? Ad

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illos quos Deus Pater ab aeternitate amat; ad eos quos Jesus Christus tam amavit ut eos sibi ipsum identificavit – cum talis identificatio perfecta est sicut amor eius – et proclamavit quod quidquid cum eis fiet, sibi ipsis factum reputaret. Ab vestra anima magna, longe sint omnes calculationes sordidae! Sed si vultis adhuc plus, cogitate quod proponimus vobis negotium omnium negotiorum: calicem aquae frigidae qui non manebit sine praemio, fragmentum panis vel vestimentum quod potest valere Regnum praeparatum ab initio mundi, et usque ad ipsam beatitudinem Dei!

1 Cfr. Matth., 25, 2.

2 Cfr. Matth., 10, 48.

3 Cfr. Matth., 25, 34.

4 Cfr. Matth., 25, 21, 40.

Hodie mundus navigat ad libitum, fortasse plus quam umquam, post falsum ducem felicitatis. Et felicitas solum in Deo est et in...

[*Latin ed. p. 87*]

87. My beloved children of Strasbourg: practice the precepts of His divine teachings. Therefore, our times demand apostles; be you apostles, but do not forget that charity must be your hallmark, for He who will judge all men has said: "By this shall all men know that you are my disciples, if you have love for one another." He who gives what he has in abundance simply fulfills his duty; he who gives of what he needs elevates himself above the common lot of men, who are tyrannized by the inexorable law of selfishness. For a poor man to be generous is an admirable, though not uncommon, thing, but it cannot be expected every day; for one who has in abundance to be generous will be the most elementary form of gratitude towards Him from whom all good things proceed.

5. Beloved children of the Republic of Strasbourg: the Lord has given you so much in every way; the needs of your brothers in Europe are great, who constantly come to the poverty of the common Father; your noble spirit has a very high impulse, which wishes to be second to no one in anything; you have demonstrated how splendidly you know how to fulfill your duty. "Let all things be done with love," I Myself said to you on your soil and on a solemn occasion; and now I add: your love, your charity, must remedy all things now, even if it requires some sacrifices.

I want to conclude, as always, by giving you My Blessing, this time in a very special way to all those who have contributed and will contribute with their alms to the relief of the miseries of their brothers in Europe; may My Blessing draw down upon you the best graces of heaven, and may these graces descend upon the garden of your souls like the dew of the morning – "sicut ros super herbam" – refreshing, stimulating, giving new vigor and beauty to the already flourishing plants of your virtues, of your faith, of

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your hope, and above all, of your charity.

6. John 13:35.

7. Proverbs 19:12.

[*Latin ed. p. 90*]

Acts of the Apostolic See - Official Commentary. ACTS. OF THE HOLY CONGREGATIONS. SACRED CONGREGATION CONSISTORY. DECREE CONCERNING THE ALTERATION OF BOUNDARIES OF THE TERRITORIAL ABBEY OF MONTE OLIVETO MAGGIORE.

Reverend Father Romualdus Maria Zilianti, Abbot of the Territorial Abbey of S. Mariae Montis Oliveti Maioris, having requested of the Apostolic See, for the good of his Abbey and to strengthen its juridical standing, that the aforementioned Territorial Abbey, which consists of only one parish, be joined to it two or more parishes belonging to the neighboring dioceses.

Our Most Holy Lord Pope Pius XII, with Divine Providence, having considered all matters carefully, judged that the petition presented to him would be very beneficial, both for the Territorial Abbey and for the souls of the parishes to be joined, namely: the parish of S. Fiorenzo in Vescona and Muciliano, belonging to the Diocese of Arezzo, and the parish of S. Nazario, belonging to the Diocese of Pienza, which are so close to the Territorial Abbey that they are frequently assisted by the monks in their sacred ministry.

Therefore, the same Most Holy Lord, with the prior consent of the Ordinaries of Arezzo and Pienza, has, by the present Consistory Decree, deigned to separate the parish of S. Fiorenzo in Vescona and Muciliano from the Diocese of Arezzo, as well as the parish of S. Nazario from the Diocese of Pienza, together with their respective territories, and to permanently assign them to the Territorial Abbey of S. Mariae Montis Oliveti Maioris, thereby altering the boundaries of the aforementioned dioceses and the Territorial Abbey.

Furthermore, His Holiness has deigned to entrust the execution of this matter to Reverend Father Abbot Romualdus Maria Zilianti, granting him the necessary and appropriate powers, in order to achieve the aforementioned purpose, including the power to delegate any established ecclesiastical person, and to immediately transmit the burden to the Holy Congregation.

[*Latin ed. p. 91*]

The Sacred Congregation of Councils has issued a formal decree and a copy has been sent to the dioceses of Arezzo and Pienza. Given in Rome, from the offices of the Sacred Congregation of Councils, on the 10th of May, 1947. Fr. R. C. Card. Rossi, Secretary. L. S. B. Renzoni, Assistant.

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II. APPOINTMENTS OF CHURCH OFFICIALS

His Most Holy Lord, Our Pope Pius XII, by divine Providence, has, through successive decrees of the Sacred Congregation of Councils, appointed new pastors for the following churches:

On December 20, 1941:

— To the titular episcopal see of Magydus, the Reverend Father Vinibald Talleur, of the Order of the Friars Minor, who is appointed Prelate Nullius of Chapada.

— To the titular episcopal see of Lamia, the Reverend Father Ioannes Duperray, Director of the minor seminary of the archdiocese of Lyons, who is appointed Coadjutor with right of succession to His Excellency, the Most Reverend Gabriel Brunhes, Bishop of Montpellier.

On January 3, 1942:

— To the cathedral church of Petrograd, newly erected, the Reverend Father Emmanuelem da Cunha Cintra, Rector of the major seminary of the archdiocese of São Paulo in Brazil.

— To the titular episcopal see of Tabena, the Reverend Father Eduardum Jetté, General Vicar of the diocese of Joliette, who is appointed Auxiliary to His Excellency, the Most Reverend Ioseph A. Papineau, Bishop of Joliette.

On January 10:

— To the cathedral church of Nazaré in Brazil, the Reverend Father Carolum Coelho, Canon of the Metropolitan Chapter of Parahyba.

— To the titular episcopal see of Lacedaemonia, the Reverend Father Iulium Mattioli, of the Order of the Servants of Mary, who is appointed Prelate Nullius of Saint Peregrine Latiosus in Superioribus Aere et Purus, and has hitherto been the Apostolic Administrator of that same Prelature.

— To the titular episcopal see of Sebela, the Reverend Father Iosephum Rodgers, Vice-Rector of the Seminary of Laon, who is appointed Coadjutor with right of succession to His Excellency, the Most Reverend Michaelis Fogarty, Bishop of Laon.

On January 15:

— To the metropolitan church of Pisa, His Excellency, the Most Reverend Hugonem Camozzo, formerly Bishop of Fiume.

On January 15:

— To the titular episcopal see of Rhandus, the Reverend Father Antonium Ferreira Gomes, Canon of the cathedral chapter of Portugal.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary: On January 17th, the Most Reverend Dominic Emmanuel Rosa Prutuoso, Bishop of Portalegre, was appointed Coadjutor Bishop with right of succession. On January 19th, the Reverend Clement Geiger was appointed Titular Bishop of Olena and

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assigned to the Congregation of the Precious Blood, and was appointed Prelate Nullius of the Territorial Prelature of Xingu, having previously served as Apostolic Administrator of the same Prelature. On January 19th, the Reverend Marianum Jankowski, Rector of the Diocesan Seminary of Siedlce, was appointed Titular Bishop of Diospolis in Thrace and assigned as Auxiliary Bishop to the Most Reverend Ignatius Swirski, Bishop of Siedlce. On January 20th, the Reverend Ladislaus Suszynski, professor at the Archdiocesan Seminary of Vilna, was appointed Titular Bishop of Tabbora and assigned as Auxiliary Bishop to the Most Reverend Romuald Jalbrzykowski, Archbishop of Vilna. On January 28th, the Reverend Bernard Czaplinski, Prefect of the Basilica and parish of Saint John the Baptist in the town of Torun, was appointed Titular Bishop of Faustinopolis and assigned as Auxiliary Bishop to the Most Reverend Casimir Kowalski, Bishop of Culm. On February 5th, the Reverend Carolum Calewaert was appointed Titular Bishop of Uxella and Terralba and assigned as Rector of the Major Seminary of the same diocese. On February 7th, the Reverend Anthony Tedde, parish priest of the church of Saint Donatus in the city of Turrita, was appointed Titular Bishop of Terralba. On February 7th, the Most Reverend James Francis McIntyre, formerly Titular Archbishop of Paltena and Coadjutor to His Eminence Francis S. R. E. Cardinal Spellman, Archbishop of New York, was appointed Metropolitan Archbishop of the Archdiocese of Los Angeles. On February 7th, the Most Reverend Gerald Thomas Bergan, formerly Bishop of Des Moines, was appointed Metropolitan Archbishop of the Archdiocese of Omaha. On February 7th, the Reverend John Murphy, parish priest in the town of "Greasby" in the diocese of Shrewsbury, was appointed Titular Bishop of Appia and assigned as Coadjutor Bishop with right of succession to the Most Reverend Ambrose James Moriarty, Bishop of Shrewsbury. On February 7th, the Reverend Emmanuel a Iesu Pereira, canon of the Cathedral Chapter of Lamego, was appointed Titular Bishop of Praenetus and assigned as Auxiliary Bishop to the Most Reverend Anthony Emmanuel Pereira Ribeiro, Bishop of Funchal.

[*Latin ed. p. 93*]

The Holy Congregation for Religious Matters

NOTIFICATION

The Holy Congregation for Religious Matters declares that the following women: Margaret Mary Clare Burns; Mary Colette Teresa Harrison; Mary Clare Harris; Mary Teresa Morgan; Mary Joseph Higgins, of the diocese of Edinburgh, do not belong to any religious institute.

Given at Rome, from the Secretariat of the Holy Congregation for Religious Matters, on the 12th of February, in the year 1948.

L. Eg S. f.

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Lucas

H. Pasetto, Secretary.

THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH

SOEIÜENENSIS. - NIMSCIIAN.

DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES

The Most Reverend and Reverend Lord Louis Morel, Archbishop of Soeiiüenensis (Hohhot [Suiyüan]), and the Most Reverend Lord Charles van Melckebeke, Bishop of Nimsciiana (Ningxia), in China, having, by common agreement, requested this Holy Congregation for the Propagation of the Faith to correct the boundaries of their dioceses, so that a small portion of territory, which civilly belongs to the subprefecture of Paotowien, of the archdiocese of Soeiiüenensis, but which ecclesiastically has hitherto been subject to the Ordinary of the diocese of Nimsciiana, may be separated from the diocese of Nimsciiana and added to the archdiocese of Soeiiüenensis.

Therefore, the Most Reverend Fathers Cardinals presiding over the same Holy Congregation, in plenary sessions held on the 22nd of the month of December, 1947, having considered the requests of the aforementioned Ordinaries, deemed it fitting to assent to them.

This decision of the Most Reverend Fathers, having been reported to His Holiness, our Most Holy Father Pope Pius XII, in an audience on the 8th of January of the present year, by the undersigned Secretary of this Holy Congregation, the Supreme Pontiff, graciously accepting, approved and confirmed it, and ordered that the present Decree be issued for the matter at hand.

Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 8th of the month of January, in the year of Our Lord 1948.

Eg P. Card. FUMASONIBIONDI, Prefect.

Celsus Costantini, Archbishop titular of Theodos., from the Secretariat.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary

SACRED APOSTOLIC PENITENTIARY (OFFICE FOR INDULGENCES)

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DECREE: A PLENARY INDULGENCE IS GRANTED TO THE FAITHFUL FOR THE SOULS OF THOSE WHO HAVE DIED AS A RESULT OF THE WAR.

His Holiness, Pope Pius, of blessed memory, Pope XII, having received with great pleasure the prayers of certain Holy Prelates, and deeply moved by paternal charity for all those most beloved sons who have been killed by the immense war, has deigned benignly to grant that all the faithful who, having confessed, from Palm Sunday to the Sunday in White garments, that is to say, on the occasion of the Paschal Precept, have attended Holy Mass and have recited prayers according to the intention of His Holiness, may obtain a plenary indulgence, solely for the souls of the faithful who have died as a result of the war.

This [indulgence] is valid only for this occasion, without prejudice to anything to the contrary.

Given in Rome, from the offices of the Sacred Apostolic Penitentiary, on the 23rd of February, 1948.

[Signed:]

Ii. Card. CANALI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 95*]

Diarium Romanae 95. DIARIUM ROMANAE CURIAE. Thursday, January 8, 1948. The Holy Father received, in a solemn audience, His Excellency, Mr. Doctor Despradel Roberto, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic, for the presentation of his credentials.

SACRED CONGREGATION OF RITES. Tuesday, January 13, 1948, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the Venerable Theological Consultors discussed the heroic virtues of the Servant of God, Raffaella Maria del Sacro Cuore di Gesù, foundress of the Handmaids of the Most Sacred Heart of Jesus.

Tuesday, January 27, 1918, in the Vatican Apostolic Palace, the ordinary Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Venerable Prelates Officials discussed the introduction of the cause of beatification of the following Servants of God:

I. Antonia Maria della Misericordia (De Oviedo y Chöntal), foundress of the Institute of the Oblate Sisters of the Most Holy Redeemer.

II. Marta Le Bouteiller, of the Institute of the Sisters of Christian Schools of Mercy.

Furthermore, discussion was held regarding the approval of the Office

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and Mass proper in honor of Saint Francesca Saverio Cabrini.

Tuesday, February 17, 1948, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the general Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the Venerable Theological Consultors gave their vote on the miracles, which are asserted to have been worked through the intercession of the Blessed Giovanna de Lestonnac, widow, foundress of the Order of the Daughters of the Blessed Virgin Mary, and which are proposed for her solemn canonization.

[*Latin ed. p. 96*]

?96 Acta Apostolicae Sedis - Commentary. SECRETARY OF STATE. BY OFFICIAL ACTS OF THE SECRETARY OF STATE, the Most Holy Father Pius XII, may He happily reign, has deigned to appoint: January 6, 1948. The Most Reverend and Illustrious Monsignor Bonazzi, Ermanno, Under-Secretary of the Sacred Congregation of Ceremonies. February 2. The Reverend Father Victor of Jesus and Mary, of the Order of Discalced Carmelites, Consultor of the Sacred Congregation for the Propagation of the Faith. The Most Reverend and Illustrious Cardinal Micara, Clemente, Member of the Sacred Congregation for the Eastern Churches. January 24. The Most Reverend and Illustrious Monsignors Wynen, Arturo, and Monsignor Teodori, Giovanni, and the Reverend Father Cappello, Felice, S.J., Consultors of the Sacred Congregation of the Discipline of the Sacraments. NECROLOGY. January 9, 1948. Monsignor Tissier, Giuseppe Maria, Bishop of Châlons. January 14. Monsignor Canessa, Francesco, titular Bishop of Sarepta. February 1. Monsignor Kelley, Francesco Clemente, Bishop of Oklahoma and Tulsa. January 14. Monsignor Gröber, Corrado, Archbishop of Friburgo in Breisgau. January 16. The Most Reverend Cardinal Granito Pignatelli di Belmonte, Gennaro, Suburbicarian Bishop of Ostia and of Albano, Dean of the Sacred College, and Prefect of the Sacred Congregation of Ceremonies. January 26. Monsignor Zubizarreta y Unamunsaga, Valentino, Archbishop of Santiago de Cuba.

[*Latin ed. p. 97*]

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ACTA APOS- TOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

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APOSTOLIC CONSTITUTIONS

I. OF ST. ANTHONY - GALVESTON - DALLAS

A NEW DIOCESE OF AUSTIN IS ESTABLISHED FROM THE TERRITORY TAKEN FROM THE DIOCESES OF ST. ANTHONY, GALVESTON, AND DALLAS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE BETTER PROVISION OF THE GOOD OF SOULS, IT IS MOST BENEFICIAL TO ORGANIZE ECCLESIASTICAL BOUNDARIES IN SUCH A WAY THAT THEY MAY MOST CLOSELY RESPOND TO THE NEEDS OF THE FAITHFUL, ACCORDING TO THE CIRCUMSTANCES OF EACH PLACE.

HAVING CONSIDERED THIS, WE HAVE JUDGED IT RIGHT, WITH A WILLING HEART, TO GRANT THE PETITIONS PRESENTED TO US, BY WHICH THE VENERABLE BROTHER HAMLET JOHN CICOGNANI, TITULAR ARCHBISHOP OF LAODICEA IN PHRYGIA AND APOSTOLIC DELEGATE IN THE UNITED STATES OF AMERICA, REQUESTED, WITH THE FAVORABLE VOTE OF THE VENERABLE BROTHERS ROBERT EMMET LUCY, ARCHBISHOP OF ST. ANTHONY; CHRISTOPHER EDWARD BYRNE, BISHOP OF GALVESTON; AND JOSEPH PATRICK LYNCH, BISHOP OF DALLAS, THAT CERTAIN PARTS OF THE TERRITORY Hitherto BELONGING TO THE CHURCHES OF ST. ANTHONY, GALVESTON, AND DALLAS, BE SEPARATED, AND THAT A NEW DIOCESE BE ESTABLISHED THEREFROM.

THEREFORE, HAVING CONSULTED WITH THE VENERABLE BROTHERS, OUR MOST HOLY CARDINALS, PRESIDING OVER AND ASSISTING IN CONSISTORY MATTERS, AND HAVING ALSO...

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - With due consideration given to the matter, and with the consent of others who are concerned, or who may presume to have an interest, and with full knowledge and by the fullness of Our Apostolic authority, We separate from the archdiocese of St. Anthony, together with its territory, the following counties, commonly known as McCulloch, St. Saba, Mason, Llano, Blanco, Hays, Caldwell, and the southern region, located south of the Colorado River, including the counties of Burnet, Travis, and Bastrop; and We separate the counties of Lampasas, Coryell, McLennan, Limestone, Bell, Falls, Robertson, Williamson, Milam, Brazos, Lee, Burleson, Washington, and Austin, and the northern region, located north of the Colorado River, including the five counties of Burnet, Colorado, Fayette, Bastrop, and Travis, from the diocese of Galveston. Fi-

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nally, We detach the counties of Coleman, Brown, Mills, and Hamilton from the diocese of Dallas. The entire territory thus separated from the aforementioned dioceses, We erect and establish as a new diocese, to be called the Diocese of Austin, which will henceforth include the following civil counties: Coleman, Brown, Mills, Hamilton, McCulloch, St. Saba, Lampasas, Coryell, McLennan, Limestone, Bell, Falls, Robertson, Mason, Llano, Burnet, Williamson, Milam, Brazos, Blanco, Travis, Bastrop, Lee, Burleson, Washington, Hays, Caldwell, Austin, and the northern region mentioned above, including the counties of Fayette and Colorado. We raise the city of Austin, from which this new Diocese of Austin derives its name, to the rank of a city, and it will henceforth enjoy all the rights, honors, and privileges that are customary for other cities with a Catholic episcopal see. The church of Santa Maria, located there and dedicated to God, We raise to the dignity of a cathedral church, and We establish the episcopal chair therein. We grant to this new cathedral church and to its bishops, for the time being, all the rights, honors, insignia, and privileges that are customarily enjoyed and possessed by other episcopal churches and their prelates, and We impose upon them the same burdens and obligations to which others are subject. Furthermore, We constitute this Diocese of Austin as a suffragan diocese of the Metropolitan Church of St. Anthony, and We place its bishops, for the time being, under the jurisdiction of the Archbishop of St. Anthony. Since the circumstances and the location do not permit the immediate establishment of a cathedral chapter, We grant that, in the meantime, canonical diocesan consultors be chosen and appointed to handle legal matters. Regarding the governance, administration, seminary, the election of a Vicar Capitular or Administrator, the rights and obligations of the clergy and the faithful, and other matters of this kind, We command that everything be observed as is customary.

[*Latin ed. p. 99*]

The acts of Pope Pius XII, page 99, prescribe the sacred canons. Concerning matters that pertain specifically to the clergy, we decree that as soon as these Letters are brought into effect, the aforementioned clergy shall be considered to be legitimately assigned to the Church in the territory where they reside. Finally, we command that all documents and records pertaining to this new diocese be delivered by the chancelleries of the dioceses of St. Anthony, Galveston, and Dallas, as soon as it is possible, to the episcopal curia of Austin, so that they may be diligently preserved in its archives. For all of the above matters, as established and ordered, we appoint the Reverend Brother Hamlet John Cicognani, mentioned above, to carry out the execution, granting him the necessary and appropriate powers for this purpose, including the power to delegate any person holding an ecclesiastical office, and we charge him with the duty of transmitting to the Sacred Congregation of the Consistory, as soon as it is permissible, an

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authentic copy of the completed proceedings. Furthermore, these Letters and everything contained within them, even with regard to those who may be concerned or who believe their interests to be involved, even if they are worthy of specific and individual mention, and who have not been heard or have not agreed to the foregoing, shall never be deemed to be subject to any flaw of deception or fraud, or nullity, or intention, or any other defect, whether substantial or unforeseen, and shall be considered, as made and issued with full knowledge and authority, to be perpetually valid and to have and obtain their full and complete effect, and to be inviolably observed by all to whom they apply; and, if anyone, knowingly or unknowingly, should attempt to contravene these matters in any way, we will and do declare that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, or universal councils, general or special apostolic constitutions and ordinances, or any other dispositions of our predecessors, the Roman Pontiffs, or any other contrary provisions, even those worthy of special mention, to all of which we hereby derogate. Finally, we decree that copies, extracts, or even printed versions of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall be given the same full validity as if the original Letters were presented or shown. To no one shall it be permitted to infringe upon or contradict this page of division, erection, constitution, concession, statute, subjection, decree, delegation, derogation, and our will. If anyone, with audacious presumption, should attempt to do so—

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - The official record shows that [this action] will incur the displeasure of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and forty-seven, on the fifteenth day of November, in the ninth year of Our Pontificate. Pro S. R. E. [For the Holy Roman Church], the Chancellor, His Eminence, Cardinal GRANITO DI BELMONTE. Father RAPHAEL C., Cardinal ROSSI, Dean of the Holy College, 8. C. Consistorialis a Secretis [Consistory of the Secretariate], Alfred Vitali, Apostolic Protonotary, Arthur Mazzoni, Apostolic Protonotary. *Loco Episcopi Plumbi Reg.* in *Cane. Ap., vol. LXXIV, n. 62.* - *A l. Trussardi.*

II. THE ARCHDIOCESES OF BALTIMORE AND WASHINGTON. THE ARCHDIOCESE OF WASHINGTON IS UNITED TO THE METROPOLITAN CHURCH OF BALTIMORE AND IS SUBORDINATE TO THE APOSTOLIC SEE. ITS TERRITORY IS PARTIALLY WITHIN THE LIMITS OF [the area].

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE UNIVERSAL CHURCH, WHICH HAS BEEN DIVINELY COMMITTED TO THE ROMAN PONTIFFS, DECREES

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THAT ECCLESIASTICAL BOUNDARIES BE ALTERED WHENEVER THE GOOD OF SOULS REQUIRES IT. WHEREFORE, THROUGH APOSTOLIC LETTERS, SEALED WITH THE LEADEN SEAL, ISSUED ON THE TWENTIETH DAY OF JULY, IN THE YEAR NINETEEN HUNDRED AND THIRTY-NINE, WE SEPARATED THE TERRITORY WITHIN THE LIMITS OF THE DISTRICT OF COLUMBIA FROM THE TERRITORY OF THE METROPOLITAN CHURCH OF BALTIMORE, AND THEREBY ERECTED A NEW ARCHDIOCESE, NAMED WASHINGTON, FROM THE CITY OF WASHINGTON, WHICH IS THE CIVIL CAPITAL OF THE UNITED STATES OF AMERICA, AND MADE IT EQUALLY A PRINCIPAL CHURCH UNITED TO THE AFORESAID CHURCH OF BALTIMORE.

IT SEEMS TO PROMOTE THE GREATER GROWTH OF THE CATHOLIC RELIGION AND TO ENHANCE THE DIGNITY OF THE CITY OF WASHINGTON IN A VERY SIGNIFICANT WAY IF THE SUPREME PONTIFF WERE TO HAVE A PERMANENT RESIDENCE THERE, AND IF THE ARCHDIOCESE OF WASHINGTON WERE TO TAKE CARE OF ONLY THAT TERRITORY. HAVING THESE THINGS IN MIND, WE HAVE DEEMED IT APPROPRIATE THAT THE ARCHDIOCESES OF BALTIMORE AND...

[*Latin ed. p. 101*]

The acts of Pope Pius XII, page 101: To separate the archdiocese of Washington, which is currently vacant, and to alter its territory for a time. Therefore, with the favorable vote of the venerable Brother Hamlett John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, with the advice of our venerable Brothers, the Cardinals Prefects of the Consistorial Affairs, and after obtaining, as is necessary, the consent of those who are absent or who may presume to have an interest, and with certain knowledge and after mature deliberation, by the fullness of Our Apostolic authority, We permanently separate and detach the archdiocese of Washington from the metropolitan Church of Baltimore. Since the archdiocese of Washington is presently restricted within narrow limits and the number of the faithful within it is smaller, We detach from the territory of the metropolitan Church of Baltimore five civil districts, namely Montgomery, Prince Georges, Charles, Calvert, and St. Mary's, and We add them to the archdiocese of Washington. Furthermore, We decree that the Archbishop of Washington, for the time being, shall be immediately subject to Us and to the Apostolic See; however, he shall participate in the Episcopal assembly of the ecclesiastical Province of Baltimore. Moreover, We grant that he may be adorned with the Sacred Pallium, after he has duly requested and obtained it in the Consistory. Furthermore, We decree that the title and office, which until now has been held by the Archbishop of Baltimore, of Chancellor of the Catholic University of Wash-

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ington, shall henceforth be held by the Archbishop of Washington. Since the present circumstances and conditions do not permit the immediate establishment of a Chapter of Canons in the Cathedral, We grant that, in the meantime, Diocesan Consultors be chosen and appointed to carry out the necessary legal procedures. As for the governance, administration, seminary, and other matters pertaining to that archdiocese, We command that those things which the sacred canons prescribe concerning these matters be observed. With regard to the clergy in particular, We decree that as soon as these Letters of Ours are brought to execution, the clergy assigned to that Church shall be considered to belong to the Church in whose territory they legitimately reside. We also command that all documents and records pertaining to the archdiocese of Washington be, as soon as it is possible, transferred from the chancery of the metropolitan Church of Baltimore to the chancery of the archdiocese of Washington, so that they may be diligently preserved in its archives. For all the matters above, as they have been arranged and established, We entrust the execution to the venerable Brother mentioned above, Hamlett John Cicognani, and We grant him the powers necessary and appropriate for this purpose, including the power to delegate any person in ecclesiastical dignity to assist him, and We impose upon him the obligation to report to the Sacred Congregation.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis – Official Commentary of the Consistory, which, as soon as it is permissible, an authentic copy of the executed acts must be transmitted. These present Letters are to be considered firm, valid, and efficacious, and are to have their full and complete effect, and are to be inviolably observed by all to whom they pertain; and, if anyone should, knowingly or unknowingly, attempt to infringe upon these matters, we declare and ordain that it shall be entirely null and void, notwithstanding any contrary provisions whatsoever, even those deserving of special mention, by which we derogate. To the transcripts or excerpts, even printed ones, of these Letters, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity, the same faith shall be given as would be given to these present Letters if they were exhibited or shown. No one shall be permitted to infringe or contradict this page of our will, constitution, subjection, statute, mandate, decree, delegation, derogation, and intention. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord nineteen hundred and forty-seven, on the fifteenth day of the month of November, in the ninth year of Our Pontificate. ProS. R. E. [Secretary] Cardinal GRANITO DI BELMONTE, Fr. RAPHAEL C. Cardinal ROSSI, Dean of the Holy College, Holy Consistory, from the

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Secretariat, Alfridus Vitali, Apostolic Protonotary, Franciscus Hannibal Ferretti, Apostolic Protonotary, Place £8 of Lead, Register in Canonry, Volume LXXIV, Nos. SS. – A l. Trussardi. APOSTOLIC LETTERS TO THE CATHEDRAL CHURCH DEDICATED TO THE HOLY ARCHANGEL MICHAEL IN THE CITY AND DIOCESE OF SAN ANGELO IN VADO, BESTOWING THE TITLE AND DIGNITY OF BASILICA MINOR. PIUS PP. XII For the perpetual memory of this event. — The Blessed Virgin Mary smiles in the heavens, "as the dawn rising," "beautiful as the moon, chosen as the sun," as the Church sings of Her; She smiles also on earth, both in painted wooden panels and in statues and marble sculptures.

[*Latin ed. p. 103*]

From the Acts of Pope Pius XII, 103, before His altar, which was marvelously adorned and decorated with slender lamps, like tiny stars; furthermore, surrounded by fragrant clusters of roses and lilies. Therefore, the faithful, devoted to the Virgin Mary, gather before the altaries, to offer many thanks for the benefits received, or to pour forth fervent prayers. When a Marian chapel is found within the ancient and grandest temple of the city, or is annexed to it, then the faithful are drawn to that temple of Christ for two reasons: namely, by filial piety towards Mary, and also by a certain historical significance, by which it is both a monument of solemn religion and a cherished place for the hearts of Catholics. It is clear that this has occurred in the City and Diocese of Saint Angelo in Vada. The citizens of Vada can boast of the beautiful chapel, dedicated "to Our Lady of the Seven Sorrows," the principal patroness of that city and diocese; and also of the ancient cathedral, which in the year 1635, Pope Urban VIII, Our Predecessor, happily raised to the title of cathedral. We say "ancient," because the present church was built over a previous one, which, according to tradition, was a larger temple of the most ancient city of "Tiphernia Metaurense," and enjoyed the privileges of a cathedral, flourishing greatly. Moreover, through the piety of the faithful, as well as the care of the bishops, the entire clergy, and the leading citizens of the city, this principal church has been enriched with the relics of saints, and possesses numerous works of art, perfectly crafted, and sacred objects of great value. Now, having seized the opportune occasion of the solemnities that will soon be held in honor of the Blessed Virgin Mary "of the Seven Sorrows," the canons and clergy of the cathedral, together with the city's governor, and the entire population, have humbly and earnestly requested us to deign to bestow upon the aforementioned cathedral the title and privileges of a Minor Basilica. Since they have assured us that they desire nothing more than that devotion to the Divine Virgin should increase day by day, and that the diocesan bishop, the Venerable Brother John Capobianco, who has so diligently, wisely, and fruitfully served the Christian people and Christian charity for so long, may be honored by us in a manner that is fitting and

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deserved. Moreover, since We ourselves have a particular affection for the City of Saint Angelo in Vada and its inhabitants, We wished to redeem with Our own hand, on the eleventh day of this month of August, in the fortress of Gandolfo, the golden diadem of the image of the Virgin Mary "of the Seven Sorrows." Having considered all these things, and having also heard the Venerable Brother Charles, Cardinal Salotti, Bishop of Praeneste, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, We...

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary concerning the fullness of Our Apostolic authority, with the perpetual force and validity of these letters, We elevate the Cathedral Church, dedicated to God in honor of the Archangel Saint Michael, located in the City and Diocese of Saint Angel in Vado, to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Notwithstanding any contrary provisions. We have decreed and established the following: These letters shall remain forever valid and effective; they shall fully produce and obtain their intended effects; and they shall fully apply to those to whom they pertain, now and in the future; and it shall be considered and defined as proper; and anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared null and void from this moment. Given from the Vatican, under the Fisherman's Ring, on the tenth day of the month of August, in the year 1947, in the ninth year of Our Pontificate. PIUS PP. XII TO THE MOST REVEREND FATHERS: CLEMENT, of Milwaukee, NEW MINISTER GENERAL of the Religious Orders; FR. MINOR of the Order of the Friars Minor; CAPUCCI, of BEDAM, M. HESS, General, of the Order of the Friars Mino-Pacific; M. PERANTONI, General. PIUS PP. XII, Beloved sons, greetings and the Apostolic Blessing. — While many today, neglecting the concerns of eternity, miserably cast themselves into the pleasures of this world, and neglect or postpone all that pertains to heaven and to virtue, it seems very opportune to Us, in writing to you with these common letters, to bring to mind the devoted virgin, Saint Coleta, of Corbie, whose pious death marks the beginning of the fifth century, and to encourage all to diligently imitate her excellent virtues. And We especially desire that she be imitated, so that, amidst so much external dissipation and turmoil, those things which pertain to God may be valued above all else, and that all may turn to His most holy precepts; and that they may strive for that intimate...

[*Latin ed. p. 105*]

The acts of Pope Pius XII, and indeed, the entire life, which, being the guardian of Christian virtues, knows no decline, as if it were destined to be incorporated into eternal blessedness. From this intimate and heavenly

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life, this virgin of the Order of St. Francis not only adorned herself with the flowers and fruits of heavenly beauty, but also shone with the light of her sanctity before others. Born in Corbie, she gave early signs of her future holiness from a tender age; for she not only avoided the temptations of the world with vigilant diligence, and devoted herself entirely to constant prayer and works of pious penance, but also gently attracted other young girls, as many as she could, to herself, so that she might nourish them with the food of sound doctrine, and by her persuasion and example, she might persuade them to avoid the mire of vice with all her might, and to embrace Christian virtue with abundant fruit. Orphaned and having sold her inherited property and family possessions, she distributed the proceeds generously to the poor, and then withdrew into solitude, in order to cling to God alone; and, through fasting, sackcloth, and iron chains, she subdued her body, so that she might more easily dedicate herself to heavenly contemplation. Soon illuminated by heavenly light and guided by a certain divine impulse, after having happily overcome not a few, nor light, difficulties, she eagerly sought admission to the cloister of the Franciscan virgins; and there, by the grace of God, she attained, more and more each day, the perfection of the evangelical life, which she so ardently desired. Not only did she learn and diligently practice all the virtues, especially modesty, penance, and humility of spirit, but she also shone so brightly with the splendor of her sanctity that she was held in veneration by the other virgins of the Order, as if she were a revered teacher. And so, it happened, not without the counsel of Divine Providence, that several monasteries in Flanders and in France were either restored to their former glory, or were founded anew, and brought into the form of the evangelical life. Therefore, when she arrived at the end of her mortal life, having been enriched by merits and virtues, she could exhort her sisters, not only with words, but also by her example, to strive for holiness, and especially for ardent love of God, for voluntary poverty, and for patience in labors and sufferings; through this path, although arduous and thorny, all could attain to heavenly blessedness. Therefore, you have before your eyes a most excellent example of sanctity; contemplate it diligently and actively, and strive, as far as you are able, through these means, especially through secular celebrations, to ensure that all those you can, may understand that there is nothing more important, nothing more necessary, than to adorn each soul with heavenly virtues, and to nourish that very heavenly life, from which these virtues are born and flourish. For whoever neglects such an intimate and heavenly life, which is the foundation of all divine things...

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary: The grace which is fostered is that which is directed only to external matters, and although these are praiseworthy and suitable for the times, one will later more

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quickly perceive that one has devoted oneself to a futile and barren endeavor. For we know that "Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration;" therefore, all those things which pertain to the apostolate will be empty and void, unless they are moved by that inspiration which comes from God. Furthermore, we wish to affectionately admonish the Clares sisters in particular, so that they may diligently and faithfully follow in the footsteps of St. Colette. Let them not allow those same virtues, by which this most holy Order has so greatly shone forth in heaven, to weaken, languish, and sadly diminish. Let them kindle the flame of holiness as much as possible, if it has diminished; and let them not only implore the gifts of divine grace for themselves, but also for the countless sisters and brothers who, having been turned aside from the right path, have fallen into error and the whirlpool of vices, that they may receive light from God, mercy, and forgiveness. 1 We gladly join our prayers with yours and those of your companions, as a testament to the favor of heavenly graces and our particular benevolence, to each of you, beloved children, and to the members of your care, and to all the Franciscan nuns devoted to God, and to all those who will participate in these secular celebrations with a pious heart, we impart the Apostolic Blessing with all our love in the Lord. Given in Rome, at St. Peter's, on the fifth day of the month of December, in the ninth year of Our Pontificate. MDCCCCXXXXVII, PIUS PP. XII. To the Most Reverend Brother, greetings and the Apostolic Blessing. — From official letters recently received from you and from the General Moderator of the Eudists, we have learned with pleasure that you are preparing to celebrate an event which, as is hoped, will kindle piety among the clergy and the people towards the great Mother of God, our most sweet Mother. Indeed, the three dioceses of Maria in Augustodunum, in commemoration of the preaching begun under the auspices of the Immaculate Heart of the Blessed Virgin, are concerned.

[*Latin ed. p. 107*]

107 The acts of Pope Pius XII record that when John Eudes, "the most eloquent herald of eternal truths," together with twenty companions, had held a series of sacred sermons in the churches of Augsburg, and had brought countless numbers to Christ and to the observance of His most holy precepts, moved by that laudable purpose so that perseverance in virtue might more easily be obtained through divine grace, he publicly wished that the intercession of the Immaculate Heart of the Blessed Virgin should be implored by all. Indeed, at his urging and with the approval of the Church, the Eucharistic Sacrifice was celebrated in honor of that Immaculate Heart, and he himself composed the prayers and formulas for that celebration. 1 We consider it highly opportune to recall this event in the memory of the

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Christian people, for we are confident that, just as in the time of John Eudes, so too now, with abundant fruit, the hearts of the faithful may be converted and stirred to devotion, not only to promote the worship of the Virgin Mary and to kindle a more ardent love for her, but also to imitate the examples of her virtues. This, indeed, seems entirely necessary in our present times. A few years ago, as everyone knows, when a terrible war was still raging, We, since the hopes and resources of mankind for resolving such a serious conflict seemed precarious and uncertain, turned to praying and supplicating the most merciful Redeemer, with the powerful intercession of the most pure Heart of the Virgin Mary. And just as Our Predecessor, the blessed Pope Leo XIII, at the beginning of the twentieth century, wished to dedicate the entire human race to the most sacred Heart of Jesus, so too We, representing the divinely redeemed human family, wished to solemnly consecrate it to the Immaculate Heart of the Virgin Mary. Now, however, although the war has almost everywhere ceased, hatreds have not yet been quelled, nor have discord and strife been resolved. On the contrary, the very fabric of civil society seems to be in grave danger, as many nations and peoples, still suffering from so many wounds, so many ruins, and so much devastation, contemplate with apprehension the course of the new year. Therefore, we must not cease seeking divine assistance, nor must we cease imploring the protection of the blessed Virgin Mary, for he who wishes to obtain heavenly gifts and heavenly protection without her help, seems to strive to reach the heights without wings. Therefore, you do well in commemorating the blessedness of this event, and in drawing from it an opportune

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Commentarium Officiale: ”Consider carefully the opportunity and the reason by which you might more easily inflame popular piety towards the most benign Mother of God, and present her, as the guardian of peace and the reconciler of heavenly gifts, to all, and commend her. May Saint John Eudes be present in your deliberations and endeavors from Heaven, and may his powerful prayer obtain for you that the salutary fruits, which, three centuries ago, He produced among you through divine grace, may be happily renewed once again. We, meanwhile, as a pledge of these heavenly fruits and a witness of Our benevolence, impart freely Our Apostolic Blessing to you, Venerable Brother, and to your beloved son, Francis Lebesconte, General Moderator of the Eudists, and to his companions, as well as to the entire flock entrusted to your care. Given in Rome, at Saint Peter’s, on the fifteenth day of the month of January, in the year 1948, in the ninth year of Our Pontificate. PIUS PP. XII To the Most Reverend and Venerable Archbishops, Bishops, and Ordinary Authorities of the United States of America, and to the Reverend Prelates, Members of the College of Pontifical Commissioners, concerning

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the Establishment of Seminaries and the Founding of an Institute for the Advancement of Studies for Priests in the City. PIUS PP. XII Beloved Sons and Venerable Brethren: The approaching reestablishment here in Our dear Rome of the North American College, the knowledge of whose reopening has been communicated to Us by the rector, affords Us the welcome opportunity of addressing Our paternal words to you, the Members of the Hierarchy of the United States. We rejoice not only in the fact that after a lapse of eight years you are once more sending your chosen young men to study in Our beloved City, to imbibe the sacred wisdom of Holy Mother the Church at its very source and to be nourished at the very heart of the Catholic world, but that you are also planning to erect in the very shadow of Our own dwelling a new and greater seminary to care for ever more young clerics from America. It was Our predecessor of blessed memory, Pius IX, who nearly one hundred years ago first proposed to the American Bishops that they..."

[*Latin ed. p. 111*]

III. Acts of Pope Pius XII. This glorious liberty, obtained through great struggles and labors, has recently received a fresh crown and its full measure, since the statutes and laws of this Kingdom have consecrated it, so that it may endure forever: for it has indeed produced an excellent harvest, not only for the Catholic cause, but also for the civil realm, a harvest which we remember with lively joy and which we pursue with merit and praise. We indeed suspect and admire this active and constant dedication to the Church and the nation, especially among these faithful, and in particular among the sacred pastors of Holland, for whom prudence, vigilance, and steadfastness are always the most important virtues and gifts of the spirit. And now, we are pleased to learn that an exposition concerning Catholic schools is being held here, which is highly commendable for its arrangement, importance, and usefulness; and, in addition to this, we wish to contribute 10,000 Dutch florins to cover its expenses: let this be a testament of our charity. Therefore, you, our beloved son, and the other bishops, priests, and faithful, receive from us our congratulations on this praiseworthy undertaking, and may you continue to work diligently for the most noble cause of Christ. Finally, may the pledge of our benevolence be the Apostolic Blessing, which, anticipating divine benefits, we gladly bestow upon you, as we benefit you. Given in Rome, at St. Peter's, on the tenth day of the month of March, in the year 1938, in the tenth year of our pontificate. PIUS PP. XII. To the Most Reverend Father Aloysius, Cardinal of the Title of St. Sylvester in Capite, Prefect of the Sacred Congregation for Religious Affairs, who is happily completing twenty-five years of priesthood. PIUS PP. XII. Our beloved son, greetings and the Apostolic Blessing. – At the beginning of our pontificate, we gladly expressed our congratulations to you, who were happily completing five years of your episcopate, remembering with

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pleasure your outstanding merits for the Church. Now, as the fiftieth anniversary of your priesthood approaches, a new opportunity is given to us to publicly express our benevolence and joyful spirit towards you. For you, in this venerable city, shine with outstanding piety and learning, especially in sacred matters and in the law, and offer a salutary sacrifice to God.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - You began your official commentary, while still in the prime of your years, teaching pastoral theology at the Leonine Apostolic College, and while also fulfilling the duties of rector; you have exercised numerous offices in various priestly institutions, and you have diligently offered counsel and advice to the tribunals of the Sacred Roman Rota and the Apostolic Signature, as well as to several Sacred Congregations in Rome. Meanwhile, having been appointed to the place of the deceased Cardinal Casimir Gennari, a distinguished jurist, you undertook the weighty duties of editor, a position which you held with honor and distinction for a long time in the publication *Monitore ecclesiastico*. After you were raised to the honor of bishop, first in the dioceses of Cava e Sarno, then in the metropolitan see of Benevento, and finally in the illustrious Palermo, your virtue and pastoral solicitude shone forth. Among the other praises that cannot be passed over in silence are the cares and labors to which you have consistently devoted yourself, namely, to the founding of new churches and parish buildings, to the restoration or expansion of seminaries for clerics, to the fostering of pious institutions, to the defense of religious instruction in schools, and to the promotion of the Catholic Action, even through the Episcopal Commission of the same in Italy. Now, however, although advanced in years, you diligently offer your counsel and assistance to this Apostolic See in the most important offices. Therefore, having found this present opportunity, we, with a heartfelt joy, congratulate you, our beloved Son, on the sacred ministry which you have so diligently and for so long performed, and we wish you all that is good, prosperous, and salutary from God. As a pledge of these heavenly gifts, and as a testimony of our special affection, we impart to you, our beloved Son, together with your friends, and especially your most devoted colleagues in the Lord, the Apostolic Blessing. Given at Rome, near the Holy Peter, on the eighteenth day of the month of March, in the tenth year of our pontificate. PIUS PP. XII

ADDRESS To the Most Reverend Mr. Nicholas G. Accame, Envoy Extraordinary and Plenipotentiary of the Republic of Strasbourg to the Holy See, presenting public letters to the Supreme Pontiff.

* Señor Ambassador: At the very pinnacle of a brilliant career, enriched by work, experience, and abundant merits in the service of your homeland, divine Providence and the honorable confidence of the Most Excellent...

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* Delivered on March 6, 1948.

[*Latin ed. p. 113*]

Acta of Pope Pius XII, 113. The President of the Republic of Strasbourg has led Your Excellency to this eternal City, in the heart of the Catholic world, to serve as Extraordinary and Plenipotentiary Ambassador of a nation which – as Your Excellency has recently and with religious satisfaction and patriotic pride emphasized – proclaims God "the source of all reason and justice" in the very preamble of its Constitution, and recognizes the Catholic, apostolic, and Roman religion with honor, in accordance with the best traditions of its European ancestors, from the Catholic and fruitful Motherland of Spain. With such a foundation, it is not surprising that the people of Strasbourg were among the first to abolish slavery, at the dawn of the 19th century, already demonstrating that cordial sense of humanity which has always characterized them, as before, much earlier, they had known how to secure a distinguished place in the advancement of culture, opening the second university in all of the United States in 1614 in Córdoba, and establishing its first printing press in the same city towards the end of that very century. We know this perfectly, Your Excellency: the profession of God, and with it, the norms and values for life that spring from holy faith, are not only imprinted on the very facade of your fundamental law, but also inspire, engraved in the ideas and sentiments of your entire noble nation. He who, like Us, was a witness to the luminous days of that unforgettable October of 1934, and was able to see how your people know how to venerate their Eucharistic King and their blessed Mother, will never doubt where the center of the hearts of its best sons lies. He who, like Us, had the opportunity to contemplate the military element of the nation, approaching in countless numbers to the Eucharistic table to nourish themselves with the bread of the strong, will easily surmise, better than those who did not have that privilege, what sentiment moved Your Excellency, an expert Argentine soldier and high-ranking officer, when, a few moments ago, you uttered those most noble expressions, which have resonated so deeply in Our heart. These are words, we know very well, not only of a skilled diplomat and a brilliant military man, but also of a prolific writer, of the same lineage, to mention only one name, as that President of the Republic and excellent polygraph who was also General Bartolomé Mitre, an eminent personality in almost every genre, although perhaps he did not reach in poetry the exquisite qualities of a José Mármol, in the vigor of narration the almost cyclopean force of a General Domingo Faustino Sarmiento, or in the oratorical fervor the wonders of a Father Mamerto.

[*Latin ed. p. 114*]

In the *Acta Apostolicae Sedis* — the official commentary — there is, if we wish to remain always within the bounds of your well-populated liter-

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ary world, nothing new. Your Eminence is not unfamiliar with the native soil of Rome. Therefore, better than many, you possess sufficient elements to measure and judge the magnitude of the disturbances and transformations that Europe, and with it the entire civilized world, has suffered and continues to suffer since Your Eminence, two and a half decades ago, first arrived officially in this Italian and Roman land. Moreover, coming as you do from a country not afflicted by war and abundant in all sorts of natural treasures, from a nation destined for great material and spiritual endeavors, your discerning eye will not fail to perceive the tragic situation of a large part of the European nations, which drag on an existence more akin to a slow agony than to an optimistic and secure recovery. The contemplation of such a miserable state, which, along with material things, simultaneously corrodes the spiritual forces and the vital breath of those who lie within it, — and which, instead of being alleviated, is constantly aggravated by the futility of the efforts made thus far in favor of peace — will explain to Your Eminence, and through Your Eminence to the government and the people of Argentina, why We, despite disappointments and the not infrequent distortions and alterations of Our intentions, have always and will continue to be, with supplicant energy, the interpreters of the desires and aspirations for peace of all good men, regardless of what the enemies of truth, the defenders of the principle of force, and the proponents of a state reason and a moral order, that exist outside of the observance and respect for moral laws, may say or do. As a consequence of the scientific discoveries of our time, the world has become too small for anyone to regard as a "remote problem" — whose relevance and urgency diminishes in proportion to the greater geographical distance from the epicenter of the convulsions and disturbances — those agitations, those miseries, and those oppressions that some of its parts, more or less important, are suffering. In the harsh school of pain, if we may call the war and the subsequent years by that name, the better peoples have acquired an awareness of this indivisible solidarity between the states, both for prosperity and for adversity; and while this fraternal effort, which leads to mutual aid, binds them together each day.

[*Latin ed. p. 115*]

Acta Pii PP. XII 115, and these [events] unite them more closely, they are learning to reject the snares of a senseless egoism. Precisely for this reason, Most Reverend Ambassador, it has been of no small pleasure to Us to be able to deduce from your eloquent words that Our continuous solicitations and efforts to promote and spread initiatives and organizations for relief in favor of the millions of victims of all these recent calamities, have found in the generous heart of Strasbourg an echo as filial as it is compassionate. We therefore gladly seize this present solemn occasion to once again express Our gratitude to Your Excellency, the Most Reverend President of the Republic, to the members of the Government, to the Venerable Episcopate,

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to the secular and regular clergy, and to all Our beloved children of Strasbourg, for the most honorable position they have known how to occupy in this common struggle for the mitigation of the miseries resulting from the war and the post-war period, with the certainty that also tomorrow we shall be able to count, without deceiving ourselves, on their noble sentiments of human and Christian charity. Filled with such comforting confidence, We extend to Your Excellency, who in those increasingly distant, but always unforgettable days of the year 1934, rendered to Us, as Pontifical Legate, the military honors on the soil of Strasbourg, Our cordial welcome, with the certainty that, in the exercise of your important office, you will always find in Us the most benevolent assistance. In the meantime, and trusting in the happy success of your mission, We invoke upon the Government and upon the beloved people of Strasbourg, and especially upon Your Excellency, the protection and the most abundant graces of Heaven.

HORTATIO PASTORALIS AD PAROCHOS URBIS ET CONCIONATORES SACRI TEMPORIS QUADRAGESIMALIS

*The Merits of the Clergy of Rome

A most intimate joy We feel, beloved sons, parish priests and preachers of Lent, in greeting you this morning gathered around Us. What, indeed, is the condition of the Bishop of Rome, according to the will of God? His responsibilities as Pastor and common Father of three hundred and fifty million faithful, now that the Church is not only ideally, but also geographically universal, lead him with his thoughts day by day in *Habitadie*, March 10, of the year 1948.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Commentarium Officiale, concerning other countries and among other peoples, so that he often has almost the impression of returning from distant regions to his episcopal city. This impression is all the more vivid for us when we find ourselves among the beloved clergy of our Rome. Be assured: even as we direct our vigilance to the most diverse and remote places on earth, we do not lose sight of you; we know your works, your charity, your faith, your ministry, your patience, your deeds. Eager to gather every smallest echo of them, we know your tireless dedication, your spirit of self-sacrifice, and the visible blessings that it draws upon your apostolate. May you all be thanked for this. All, certainly; but we think especially of you, pastors and vicars of the periphery, who, amidst the most arduous difficulties and not infrequently exposed even to grave dangers, work so fruitfully to establish and promote religious life among the poor people in your parishes, in poor villages, often lacking not only every comfort, but also the most necessary things. You hold a place of trust, and we follow with paternal interest the progress you achieve, ready to help you with all our strength. Animated by a zeal no less fervent than docile, you expect from us not only encouragement and the blessing of the

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Father, but also a word of exhortation, however brief, from the Pastor. And therefore, we propose to your efforts a twofold purpose: to impress the minds with the truth of the faith; to mold in the hearts the holy habits of a truly Christian life. The teaching of the truths of the faith. It should not displease you if, once again, we recommend to you the teaching of Christian doctrine. Is it not sadly significant that in all writings, pamphlets, and reports on the present condition of religious life in Italy, the ignorance of the truths of the faith is lamented above all else? Far be it from us to reproach you for this! Italy is not alone in this, and similar complaints come from many other countries, even among those that could once legitimately boast of their organization in the field of religious instruction. But other things now attract the interest of the younger generation, and like imperceptible microbes, they weaken their spiritual, moral, and supernatural forces. Such is, for example, the exaggerated, if not exclusive, importance given to technology.

[*Latin ed. p. 117*]

Acts of Pope Pius XII, 117, concerning physical activities and culture, which are undoubtedly very good things, and which We Ourselves have encouraged on many occasions; however, their excess leaves young people with neither the time nor the inclination to devote themselves to spiritual pursuits. The cinema, which presents everything on the screen, is also such; everything, except that which would help to better understand the religion. Therefore, We approve and praise the courageous efforts to produce "films" that are both religious and of genuine artistic value. As for Italy, We recently spoke of this ignorance in Our discourse to the Men of Action of the Catholic Association, referring to it as an open wound in the side of the Church. We returned to the subject in Our Audience with the young Catholics of this Our diocese. It is distressing to think that a significant portion of the young people of Rome, from fifteen to twenty years of age, are drifting away from the Church due to mere prejudices and misunderstandings, primarily due to the insufficiency of spiritual nourishment suited to their state, their needs, and, within certain limits, their tastes. Since this concerns directly your office, beloved sons, We have deemed it appropriate to touch upon this grave matter once again. First of all, strive to organize the work of catechesis well. Seek out good and educated collaborators; and, through them, endeavor to keep yourselves informed about the condition of the youth and children in your parish, so that no path, no house, no family escapes your attention and your care. Teach the catechism yourselves, at least for the higher classes, and let your words be solid, clear, interesting, lively, warm, proportionate to the intelligence and spiritual needs of your listeners. It can only be so if you know thoroughly the conditions of their personal, family, and professional lives, their difficulties, their struggles, their impressions, their aspirations, in order to correspond to their expec-

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tations, to guide them, and to earn their full trust. Young people are now accustomed to seeing everything in images in the "film." The cinema – and you yourselves often complain about it – attracts and captivates their interest. Why is it that youth, and in general the public, are so passionate about the cinema? Is it solely due to an unhealthy inclination? No. The spectators are fascinated and captivated by the screen, on which they see projected what is commonly called a "slice of life." They barely perceive and distinguish, diluted in the monotonous course of the day, the particular moments of their daily lives, but they experience a pleasure, joyful or bitter, in recognizing them, in, so to speak, acquiring consciousness of the drama of their lives. However, at the same time, they are struck by doctrines of error and falsehood, and by the portrayal of criminal passions.

[*Latin ed. p. 118*]

Acts of the Apostolic See - Official Commentary 118 and of monstrous crimes, presented with vividness to their imagination and their sensibilities. Yet, the doctrine of truth is no less attractive, and the heroism of virtue no less inspiring, provided they are not presented with the coldness of a theorem or the aridity of a code article. If the cinema appeals primarily to the imagination, the doctrine of the faith is an effective counterweight to it. It demands from the young person penetration and mental application; he must learn to judge and to distinguish between truth and falsehood, good and evil, the lawful and the unlawful. Do not avoid or evade any difficulty; your young people must have the assurance that you can tell them everything, and that they can ask you everything and confide in you. The habits of Christian life. The other point that we intended to propose to your consideration concerns the habits of Christian life, which must take deep root in the hearts of the faithful. Maintain them or restore them in the ancient parishes: implant them in the new suburbs of the City. Everywhere, even in the countryside, but all the more seriously in the large cities, in the vast metropolises, religious traditions, the ancient Christian customs, are in danger. They are no longer of our time: it is said with disdain. As if they were not, now more than ever, a salutary antidote against the seductions and the contagion of corruption and the worldly spirit, in the terrifying promiscuity of the vast modern capitals! First of all, take care of the religious imprint of the domestic hearth. Away, then, with scandalous figures! The Crucifix must reign in every family. Then, the practice of daily prayer, an essential prerequisite for victory over vice, an indispensable condition for an honest life, for the progressive consolidation of the inner man; the devout attendance, on holy days, at the divine offices, to which you will seek to give that character of dignity, of piety, we might also say of attractiveness, that will make them pleasing even to those who too often see in them nothing but a tedious formality; the frequent reception of the Holy Sacraments. Finally, fight relentlessly against those gatherings and those

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spectacles that offend the modesty and delicacy of Christian souls, and that would have made even the ancient pagans blush. Inspire in your faithful horror and disgust for such abominable representations. 2 Cf. Eph. 3, 16.

[*Latin ed. p. 119*]

Acta Pii PP. XII 119. The grave duties and hopes of the hour. You, beloved sons, know well the duties that weigh upon you and constrain you in this most serious hour, and We Ourselves have expounded them on many occasions, so that We would consider it superfluous to return to this topic once more. However, so that it may not seem that We remain silent at a moment of such great consequence, We shall repeat, as did the Apostles: "We cannot but speak" (Act. 4, 20), and We shall briefly summarize here some fundamental principles. It is your right and duty to draw the attention of the faithful to the extraordinary importance of the upcoming elections and to the moral responsibility that arises for all those who have the right to vote. Without doubt, the Church intends to remain outside and above political parties; but how could it remain indifferent to the composition of a Parliament, to which the Constitution grants the power to legislate on matters that directly concern the highest religious interests and the conditions of life of the Church itself in Italy? Furthermore, there are also other difficult questions, especially economic problems and struggles, which closely affect the well-being of the people. Since these are of a temporal order (although they also concern the moral order), men of the Church, in the present circumstances, leave to others the task of considering and treating them technically for the common good of the Nation. From all this it follows: 1. That, in the present circumstances, it is a strict obligation for all those who have the right, men and women, to participate in the elections. He who abstains, especially out of indolence or cowardice, commits in himself a grave sin, a mortal fault. 2. Each one must vote according to the dictates of his own conscience. Now it is evident that the voice of conscience imposes upon every sincere Catholic to give his vote to those candidates or to those lists of candidates who offer truly sufficient guarantees for the protection of the rights of God and of souls, for the true good of individuals, families, and society, according to the law of God and Christian moral doctrine. Moreover, beloved sons, when you perform the noble and holy office of preaching the word of God from the pulpit, take care not to descend to petty matters of political parties, to bitter partisan disputes, which irritate the minds, exacerbate discord, stifle charity, and harm your own dignity and the effectiveness of your sacred ministry. Give to those who frequent the divine services on Sundays those instructions.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis – An Official Commentary, which seek and await from you: how to preserve the treasure of the Catholic faith and

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defend it from the errors of our time and the attacks of the enemies, how to unite more closely with God, how to know more deeply and love more ardently Jesus Christ, how, amidst the agitated life of the modern world, to form within oneself the religious man, how to act according to the commandments of the Redeemer, how to remain always faithful to the Church and to its visible Head. Therefore, courage and trust! Pessimism would be out of place. Do you not see how the power of attraction of earthly and material goods does not prevent the people from feeling drawn, almost by instinct, towards spiritual and religious things? But the most encouraging sign of the times is the manifestation, ever increasing, and sometimes reaching visions of wonderful grandeur, of the confidence and filial love that leads souls to the most pure and immaculate Virgin Mary. In the dark night that weighs upon the world, the furious storm violently drives away the clouds that obscure the black sky, but still allows a pale pink of dawn to be glimpsed on the horizon, a prelude to serene days in the triumphant journey of the Sun of truth, justice, and love, Christ Jesus, our Savior and Lord. Entrusting your pastoral ministry to the protection of the merciful and most powerful Mother of God, we impart from the heart to you and to your faithful, Our dear diocesans, the Apostolic Blessing.

[*Latin ed. p. 121*]

Sacred Congregation for the Propagation of the Faith, 121, Acta 88. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, SIVANZEANA. - SIUENHOAVENSI. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES AND THE TRANSFER OF THE EPISCOPAL SEAT.

Since the Bishop of Sivanzeana, Most Reverend Father Leo De Smedt, requested that his episcopal seat be transferred from the city of Sivanzeana to the city of Kalgan, which is located in the Siuenhoavensi diocese, the capital of the Chajari province in Sinis, due to the severity of the heavens, the impassable roads, and the narrowness of the place, as well as the destruction of almost all the buildings used for diocesan works, the Eminent and Reverend Fathers Cardinals presiding over this Sacred Congregation, in plenary sessions held on December 22, 1947, having heard the favorable opinion of Most Reverend Father Anthony Riberi, titular Archbishop of Darensis and Apostolic Delegate in Sinis, considered it fitting to assign to the Sivanzeana diocese the western part of the same city of Kalgan, located on the right bank of the river "Ts'ing choci ho," so that the episcopal seat might be established there.

This decision of the Eminent Fathers, reported to His Holiness, Our Most Holy Father Pius XII, in an audience on January 8 of the current year, was approved in every respect by the Supreme Pontiff Himself, who ordered that the aforementioned part of the city of Kalgan be separated from the Siuenhoavensi diocese and assigned to the Sivanzeana diocese, and that

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the present Decree be drawn up and promulgated.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on this eighth day of January in the year of Our Lord 1948.

[Signature]

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f Celsus Costantini, titular Archbishop of Theodos., Secretary.

[*Latin ed. p. 122*]

Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

In QUITENSI.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH MARY YEROVI, LAY BROTHER OF THE ORDER OF THE MINOR FRATRES, BISHOP OF CYDONIEN, AND AUXILIARY BISHOP OF QUITENSI.

ON A DOUBT:

Whether a commission for the introduction of the cause should be appointed in this case and to the effect of what is being discussed.

Since "the whole life of Christ was a cross and a martyrdom" (1 Timothy 2:12), whoever wishes to be a faithful follower of Him "for His love ought freely to undergo all things, namely, labors, pains, temptations, vexations, anxieties, necessities, infirmities, injuries, reproaches, humiliations, confusions, corrections, and rebukes. For these things help to build virtue; these fashion the heavenly crown" (ibid. 3:35).

Having acted in this way, having endured these things, the Servant of God, Joseph Mary Yerovi, appears to have attained that perfection of life which is required of those whom the Church considers worthy to be presented as a mirror of sanctity to the Christian people.

And indeed, he, the third of twelve children born to Joachim Yerovi and Josepha Pintado, was born in Quito, the capital city of the Republic of Ecuador, on April 12, 1819, and on the same day he was reborn to supernatural life through the sacred sacrament of baptism.

Having been educated by pious parents, he obtained a degree in both civil and canon law, and he devoted himself to the service of the poor, especially.

Fearing the dangers of the world and feeling the divine impulse to embrace the ecclesiastical life, he devoted himself intensely to the study of

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sacred doctrine, and especially to prayer.

In the year 1845, on May 21st, he was raised to the priesthood and diligently performed his pastoral duties first in Guani, then in Pomasqui, not far from the city of Quito, and later in Ibarrea, and he acted with such generosity that he poured out all the fruits of his benefices upon the poor.

As a popular representative, he vigorously defended the rights of the Church in the enactment of laws.

In the year 1852, as Apostolic Vicar, he began to administer the diocese of Guayaquilensem.

But not long after, he went to the Congregation of the Oratory, in...

[*Latin ed. p. 123*]

The Sacred Congregation of Rites arrived in the city of Pasto, in Colombia, where he remained for eight years. In the year 1862, he joined the Order of the Friars Minor in the same jurisdiction; from which, due to the persecution of the Catholic religion, he was forced to flee to Lima, in the Republic of Peru. In the year 1865, he became the Apostolic administrator of the newly established diocese of Ibarra, in the Republic of Ecuador, and diligently fulfilled this important office with great zeal for souls. In the month of September of the same year, he was elected Bishop of Cydonia, and coadjutor to the Archbishop of Quito, with the right of succession. However, after scarcely having assumed the administration of the Archdiocese and the management of all its affairs, he was seized by a grave illness, and, having received the sacraments of the Church with great piety, he died in the kiss of the Lord on the 20th of June, in the year 1867. Due to his reputation for holiness, and with the ordinary authority pertaining to such a reputation, and in accordance with the laws of Urban VIII, which forbade the cult of the Servant of God, investigations were carried out in the Curia of Quito, and through petitions in the Curias of Pasto and Ibarra, from the years 1919 to 1924, and were brought to the City [Rome]. In the meantime, several petitions were presented to the Supreme Pontiff for the introduction of the cause of beatification, by the Archbishops, Bishops, superiors of the Orders and Congregations, the Apostolic Nuncio of the Republic of Ecuador to the Holy See, and others. Therefore, with all due legal formalities observed, at the urgent request of the Reverend Father Fortunato Scipione, the Superior General of the Order of the Friars Minor, on the 27th of May of this year, in the Congregation of the Sacred Rites, the Most Eminent and Reverend Monsignor Ianuarius Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, raised the question for discussion: Whether a commission should be appointed for the introduction of the cause, and for what purpose, and he reported on this matter. The Most Eminent Cardinals, having heard the report, and having heard the written votes of the Official Prelates, and after mature consideration of all matters, including the opinion of the Reverend Father Salvatore Natucci, the General Promoter of the Faith, they consid-

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ered it appropriate to respond: That the commission should be appointed, if it pleases the Supreme Pontiff. However, through a report made by the undersigned Cardinal to the Most Blessed Father on the 13th of June of this year, His Holiness, having approved the decision of the Most Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Joseph Mary Yerovi, with his own hand. Given in Rome, on the 13th of June, in the year of Our Lord 1947. [Signature] C. Card. SALOTTI, Prefect. [Signature] L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary II OF THE CITY AND THE WORLD: DECREE REGARDING THE APPROVAL OF ELOQUIA TO BE INSERTED INTO THE ROMAN MARTYROLOGY.

Since the heavenly powers have bestowed these honors upon many Saints in recent times, it seemed fitting that their names also be included in the Roman Martyrology, according to the ancient tradition of the Church. Therefore, several elogia were prepared by this Sacred Congregation of Rites and presented to the Most Holy Pope Pius XII, so that His Holiness might approve them and decree their insertion into the Roman Martyrology. The Most Holy Pope, in an audience granted on February 27, 1948, to the undersigned Cardinal Prefect of the Sacred Congregation of Rites, deigned to approve the aforementioned elogia, as contained in the attached sheets, and decreed that they be included in the new editions of the Roman Martyrology. Notwithstanding any objections.

February 27, 1948.

£ß C. Card. MIGARA, Bishop of Veliternus, Prefect.

L. © S. f A. Carinci, Archbishop of Seleuc, Secretary.

[Fifteenth day before the Kalends of February (January 18th)] [Last place] In Budse, in Hungary, Saint Margaret, Virgin, of the royal family of the Arpad, a nun of the Order of Saint Dominic, distinguished by the virtue of chastity and profound penance, whom Pope Pius XII added to the catalogue of Saints.

[The day before the Kalends of February (January 31st)] [First place] In Augustae, Saint John Bosco, Confessor, Founder of the Salesian Society and the Institute of the Daughters of Mary Help of Christians, conspicuous for his zeal for souls and the propagation of the faith; whom Pope Pius XI added to the list of Saints.

[*Latin ed. p. 125*]

The Sacred Congregation of Rites, 125 [The day before the Nones of February (February 4th)], [In fifth place]: In the kingdom of Maravensi, among the Eastern Indians, Saint John of Britto, a Priest of the Society of Jesus, who, having converted many infidels to the faith, was crowned

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with a glorious martyrdom. [On the Nones of March (March 7th)], [In last place]: In Florentia, in Etruria, Saint Teresa Margaret Redi, a Virgin of the Order of Discalced Carmelites, whose purity and simplicity of life were admirable, and whom Pope Pius XI added to the list of the Saints. [On the Ides of March (March 15th)], [In last place]: In Lutetiae Parisiorum, Saint Louise de Marillac, widow of Le Gras, co-foundress with Saint Vincent de Paul of the Society of the Daughters of Charity, most devoted to assisting the poor, whom Pope Pius XI added to the calendar of the Saints. [On the seventeenth day before the Kalends of April (March 16th)], [In fifth place]: In the Canadian territory, the holy martyrs John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, and Natalis Chabanel, Priests of the Society of Jesus, who, in the Huronia Mission, and on other days, after many labors and most grievous torments, bravely died for Christ. [On the fifteenth day before the Kalends of April (March 18th)], [In last place]: In Cárali, in Sardinia, Saint Salvator of Horta, a Confessor of the Order of the Friars Minor, who was renowned for his virtues and a singular gift of miracles, and whom Pope Pius XI enrolled among the Saints in Heaven. [On the twelfth day before the Kalends of April (March 21st)], [In last place]: In the place of Ranft, near Sachsein, in Helvetia, Saint Nicholas of Flüe, a family man, and later a hermit, distinguished by his most profound penance and contempt for the world, called the father of the homeland by the Helvetians, whom Pope Pius XII added to the list of the Saints. [On the eighth day before the Kalends of April (March 25th)], [In last place]: In Faliscoduni, Saint Lucia Filippini, foundress of the Institute of Teachers.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis – An official record concerning the Religious of the Piarists, renowned for their excellent work in the Christian education of young girls and women, especially the poor, whom Pope Pius XI included among the blessed virgins. [On the ninth of April (April 5th)] [Last in the list] Palmas, on the island of Majorca, of Saint Catherine of Siena, a virgin, a regular canoness of the Order of Saint Augustine, whom Pope Pius XI included among the blessed virgins. [On the third of the Ides of April (April 11th)] [Last in the list] Luca, in Etruria, of Saint Gemma Galgani, a virgin, whose contemplation of the Lord's Passion and sanctity of life were wondrous, whom Pope Pius XII included among the blessed. [On the sixteenth of the Calends of May (April 16th)] [Second to last in the list] Lourdes, in France, of Saint Bernadette Soubirous, a virgin, from the Congregation of the Sisters of Charity and Christian Instruction, who, still a young girl, was comforted by repeated apparitions of the Immaculate Mother of God, Mary, whom Pope Pius XI included among the blessed virgins. [On the eleventh of the Calends of May (April 21st)] [Last in the list] Oldöttingen, in Bavaria, of Saint Conrad of Parzham, a confessor, of the Order of the Minor Capuchins, distinguished by his charity and prayer,

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whom, renowned for miracles, Pope Pius XI included among the saints. [On the eighth of the Calends of May (April 24th)] [Last in the list] Angers, in France, of Saint Mary of Saint Euphrasia Pelletier, a virgin, of the Institute of the Sisters of the Good Shepherd, whom Pope Pius XII, the Supreme Pontiff, included among the blessed. [On the fourth of the Calends of May (April 28th)] [Eighth in the list] In the parish of Saint Lawrence near Séparim, in the diocese of Luçon, of Saint Louis Marie Grignion de Montfort, a confessor, the founder of the Society of the Missionaries of Mary and the Daughters of Wisdom, whose apostolic life, preaching, and devotion to Mary were outstanding, whom Pope Pius XII included in the catalogue of saints.

[*Latin ed. p. 127*]

The Sacred Congregation of Rites, 127 [The day before the Kalends of May (April 30)], [in the eighth place], Chéri, near Angusta in Piedmont, of Saint Joseph Benedict Cottolengo, Confessor, Founder of the Little House, established by Divine Providence, distinguished by great confidence in God and charity towards the poor, whom Pope Pius XI added to the calendar of Saints. [On the third day of the Ides of May (May 13)], [in the first place], of Saint Robert Bellarmine, of the Society of Jesus, Cardinal and formerly Bishop of Capua, Confessor and Doctor of the Church, whose birthday is celebrated on the fifteenth day before the Kalends of October. [In the last place], Pódii, in the diocese of Poitiers, of Saint Andrew Hubert Fournet, Confessor, formerly a parish priest, Founder of the Institute of the Daughters of the Cross, together with Saint Elizabeth Bichier des Ages, whom Pope Pius XI added to the calendar of Saints. [On the day before the Ides of May (May 14)], [in the last place], in the region of Betharram, in the diocese of Bayonne, of Saint Michael Garicoïts, Confessor, Founder of the Congregation of Missionary Priests of the Sacred Heart of Jesus, distinguished by apostolic zeal, whom Pope Pius XII added to the calendar of Saints. And [on the seventeenth day before the Kalends of June (May 16)], [in the eighth place], Janóviae, near Pinsk, in Poland, of Saint Andrew Bobola, Priest of the Society of Jesus, who, having suffered countless kinds of torments from the schismatics, was crowned with a glorious martyrdom. [On the fourteenth day before the Kalends of June (May 19)], [in the last place], Ficécli, in Tuscany, of Saint Theophilus of Curte, Confessor, Priest of the Order of the Friars Minor, propagator of the sacred mysteries, whom Pope Pius XI restored among the Saints. [On the Ides of June (June 13)], [in the first place], Patavii, of Saint Anthony of Portugal, Priest of the Order of the Friars Minor, Confessor and Doctor of the Church, renowned for his life, miracles, and preaching.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis – An official commentary, which, one year

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after his death, Pope Gregory IX included in the canon of the Saints. [Secondly,] in London, in England, Saint John Fischer, Bishop of Ross and Cardinal, who, at the command of King Henry VIII, was beheaded for the Catholic faith and the primacy of the Roman Pontiff. [On the tenth day before the Kalends of July (June 22).] [In seventh place,] in Augsburg, Saint Joseph Cafasso, Priest, who was renowned for his piety and knowledge in promoting the faith and reconciling sinners with God, and who was added among the Saints by Pope Pius XII. [On the seventh day before the Nones of July (July 2).] [In seventh place,] in Lycia, in Apulia, Saint Bernardine Realino, Confessor, who, having admirably fulfilled the duties of a magistrate, entered the Society of Jesus and was advanced to the priesthood, and who was renowned for his charity and miracles. [On the day before the Nones of July (July 6).] [In fifth place,] in London, in England, Saint Thomas More, Chancellor of the realm, who, at the command of King Henry VIII, was beheaded for the Catholic faith and the primacy of Saint Peter. [On the Ides of July (July 15).] [In penultimate place,] in Campi Salentini, in Apulia, Saint Pomplilia Maria Pirrotti, Confessor, from the Order of the Clerics Poor of the Schools of the Mother of God, whose apostolic life was outstanding, and who was included among the Saints by Pope Pius XI, the Supreme Pontiff. [On the eleventh day before the Kalends of September (August 22).] [Secondly,] the feast of the Immaculate Heart of the same Blessed Virgin Mary. [On the ninth day before the Kalends of September (August 24).] [In penultimate place,] in Naples, in Campania, Saint Joan Antida Thouret, Virgin, foundress of the Institute of the Sisters of Charity, who was added by Pope Pius XI to the list of holy virgins.

[*Latin ed. p. 129*]

The Sacred Congregation of Rites, 129 [In the last place], in Valencia, in Spain, the Nativity of Saint Mary Magdalene, Virgin, Foundress of the Congregation of the Handmaids of the Most Holy Sacrament and of Charity, inflamed with zeal and a desire to glorify God, whom Pope Pius XI enrolled among the Saints. [Seven days before the Kalends of September (August 26th)]. [In the last place], in Podi, in the diocese of Poitiers, the Nativity of Saint Joan Elizabeth Bichier des Ages, Virgin, Foundress, together with Saint Andrew Hubert Fournet, of the Congregation of the Daughters of the Cross, renowned for her constant mortification and innocence of life, whom Pope Pius XII enrolled among the Saints. [Fifteen days before the Kalends of October (September 17th)]. [In the second place], in Rome, the Nativity of Saint Robert Bellarmine, Confessor, of the Society of Jesus, and formerly Cardinal and Bishop of Capua, most illustrious for his sanctity, his teaching, and the many labors undertaken for the defense of the Catholic faith and the Apostolic See; whom Pope Pius XI, the Supreme Pontiff, increased in honor among the Saints, declared a Doctor of the Universal Church, and ordered that his feast be celebrated on the third of the Ides

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of May. [Seven days before the Ides of October (October 9th)]. [In the first place], in Rome, Saint John Leonard, Confessor, Founder of the Congregation of Regular Clerics of the Mother of God, renowned for his works and miracles, whose works were the foundation of missions instituted by the Congregation for the Propagation of the Faith. [Five days before the Ides of October (October 11th)]. [In the first place], the Feast of the Maternity of the Blessed Virgin Mary. [Fifteen days before the Kalends of November (October 18th)]. [In the seventh place], at Auriesville, in the state of New York, the Feast of the Saints Martyrs, of the Society of Jesus, Isaac Jogues, Priest, and John de La Lande, Temporary Coadjutor, who were slain by the Iroquois on this day and the following day, in the same place where, a few years before, Renatus Goupil, also a Temporary Coadjutor, had attained the palm of martyrdom. 9 - ACTA, vol. X V, n. 3. — 23 3-948.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary [Seventeenth day before the Kalends of December (November 15th)] [First place] In Coloniae Agrippinae, the feast of Saint Albert, Bishop and Confessor, of the Order of Preachers, known as the Great, renowned for his sanctity and doctrine, whom Pope Pius XI declared Doctor of the Universal Church. [Sixteenth day before the Kalends of December (November 16th)] [First place] The feast of Saint Gertrude, Virgin, whose birthday is celebrated on the following day. [Fifteenth day before the Kalends of December (November 17th)] [Second place] In Helpithi, in Saxony, also the birthday of Saint Gertrude, Virgin, of the Order of Saint Benedict, who was distinguished by the gift of revelations. However, her feast day is celebrated on the day before. [Eleventh day before the Kalends of January (December 22nd)] [Last place] In Chicago, the feast of Saint Frances Xavier Cabrini, Virgin, Foundress of the Institute of Missionary Sisters of the Most Sacred Heart of Jesus, distinguished by her extraordinary charity, her unwavering fortitude of spirit, and her humility, whom Pope Pius XII added to the catalogue of Saints. [Eighth day before the Kalends of January (December 25th)] [In the elogium of Saint Peter Nolasco, the last words are omitted: "By order of Pope Alexander VII"]. [The day before the Kalends of January (December 31st)] [Tenth place] In Lutetiae Parisiorum, the feast of Saint Catherine Labouré, Virgin, of the Society of the Daughters of Charity, to whom the Blessed Virgin Mary appeared in a singular manifestation of the Sacred Medal, and who was distinguished by her virtues and miracles, and whom Pope Pius XII included among the number of Saints.

[*Latin ed. p. 131*]

Diarium Romanae Curiae 131 DIARIUM ROMANAE CURIAE Saturday, March 6, 1948, the Holy Father received in a solemn Audience His Excellency General Accame Nicola C, Extraordinary and Plenipotentiary

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Ambassador of the Republic of Strasbourg, for the presentation of his Credentials. Monday, March 22, 1948, the Holy Father received in a solemn Audience His Excellency the Marquess Dr. Meli Lupi di Soragna Tarasconi Anthony, Extraordinary and Plenipotentiary Ambassador of Italy, for the presentation of his Credentials. SECRETARY OF STATE APPOINTMENTS By Letters of the Secretary of State, the Holy Father Pius XII, happily reigning, has graciously deigned to appoint: March 6, 1948. The Reverend Father Grammatico Albert, of the Order of Carmelites of the Ancient Observance, Consultor of the Eighth Congregation of Rites, for causes of beatification and canonization. March 9, 1948. The Reverend Monsignor Guerri Sergio, Pro-Secretary of the Cardinal Commission for the Administration of the Goods of the Holy See. March 23, 1948. The Illustrious and Reverend Monsignor Angles Pamiés Igino, Consultor of the Holy Congregation of Rites, for the Sacred Liturgy. Domestic Prelates of His Holiness: September 6, 1944. Monsignor Humphrey C. William, of the archdiocese of New York. March 9, 1946. Monsignor Belin Augustus, of the diocese of Meaux. August 24, 1946. Monsignor Cordero Ignatius, of the diocese of New Segovia. Monsignor Lazo Anselm, of the same diocese. Monsignor Padernal Crisanto, of the same diocese. Monsignor Velasquez Quintilio, of the same diocese. February 15, 1947. Monsignor van den Gheynt Gabriel, of the diocese of Gand.

[*Latin ed. p. 132*]

Acta Apostolicae Sedis - Official Commentary 132, 1947. Monsignor Giuseppe Mynarik, of the diocese of Hradec Králové. March 7, April 22. Monsignor Giacomo Cáceres Avila, of the archdiocese of Tegucigalpa. May 21. Monsignor Ambrogio Conlon, of the archdiocese of Manfredonia. August 25. Monsignor Luigi Della Paolera, of the diocese of Alife. October 12. Monsignor Zefirino Sandoval Amores, of the archdiocese of Cartagena. Monsignor Basilio Baracha, of the diocese of Babylon. Monsignor Erminio Stuani, of the diocese of Cremona. Monsignor Isidoro Giuseppe Semper, of the archdiocese of Dubuque. Monsignor Giovanni Guglielmo Howell, of the same archdiocese. Monsignor Guglielmo Enrico Schulte, of the same archdiocese. September 29. Monsignor Emanuele Da Ressurreiçao Fernandez, of the diocese of Braganza. Monsignor Giuseppe A. Foley, of the archdiocese of New York. Monsignor Enrico F. Hammer, of the same archdiocese. Monsignor Emmett F. Rogers, of the same archdiocese. Monsignor Martino J. Drury, of the same archdiocese. Monsignor Valentino F. Snyder, of the same archdiocese. Monsignor Tommaso Tempie, of the same archdiocese. Monsignor Giorgio Alberto Hammes, of the diocese of Crosse. Monsignor Giovanni Sheedy, of the diocese of Peoria. Monsignor Adalberto A. Jagodzinski, of the same diocese. Monsignor Guglielmo P. White, of the same diocese. November 1. Monsignor Giacomo Francesco Byrnes, of the diocese of Mobile. Monsignor Walter Enrico Royer,

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of the same diocese. Monsignor Francesco Giuseppe McCormack, of the same diocese. Monsignor Giovanni Capelli, of the diocese of Piacenza. Monsignor Emilio Pirolley, of the archdiocese of Besançon. Monsignor Guglielmo Humpfrey, of the archdiocese of New York. Monsignor Augusto Gianfranceschi, of the patriarchate of Venice.

[*Latin ed. p. 133*]

Diarium Romanae Curiae 133, November 7, 1947. Most Reverend Ettore Bressan, of the same patriarchate.

14

Most Reverend Giuseppe Olivotti, of the same patriarchate. Most Reverend Angelino Marques Craveiro, of the diocese of Coimbra.

19, 23

Most Reverend Gennaro Verolino, of the diocese of Acerra. Most Reverend Ugo Finnegan, of the diocese of Clogher. Most Reverend Patrick Gannon, of the same diocese. Most Reverend John McShane, of the diocese of Derry.

Most Reverend Joseph O'Doherty, of the same diocese. Most Reverend Nicola Morfuni, of the diocese of Mileto.

27

Most Reverend Carlo Fontana, of the diocese of Apuania. Most Reverend Luigi McCul, of the diocese of Camden.

28

Most Reverend Lorenzo B. Casey, of the diocese of Rochester. Most Reverend Joseph F. Baierl, of the same diocese.

Most Reverend William H. McPadden, of the same diocese. Most Reverend William Brien, of the same diocese. Most Reverend Francis F. Lane, of the same diocese. Most Reverend Edward Joseph Byrne, of the same diocese.

Most Reverend Walter J. Donoghue, of the same diocese. Most Reverend John A. Conway, of the same diocese. Most Reverend Edmund Louis Rawlinson, of the same diocese. Most Reverend William Frederick Stander, of the same diocese. Most Reverend Joseph A. Balcerak, of the same diocese.

Most Reverend John Bernard Sullivan, of the same diocese. Most Reverend Adolphus Lawrence Gabbani, of the same diocese. Most Reverend Edward M. Lyons, of the same diocese. Most Reverend Thomas F. Connors, of the same diocese.

Most Reverend William S. Cowen, of the same diocese. Most Reverend George W. Echi, of the same diocese.

December 7

Most Reverend Wilfred Craugh, of the same diocese. Most Reverend John Kovacs, of the diocese of Alba Reale. Most Reverend John Szabo, of

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the same diocese.

Most Reverend Saverio Cinque, of the Archiepiscopal See of Amalfi.

15, 19

Most Reverend Igino Angles Pamies, of the diocese of Barcelona. Most Reverend Peter Mazzilli, of the diocese of Tricarico. Most Reverend Angelo Alimonti, of the diocese of Bergamo.

Most Reverend Angelo Meli, of the same diocese. Most Reverend Anthony Buggeri, of the same diocese. Most Reverend William Scattini, of the same diocese. Most Reverend John Breen, of the Archiepiscopal See of Saint Andrew and Edinburgh.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis, Official Commentary, December 19, 1947. Monsignor Cenci Felice, of the Abbey of the Three Fountains.

January 2, 1948. Monsignor Crespi Luigi, of the Archdiocese of Milan.

January 10. Monsignor Mozzoni Umberto, of the Diocese of Macerata.

January 14. Monsignor Fabrizi Fabrizio (Rome).

Monsignor Sigismondi Pietro, of the Diocese of Bergamo.

Monsignor Lombardi Armando, of the Diocese of Boiano-Campobasso.

Monsignor Visconti Carlo, of the Archdiocese of Naples.

Monsignor De Fusco Oliviero, of the Diocese of Sessa Aurunca.

Monsignor Struifì Amleto, of the same diocese.

January 22. Monsignor Chanson Giuseppe, of the Archdiocese of Toulouse.

Monsignor Dessort Paolo, of the same Archdiocese.

January 30. Monsignor Palmiotti Antonio, of the Archdiocese of Bari.

Monsignor Vigorita Pietro, of the Diocese of Lacedonia.

Monsignor Casadei Augusto, of the Diocese of Marsina.

February 3. Monsignor Profilio Antonino, of the Diocese of Lipari.

Monsignor Tinti Macario, of the Diocese of Senigallia.

January 13. Monsignor Raspanti Fortunato (Rome).

January 23. Monsignor Pastura Raffaele, of the Diocese of Amelia.

Extraordinary Secret Chamberlains of His Holiness:

January 8, 1947. Monsignor Asta Salvatore, of the Diocese of Mazara del Vallo.

August 5. Monsignor Palmas Angelo, of the Diocese of Alghero.

September 14. Monsignor Nemengi Ludovico, of the Diocese of Alba Reale.

September 28. Monsignor Jenneskens Pietro Giovanni Michele, of the Diocese of Ruremonda.

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Monsignor Van Rijt Giovanni Gerardo, of the same diocese.

October 12. Monsignor Armosino Ercole, of the Diocese of Asti.

Monsignor Fracchia Giovanni, of the same diocese.

Monsignor Moglia Primo, of the Diocese of Bobbio.

Monsignor Cobbenhagen Martino Giuseppe Uberto, of the Diocese of Ruremonda.

Monsignor Sassen Ferdinando Leone Rodolfo, of the same diocese.

January 29. Monsignor Bakos Giovanni, of the Archdiocese of Babylon of the Syrians.

Monsignor de Brouwer Pietro Cornelio, of the Diocese of s'Hertogenbosch.

Monsignor Dessa Alessandro, of the Archdiocese of Calcutta.

Monsignor Erdos Giuseppe, of the Archdiocese of Colocza.

[*Latin ed. p. 135*]

Diarium Romanae Curiae, October 29, 1947.

Most Reverend Komora Emilio, of the Archdiocese of New York.

Most Reverend Weldon Cristoforo J., of the same Archdiocese.

Most Reverend Henkel Leone P., of the Diocese of Peoria.

November 1, page 135.

Most Reverend Reilly Giovanni E., of the same Archdiocese.

Most Reverend Wissing Leone J., of the same Diocese.

Most Reverend Simonelli Torello, of the Diocese of Macerata.

Most Reverend Podrini Filippo, of the Diocese of Sant'Angelo in Vado.

November 7, page 23.

Most Reverend Hanagan Filippo, of the Archdiocese of Glasgow.

Most Reverend Cavalieri Ugo, of the Diocese of Nocera Umbra.

November 13.

Most Reverend Tomassini Dino, of the Diocese of Foligno.

Most Reverend Albanese Antonino, of the Diocese of Mileto.

Most Reverend Casella Alfredo, of the Diocese of Rapolla.

Most Reverend Minniti Nicolò, of the Prelature of Santa Lucia del Mela.

November 28.

Most Reverend Hickey Guglielmo, of the Diocese of Camden.

Most Reverend Lamsert Geraldo C, of the Diocese of Rochester.

Most Reverend McAniff Giacomo G., of the same Diocese.

Most Reverend Randall Giovanni Stefano, of the same Diocese.

Most Reverend Afeltra Andrea, of the Archdiocese of Amalfi.

December 7.

Most Reverend Calorio Giuseppe, of the Diocese of Alba.

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Most Reverend Di Lieto Mario, of the same Archdiocese.
Most Reverend Pistone Giovanni, of the same Archdiocese.
Most Reverend Gasbàrri Romolo, of the Diocese of Viterbo.
Most Reverend Bertoncello Brotto Giov. Batt., of the Diocese of Padova.
December 15.
December 19, page 31.
Most Reverend Musso Giulio, of the Diocese of Albenga.
Most Reverend Luciani Albino, of the Diocese of Belluno.
Most Reverend Giusti Lorenzo, of the Diocese of Arezzo.
Most Reverend Travia Antonio, of the Archdiocese of Palermo.
Most Reverend Bellotti Luigi, of the Diocese of Verona.
January 11, 1948.
Most Reverend de Maio Giov. Batt., of the Diocese of Sessa Aurunca.
January 28.
January 30.
Most Reverend Chiavetti Giacomo, of the Archdiocese of Spoleto.
Most Reverend Fabrizi Benedetto, of the same Archdiocese.
Most Reverend Fidenzoni Francesco, of the same Archdiocese.
Most Reverend Copello Carlo, of the Archdiocese of Buenos Aires.
Most Reverend Mirra Angelo, of the Diocese of Bisaccia.
Most Reverend Iatrini Francesco, of the Diocese of Caltagirone.
Most Reverend Marani Marino, of the Diocese of Macerata.

[*Latin ed. p. 136*]

Acta Apostolicae Sedis – Official Commentary 136, January 30, 1948.
Monsignor Ettore Fabbri, of the diocese of Sarsma.
Monsignor Eligio Lelli, of the diocese of Tuseania.
Monsignor Angelo Santoni, of the diocese of Volterra.
February 3:
Monsignor Agostino Inzoli, of the diocese of Crema.
Monsignor Domenico Triassi, of the same diocese.
Monsignor Noè Giannini, of the diocese of Senigallia.
Monsignor Alessandro Marangoni, of the diocese of Verona.
January 25:
Monsignor Remigio Sensini, of the diocese of Amelia.
Monsignor Silvio Beltrami, of the diocese of Novara.
Monsignor Guido Scaciga Della Silva, of the same diocese.
Monsignor Francesco Gatti, of the same diocese.
Monsignor Luigi Lucchini, of the same diocese.

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Monsignor Domenico Biondini, of the diocese of Todi.
Monsignor Vincenzo De Chiara, of the diocese of Tricarico.
Monsignor Edoardo Marzari, of the diocese of Trieste and Capodistria.
January 29:
Monsignor Giuseppe Zammit, of the archdiocese of Malta.
Secret Chamberlain of Sword and Cape, honorary, of the rank of 8.
January 8, 1939.
The Marquess Anthony Mattei, of the archdiocese of Malta.
July:
The Count Leone Colonna Czosnowski, of the archdiocese of Warsaw.
February 15, 1941.
Mr. Giuseppe Dessain, of the diocese of Liegi.
April 4:
Mr. Raimondo Giordano Towle, of the archdiocese of Boston.
June 30, 1947.
Mr. Maurizio Beaufaux, of the archdiocese of Malines.
January 8, 1948.
The Noble Carlo Macioti (Rome).
January 18:
Mr. Ermanno Vitalowitz, of the archdiocese of Munich and Freising.
February 7:
Mr. Lucio Malvezzi Campeggi (Rome).
Chamberlain of Honor in peacock blue, of the rank of 8.
October 29, 1947.
Monsignor Anthony Concesa, of the diocese of Cremona.
November 1:
Monsignor Gaetano Curzi, of the diocese of Sant'Angelo in Vado.
Chamberlain of Honor of Sword and Cape, honorary, of the rank of 8.
January 30, 1948.
Mr. Sebastian Drago (Rome).
March 8:
Mr. Gioacchino Giulianelli (Rome).
Chaplain of Honor, secret, of the rank of 8.
July 14, 1947.
Monsignor Carlo Martinez Guerra, of the archdiocese of Mexico.
November 1:

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Monsignor Albino Galletti, of the archdiocese of Udine.

[*Latin ed. p. 137*]

Year XL, April 27, 1948 (Series H, Vol. XV) - No. 4

ACTA AP. SEDIS COMMENTARIUM OFFICIALE

ACTS OF POPE PIUS XII

ADDRESS

The Supreme Pontiff, on the feast of the Resurrection of Our Lord Jesus Christ, in the year 1948, blessing the City and the World, standing before the people of the City in the Forum of Saint Peter the Apostle, and addressing all those present with paternal affection, spoke these words:

"Romans! Beloved sons and daughters! The solemnity of the Resurrection of the Lord has offered you many opportunities to gather here in peaceful ranks within the majestic setting of this grand colonnade, whose arms are open to welcome all who turn towards the Church and towards Peter. The Paschal blessing, *Urbi et Orbi*, which you have come to receive, requires from each of you a sincere, joyful, and public profession of the faith inherited from your fathers, of unwavering fidelity to the Holy Church, of an inseparable unity of thought and action with the Keeper of the Keys, to whom all are united by the divine Founder and Lord of the Church. In this year of anxieties and dangers, in this moment, herald of world events that may be definitive or irreparable, a peculiar solemnity, a sacred sense of expectation, a powerful spirit, like an inner fire, shakes all minds and all hearts. He who is not blind sees; he who is not spiritually numb feels: Rome, the mother, the herald, the guardian of civilization and of eternal values of life, this Rome, which her greatest historian already called, almost by divine instinct, *caput orbis terrarum*, and whose destiny is a mystery..."

[*Latin ed. p. 138*]

138 The Acts of the Apostolic See – the Official Commentary – span the centuries; this Rome now stands before, or rather, in the midst of a turning point in time, which demands from the Head and the members of Christendom the utmost vigilance, tireless readiness, and unconditional action. "Watch and pray," the Lord admonished His disciples on the eve of His Passion. "Watch and pray!" is the cry that, in the name of the risen Redeemer, We address to you, to your fellow citizens, and to all the faithful of the world. The hour of Christian conscience has sounded. Either this conscience awakens to a full and vigorous awareness of its mission of help and salvation for a humanity in peril in its spiritual state; and then it is health, it is the fulfillment of the formal promise of the Redeemer: "Have confidence, for I have overcome the world." Or, (may it not please God) this

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conscience awakens only partially, does not courageously embrace Christ, and then the verdict, a terrible verdict! of Him, is no less formal: "He who is not with me is against me."

2 3 4, Beloved sons and daughters, you well understand what such a crossroads signifies and contains for Rome, for Italy, for the world. In your conscience, awakened to such a full awareness of its responsibility, there is no place for blind credulity towards those who, at first, abound in expressions of respect for religion, but who, alas, reveal themselves as deniers of that which is most sacred. In your conscience, there is no place for timidity, complacency, or indecision on the part of those who, in this crucial hour, believe they can serve two masters. Your conscience knows that the implementation of social justice and peace among nations can never be achieved or secured if one closes one's eyes to "the light of Christ" and, instead, opens one's ears to the erroneous words of agitators who place the cornerstone and the unstable foundation of their work in the denial of Christ and of God. Romans! The Church of Rome, which is for you, in a sense even more directly, your Mother, is, in these days, publicly subjected to the most unjust attacks. As Christ was placed "in signum cui contradicetur" [as a sign to be contradicted], as in MATTH. 3; JOHN 1:6, 3:3; MATTH. 6:26, 41; 12:30; Luke 2:34.

[*Latin ed. p. 139*]

Acta PP. XII, 139. He has been calumniated, covered with reproaches and mud, so that no outrage is spared to the Church by adversaries blinded by passion. In vain, in this very city, the center of Christianity, she has multiplied her benefits; in vain, in circumstances of imminent danger, she has saved, welcomed, and sheltered the persecuted of every category, even among her fiercest enemies; in vain, in times of tyrannical oppression, she has affirmed and defended the dignity, the rights of the human person, and the just freedom of the peoples; in vain, when the threat of famine weighed upon this eternal city, she provided for its sustenance; in vain, faithful interpreter of the commandments of Christ, she has raised her voice against the evils of widespread immorality, which leads the people to ruin and decay. She is accused of being "reactionary" and a promoter of doctrines that she has condemned; she is blamed for impoverishing and impoverishing the people, whom she has generously assisted and continues to assist, especially with the providentially provided aid that the charity of the Catholic world, obedient to her repeated and fervent supplications, provides; she is reproached for betraying the doctrine of Christ, her divine Spouse, whom she never ceases to proclaim, defend, and put into practice; she is charged with, and her actions amplified and generalized, the faults of some degenerate member, which she is the first to deplore, reprehend, and severely punish. But, although compelled to repel and refute so many unjust accusations for the honor of the name of Christ, for the integrity of

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her doctrine, for the protection of so many simple or careless souls, whose faith those calumnious insults might shake, she also loves her detractors, who are nevertheless her children, and she invites all, as We now invite you all, O people of Rome, O people of Italy, O peoples of the world, to unity, concord, love, and to thoughts and designs of peace. May the grace of Almighty God, the protection of the most pure Virgin Mary, Mother of divine love and *Salus populi romani* [Salvation of the Roman people], rest upon you, while We, with an outpouring of heart, impart to all, near and far, Our paternal Apostolic Blessing.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Commentary
CONSTITUTIONES

OFFICIAL ACTS OF THE APOSTOLIC SEE

TO THE MOST REVEREND AUGUSTINE BARRERÉ, BISHOP OF TUCUMÁN, CONCERNING THE ERECTION OF A CHAPTER IN THE CATHEDRAL CHURCH OF TUCUMÁN.

PIUS, SERVANT OF THE SERVANTS OF GOD, TO YOU IN BLESSING.

It is most pleasing to Us, in fulfillment of Our pastoral office, to establish those gatherings of outstanding priests in cathedral churches, who, in accordance with the prescriptions of canon law, shall be of counsel and assistance to the Sacred Ministers in the governance and administration of the churches entrusted to them, and who shall assist them in the performance of liturgical functions, and who, in order to increase the splendor of the divine worship in the temples, shall continually offer the sacrifice of praise to God, that is, the fruit of the prayers of the faithful offered in His name.

Therefore, with a willing heart, We have accepted the supplications offered to Us by the Most Reverend Brother Augustine Barreré, Bishop of Tucumán, who earnestly requested that a Chapter of Canons be established in his cathedral church, according to the requirements of canon law.

And since it is necessary to proceed, with the consent of others who may be interested, or who may presume to have an interest, and with the favorable opinion of the Apostolic Nunciature in the Republic of Strasbourg, and after mature deliberation and with full knowledge, by the fullness of Our Apostolic authority, We erect and establish a Chapter of Canons in the cathedral church of Tucumán, which shall consist of six Dignitaries, namely, a Dean, an Archdeacon, an Archpriest, a Cantor, a Master of Ceremonies, and a Treasurer, and four Canons, of whom, in accordance with

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Canon 398 of the Code of Canon Law, one shall be assigned to the office of Theology, and one to the office of Penitentiary.

Furthermore, with the Chapter erected and established, We declare that the Diocesan Consultors who are currently serving in that capacity are hereby relieved of their duties.

The canonical endowment for each member of the Chapter shall be provided by the Government of the Republic of Strasbourg.

Moreover, since at present, priests are being called to fill the offices of Dignitaries and Canons, while also engaged in other duties, We grant that the choral service shall, as long as the present circumstances endure, be reduced to the recitation of the canonical hours, with a sung Mass on Sundays and other feast days, as shall be determined in the regulations of the Chapter.

Furthermore, We reserve to Ourselves and to the Apostolic See the right to appoint the Dignitaries, according to the requirements of canon law; the appointment of the Canons, however, shall be made by the Bishop, with due regard for the laws to be observed.

[*Latin ed. p. 141*]

Acta Pii PP. XII, 141: It shall be considered, provided that the benefit is not subject to reservations, concerning which see canon 1435 of the code of canon law. Furthermore, since those who belong to the Bishop's senate are adorned with certain honorable insignia and privileges, We decree that Dignitaries and Canons shall wear the rochet and mozzetta of violet color only within the boundaries of their diocese and during chapter functions. We also desire that the chapter constitutions be drawn up and enacted as soon as possible, in accordance with the law and according to what We have established above, and We command that these, having been approved by the Bishop, be religiously observed by all Dignitaries and Canons. For all of the matters as above disposed and established, We appoint the venerable Brother Bishop of Tucumán, whom We have mentioned above, to see to their execution, and We grant him the necessary and appropriate powers for this purpose, including the power to delegate any person holding an ecclesiastical office, and We impose upon him the duty of transmitting to the Sacred Congregation Consistorial, as soon as the execution is completed, an authentic copy of the acts. These present Letters shall be firm, valid, and efficacious, and shall have their full and complete effect, and shall be inviolably observed by all to whom they pertain; and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, We declare that such an attempt shall be entirely null and void, and shall be so considered, notwithstanding any contrary provisions, even those deserving of special mention, to all of which We derogate. To the transcripts or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a

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person holding an ecclesiastical office, the same full faith shall be given as is given to these present Letters. To no one shall it be permitted to infringe or contradict this page of Our erection, constitution, statute, concession, derogation, commission, and will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord nineteen hundred and forty-seven, on the twenty-ninth day of the month of November, in the ninth year of Our pontificate.

For His Holiness,

Cancellario,

I. Card. GRANITO DI BELMONTE

Fr. RAPHAËL C. Card. ROSSI

Dean of the Holy College

Sacred Congregation Consistorial

Secretis

Ludovicus Kaas, Proton. Apost.

Franciscan Hannibal Ferretti, Proton. Apost.

Loco

£8 Plumbi

Reg. in Cane. Ap., vol. LXXIV, n. 80.

- A l. Trussardi.

[*Latin ed. p. 142*]

Acta Apostolicae Sedis — Commentary 142 Official Document II. EINSIEDLENSIS ABBEY (OF NO DIOCESE). EINSIEDLENSIS ABBEY IS RECOGNIZED AGAIN AND GRANTED PRIVILEGES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, to the most distinguished Einsiedeln Abbey, of the ancient Order of Saint Benedict, which is of no diocese, and which is situated almost in the center of Switzerland, and which, through the observance of religion, the splendor of piety, the zeal for souls, the sciences, the arts, and in general, the cultivation of all that is good, has shone like a bright star throughout the course of many centuries, and which at the present time still shines happily, rejoices with solemn festivities on the occasion of the millennial anniversary of its consecration to the Most Blessed Virgin, now called the Virgin of the Hermitage, as We ourselves rejoice with a heart full of joy. As this is a jubilee year, it is pleasing to Us to increase and adorn this Abbey of no diocese—to whose Marian sanctuary We ourselves, especially when serving as Apostolic Nuncio in Germany, or already as Cardinal of the Holy Roman Church, engaged in the affairs of the Church,

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made pilgrimages on several occasions, out of Our devotion, piety, and affection for the Most Blessed Mother of God, Mary—as a special sign of Our singular benevolence, for its merit. Therefore, accepting with a willing heart the prayers offered to Us, and supplementing them as necessary, so that it may be the work of those who presume to have an interest in it, with the certain knowledge and the fullness of Our power, We recognize again and again the Einsiedeln Abbey of no diocese, which was restored by Our Predecessor, the Servant of God, Pope Pius Tenth, by a Motu Proprio, on the ninth of May, in the year nineteen hundred and seventeen, as being separated from all dioceses with its territory, as it is circumscribed by existing external boundaries or walls, with its clergy or monks, and with the people or servants, and indeed with all Christians who reside there or live there for any reason. Furthermore, in order that the administration of this Abbey of no diocese may be consulted more easily and conveniently, and that any cause for doubt or anxiety may be removed, although this Abbey of no diocese does not consist of three parishes, We grant to the Abbot of no diocese, for the time being, all and singular rights, powers, and privileges, and We bind him with all the obligations that apply to Prelates of this name according to the common law.

[*Latin ed. p. 143*]

143 The acts of Pope Pius XII expressly derogate from the prescription of canon 319, § 2 of the Code of Canon Law; and therefore, so that the laws of the Code of Canon Law, pertaining to the Abbey of Nullius Einsiedensis and its Abbot, may be applied and must be applied, in accordance with like to like, we wish and decree. Therefore, we will that these Our Letters be always firm, valid, and efficacious, and that they have and obtain their full and complete effects, and that they fully suffice for those to whom they pertain in all respects, and we so decree. Furthermore, we will that these Letters, even printed copies, have the same validity as the present ones, provided they are signed by the hand of a public notary and are sealed with the seal of a man established in ecclesiastical dignity by law. Therefore, no one shall be permitted to infringe this page of Our recognition, declaration, concession, derogation, and will, or to dare to contradict it with audacious temerity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-seven, on the thirteenth day of December, in the ninth year of Our Pontificate.

For His Holiness,

The Cardinal Secretary of State,

I. Card. GRANITO DI BELMONTE

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Fr. RAPHAEL -C.

Card. ROSSI

Dean of the Eighth College,

Eighth Congregation of the Consistory

(Secretis A. Carinci, Arch. tit. Seleuc, Dean of the College of Protonotaries Apostolic, L. Kaas, Protonotary Apostolic, Loco £ß Plumbi Reg. in Cane. Ap., -vol. LXXIV. n. 87. - A l . Trussardi.

LETTER TO THE MOST REVEREND MR. JOSEPH, DEACON OF SAINT EUSTACHIUS,

S. R. E. CARDINAL BRUNO;

CELEBRATING THE FIFTYTH ANNIVERSARY OF HIS ORDINATION TO THE PRIESTHOOD.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

We have recently learned with considerable pleasure that you are soon to celebrate the fiftieth anniversary of your ordination to the priesthood. Such a joyful event certainly offers Us a fitting opportunity to once again declare Our esteem and benevolence towards you, and to rightly enhance your joy and that of your loved ones with Our authority.

Indeed, there are many and excellent merits that you have demonstrated in service to the Church throughout this time.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Through long years, you have diligently served. From the very beginning, having been dedicated to the exalted service of God, nurtured by solid piety and doctrine, and deeply versed in both sacred and civil law, you offered your varied, astute, and fruitful services to the Roman Curia. And especially, after having performed lesser offices, for many years you diligently fulfilled a weighty secret duty within the Sacred Congregation of the Council, in the Pontifical Commission for authentically interpreting the canons of the Code, and in the Pontifical Theological Academy of Rome. Meanwhile, you directed the commentary on the Acts of the Holy See, then the Acts of the Apostolic See, you conducted Apostolic Visitations in several dioceses of Italy, you taught the discipline of law in the Pontifical Athenaeum Lateranense, and you provided helpful assistance to special councils or commissions of the Holy See. A true tes-

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tament to your expertise and industry is that volume, entitled "Authentic Interpretations of the Code of Canon Law," which is most useful to those skilled in law. Having clearly perceived these merits, We gladly co-opted you two years ago into the most distinguished senate of the Church, and We entrusted you with more important offices within the Roman Curia, which you diligently and fruitfully perform to this day. Therefore, having attained this auspicious occasion, We publicly commend you with Our congratulations and deserved praise, and We celebrate the fiftieth anniversary of your priesthood with all good and proper observances and wishes. May the announcement of heavenly gifts and consolations, and the witness of Our most profound charity, be the Apostolic Blessing, which We impart to you, Our beloved Son, and to your family and colleagues in labor, with all our love in the Lord. Given in Rome, at Saint Peter's, on the fourth day of the month of April, in the year 1948, in the tenth year of Our pontificate. PIUS PP. XII

SERMON

To the faithful gathered in Rome to celebrate the beatification of Brother Benilde.

When you come to express the gratitude of your entire Institute for the glorification of Brother Benilde, you offer Us, very dear sons, the opportunity to express Our great joy. It is certainly a cause for rejoicing to greet in triumph a new blessed; but it is also, and very deeply, a cause for joy to be able to present him without...

* Habitadie 5 Aprilismensisa. 1 9 4 8 .

[*Latin ed. p. 145*]

The Acts of Pope Pius XII, page 145, are reserved for your study and imitation. Without reservation, for it is right to praise the elect of God, but it is especially useful to strive to heed their lessons and to follow their examples. However, a necessary condition for doing so fruitfully is to study them attentively, a thing which, too often, is neglected, either through simple forgetfulness or superficiality, or through a feeling of one's own inability to reproduce models of their stature. Confronted with a saint whose life is a tapestry of brilliant acts of supernatural virtues, of horrifying penances, and, at the same time, of the rarest heavenly favors, one remains so dazzled that, in this dazzlement, alleging the impossibility of attaining such high perfection, one is content to repeat once again the formula that has become commonplace through its convenience, that the saints are to be admired rather than imitated. Conversely, confronted with a saint whose life unfolds entirely in unity, without impressive episodes, without resounding exploits, many are disappointed and judge it too dull to be worth seeking examples to follow. In one case as in the other, what has escaped examination is precisely the essential. As one tramples underfoot, in the grass where it hides, the violet, without recognizing it by its fragrance, one disdains

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the subtle fragrance of a life without brilliance; nor does one know how to discern, behind the wonderful facade of a life of great activity, the living reality, the soul, in order to strive not to copy the gestures, but to live with the same spirit that animated those gestures. Perhaps more than others, the life of your Brother Benilde manifests itself at first glance as admirable and imitable. A simple and uniform life, an uninterrupted succession of ordinary actions within a rather modest setting, not a hidden life, but a life spent entirely in the open, under the eyes of a population more likely to understand and appreciate the heroism of a schoolmaster than that of a contemplative or a scholar. What then is the secret of the holiness of this Brother Benilde? A large number of witnesses testified at the process of his beatification, and the sum of their testimonies, in very simple pages, would show above all—illustrating it here and there with a few unremarkable details—the daily execution of the program traced, by the rule and by custom, for the sons and disciples of Saint John Baptist de La Salle. This program may seem quite limited to those who give it only a superficial glance, and quite meager to those who, seeing only the human aspect of things, compare it to that of the great apostolic conquerors, to that of the great contemplatives and the great penitents. As it is, this rule takes...

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Commentarium Officiale. The entire man, at every instant, without respite, without even the relief of some variety in abnegation and sacrifice. What was done yesterday, what is done today, will be done tomorrow, and in the same manner. No outstanding event marks the passage of time, and were it not for the front that imperceptibly grays, revealing and bending a little more each day, nothing would indicate that weeks, months, and years have lengthened this courageous life. Witnesses agree in the impression they manifest regarding the heroic nature of the virtues as they appeared in our new Blessed. "I consider," said one of them who had once been his student, "that the heroic nature of virtues consists not only in performing extraordinary acts, but in fulfilling one's duty without ever deviating, and it is on this latter basis that I could call the virtue or virtues of Brother Benilde heroic." "He never deviated in the fulfillment of our rule, which is yet severe, and in this he was heroic," said another. But he himself indicated the true mark of his sanctity when he said, without suspecting that he was thus making his own eulogy in advance: "To be a saint, there is not much to do with us: it is only necessary to observe the rule." Even illness did not prevent him from being rigorously attached to it, and he was seen then "painfully dragging himself to the oratory to attend the exercises. He scarcely missed it during his last illness." And then, and even in death itself, he showed himself passionately faithful. He wished to renew his vows, determined, he said, "to be regular until the end." Taking in his hand his book of rules, he began to weep, he, the model

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of religious, "for not having observed this holy rule sufficiently."

It is another testimony, and perhaps not the least convincing, the instinctive fear that certain young Brothers felt about going to live in Saugues, where he was Director. They knew him by reputation, and he himself, it was known, said: "I am not worthy to be a director, but as long as my superiors leave me in this position, I will demand that the rule be scrupulously observed." Those who had experienced his governance exalt his immense charity; he...

[*Latin ed. p. 147*]

The Acts of Pope Pius XII, page 147, concerned itself with making the yoke more bearable, but under no circumstances would it loosen it, and this could frighten those who were still beginners and easily discouraged. They were, moreover, very likely, good religious, but, nevertheless, one can, without evading the rule, without positively violating it, even in a minor way, skillfully interpret it, or at least arrange things so as not to feel its constraints too strongly. There is a difference between simple disciplinary correction and the exact practice of the most rigorous punctuality, the exquisite delicacy of those who love poverty, the total renunciation that absolute dependence implies, and the continual self-denial required by the practice of this communal life, in which Saint John Berchmans found his great mortification: "My greatest penance is the common life." There are degrees, and in a life without great events, without extraordinary occasions, it is by these degrees that the holiness of a religious is measured. That of Brother Benilde was very high.

The worldly spirit, which is too natural, is mistaken when it fails to recognize the heroism of a hidden life; it is mistaken when it imagines a life, withdrawn into the solitude and silence of contemplation or study, as a pious, idle life of rest and tranquility. Certainly, it cannot maintain this illusion when looking at our Blessed One. As simple as it was, his life unfolded day by day, before the eyes and in the constant presence of numerous witnesses, the most varied, of whom more than one, before contributing to his glory by deposing testimony in the process of beatification, had contributed, during his earthly life, to his practice of the heroic virtues that made him a saint. Pupils, families, the population of Saugues and the surrounding region, civil and religious authorities, tested his patience, which was very difficult for a human being, when he had to, while maintaining it with gentleness and charity, uphold with unyielding firmness and respect the rights and demands of his condition as a religious, teacher, and director. What insults he had to endure, the most humiliating and irritating, of which examples abound in your memory: one day it was to support the authority of one of his subordinates, whose just severity had ignited the fury of a father too inclined to see in his undisciplined son an innocent victim of pedagogical tyranny; another day, it was to safeguard the regularity and devotion of

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his community against the troublesome indiscretions of a neighbor, amidst the petty quarrels of adjoining walls. For a longer time, he had to ensure, in maintaining the...

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Commentarium Officiale: peace and concord, the rights and interests of his school, were often jeopardized by the rivalries, susceptibilities, and divisions of factions, which pitted the various representatives of the ecclesiastical and secular administration against each other. Even well-intentioned individuals, through their clumsiness, often placed him in difficult situations. Ultimately, his kindness and virtues succeeded in overcoming hostilities, and his worst adversaries became his best friends; one of them, one of the most zealous, died peacefully in his arms. The entire population could not fail to feel the salutary influence of this servant of God.

12 When justice and duty did not force him to harden himself in the struggle, then his charity was freely given with a smiling delicacy. He was attentive to discovering and alleviating the needs of families, especially those of his students; but he did so with such discretion and ingenuity that even the most sensitive would not feel humiliated to receive what lost all appearance of alms. He gave away books and other classical supplies; he cared for the sick, especially those who might provoke some repugnance; he instructed them in private lessons. He loved his children so much! And yet, what a heavy cross they placed upon his shoulders! The martyrology reveals the torment of a schoolmaster, who suffered all the more at the hands of the students who became his tormentors, because their impotent blows prolonged his torments. This is an isolated case, but how many teachers have to endure, for years, throughout an entire religious life, a kind of slow martyrdom at the hands of children who do not realize that they are causing them to suffer. Brother Benilde once uttered a word that gives a glimpse of what he had to endure in his life as a teacher and director: "If we did not have faith, our profession would be very difficult; children are difficult, but with faith, everything changes."

Even if all the children were wise and good, the consolation they would give would not prevent them from often being tiring through their absentmindedness, their mischievousness, and their occasional difficulty in understanding the simplest things. And then, scarcely have they matured, they leave school or pass into other hands, forgetting their teacher, who patiently resumes his task with a new generation, year after year. If that were all, it would still be the ideal; but, for a few who correspond to the cares...

13 14 1 5 12 Summ., n. X, § 157.

13 Ibid., n. X, §§ 47-49, 71-72, 99-103.

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34 Cf. Martyrologium Romanum, Bruxellis, 1940, August 13, n. 2; S. Cassiani mart.

" Ibid., n. VII § 52.

[*Latin ed. p. 149*]

149 The Acts of Pope Pius XII show how many are surrounded by duties, but how many more who bring only fatigue and sorrow, and whose education is achieved only through great drops of sweat and tears! Such unwavering constancy in fidelity to the humble duties of daily life, in the practice of all virtues, and in all circumstances, can only be the outward manifestation of a deep, vigorous, and divinely-inspired inner life. Only those who can make the words of Saint Paul their own: "But our conversation is in heaven," can give an example of this with the unalterable serenity of the Blessed Benilde: "Nostra conversatio in caelis est." Occupied without rest in the care of the Brothers of his community and of his children, he was nevertheless in constant union with God; he was often seen with the Rosary in his hand, and, without effort, through a spontaneous outpouring of his devotion, he inspired all with love for Jesus, Mary, and Joseph. An admirable model, but a model to be imitated by all, especially by you, his brothers in religion. May his intercession obtain for you all a new and ever more abundant infusion of the spirit of your Institute, as conceived and established by your holy Founder. Be worthy sons of Saint John Baptist de La Salle, fervent imitators of the Blessed Benilde in the exercise of your difficult, but magnificent apostolate. He will also be a powerful protector for you; and not only for you, but for all those, religious and lay, who, with a selflessness worthy of all praise, have devoted their lives to the education of youth. Under his patronage, all these admirable Catholic schools, upon which the storm has passed, or whose existence is more or less threatened or made difficult, will, We firmly hope, see the sun shine upon them again, and they will resume or continue, more flourishing than ever, their most sacred task of providing exemplary and useful citizens for society, valiant servants of Christ and the Church. And you also, students and former students of the Brothers, it is with a sweet emotion that We see you come in such large numbers to join us in the joy and pride of these days, with the educators of your childhood and adolescence. We see in this a further manifestation of that spirit of family, which has always brought honor and strength to the Institute of Christian Schools. You have come from many nations; how many more are here in spirit! You have come from France, the homeland of the Blessed Benilde and of his holy Father, Saint John Baptist de La Salle.

[*Latin ed. p. 150*]

Also present are pilgrims who have come from Spain, the children of that nation, whose faith and whose fervor it seems that the new Blessed One has

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regarded from Heaven with special favor, rewarding them with numerous graces, two of which are precisely those that have served to glorify him, verified in the fortunate persons of two good Brothers [members of a religious order] from Spain. Your unwavering love and your exemplary devotion to Jesus Christ and to His Church are, without a doubt, the best reward for those – that is, for the excellent educators, the Brothers of the Christian Schools – who have contributed to the formation of the minds and hearts of a healthy, pure, and strong youth, ready to bear witness to their own faith even to the shedding of their blood. And alongside you, in holy and just brotherhood of name, language, and faith, we also greet the pilgrims from Hispanic America, also children of young Christian nations, a hope for civilization and for the Church. Finally, Our greeting is directed with particular affection to you, beloved children, students and former students, who have come from all the regions of Italia, where the tree planted already in the land of Francia has produced such strong shoots and matured such noble fruits of religious and civic virtues. What a magnificent "golden book" could be formed by the names of so many good, faithful, and valiant servants of God, of the homeland, and of humanity, of so many steadfast Catholics, fervent and well-instructed in the truths of the faith, who have come from the elementary, technical, and higher schools of the "beloved Brothers," schools where, like a temple, honesty and decorum enter, knowledge shines, and that religion presides, which, while urging and guiding the fervent spirits of youth along the various paths of action, work, study, and social endeavor, elevates and sublimates them in God. Our Blessed One was right when he stated that faith transforms and makes a profession, which by itself can often be burdensome, pleasing and sweet. This spirit of faith, drawn from the rule of the holy Founder, made teaching, especially catechetical instruction, so agreeable and valuable to him that, after having practiced it for many years with loving diligence, he continued to impart it, even with labored breath, to the children until almost the end of his holy life. With such sentiments and with such wishes, we invoke upon the entire, meritorious Institute, spread throughout the five parts of the world, the most excellent graces of Heaven, while we wholeheartedly impart to all of you who are present here, religious, students, and former students, as well as to your families and to the people and things that are dear to you, Our paternal Apostolic Blessing.

[*Latin ed. p. 151*]

The Sacred Consistorial Congregation, 151. ACTA of the HOLY CONGREGATIONS. The SACRED CONSISTORIAL CONGREGATION. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord, Our Pope Pius XII, by divine Providence, having successively issued decrees of the Sacred Consistorial Congregation, has provided for the following churches, each with a new pastor, namely: on May 29, 191[1. — To the

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Cathedral Church of Porto Velho, he appointed the Reverend Charles Gavilanes Chamorro, Administrator Apostolic of that diocese. On November 29. — To the Metropolitan Church of Baltimore, he appointed His Excellency Francis Keough, formerly Bishop of Providence. — To the Archdiocesan Church of Washington, he appointed the Reverend Patrick O'Boyle, formerly Urban Antistite and director of charitable works of the archdiocese of New York. — To the Cathedral Church of Austin, recently erected, he appointed the Reverend Aloysius J. Reicher, Apostolic Protonotary and chancellor of the diocese of Galveston. On December 2. — To the Cathedral Church of Alifana, he appointed His Excellency Joseph Delia Cioppa, formerly titular Bishop of Tiberias, and Prelate of Altamura and Aquaviva. On February 5, 191[8. — To the Cathedral Churches of Uxello and Terralba, he appointed the Reverend Anthony Tedde, parish priest of the church of Saint Donatus in the city of Sacceri. On February 7. — To the Cathedral Church of Motherwell, recently erected, he appointed the Reverend Edward Douglas, parish priest of the church of Saint Anthony in the city of Glasgow. On February 13. — To the Cathedral Church of Caetite, he appointed the Reverend Joseph Terceiro de Souza, parish priest in the diocese of Limoeiro. — To the Cathedral Church of Saint Charles of Pinhal, he appointed the Reverend Rui Serra, Capitular Vicar of that diocese. On February 2[1. — To the Cathedral Church of Cali, he appointed His Excellency Julius Caicedo, formerly Bishop of Barranquilla. On February 28. — To the Cathedral Church of Pasle, recently erected, he appointed the Reverend James Black, General Vicar of the Metropolitan Church of Glasgow.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary — The Most Reverend Gerard Shaughnessy, Bishop of Seattlensis, was appointed Coadjutor, with the right of succession. The Most Reverend Thomas Arthur Connolly, titular Bishop of Silensem, was appointed Auxiliary to the Most Reverend John Joseph Mitty, Archbishop of St. Francis in California. March 29th. — The Reverend Orland Ohavez, of the Society of St. Francis Sales, was appointed to the Cathedral Church of Corumbensi. March 6th. — The Reverend Anthony de Castro Mayer, Canon of the Metropolitan Chapter of St. Paul in Brazil, was appointed titular Bishop of Prienensi, and constituted Coadjutor with the right of succession to the Most Reverend Octavian Pereira de Albuquerque, Bishop of Camposini. March 18th. — The Reverend Edward Celestine Daly, O.P., was appointed to the Cathedral Church of Desmoiensi. — The Reverend John Francis Dearden, director of the seminary of the dioecesis Clevelandensis, was appointed titular Bishop of Sareptenae, and constituted Coadjutor with the right of succession to the Most Reverend Hugh Charles Boyle, Bishop of Pittsburgensis. — The Reverend Leon J. Steck, pastor of the church of St. Gabriel in the city of St. Louis, was appointed

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titular Bishop of Iliensi, and designated Auxiliary to the Most Reverend Duane Garrison Hunt, Bishop of Lacus Salsi. — The Reverend Leon F. Fahey, pastor of the church of the Most Sacred Heart in the city of "Hattiesburg" of the dioecesis Natchetensis, was appointed titular Bishop of Ipsensi, and constituted Coadjutor with the right of succession to the Most Reverend Joseph Francis McGrath, Bishop of Bakerensis. March 20th. — The Most Reverend John de Matha de Andrade y Amaral, formerly Bishop of Amazonensem, was appointed to the Cathedral Church of Mctheroyensi. — The Reverend Celestine Fernández, Canon of the cathedral chapter of Zamorensis, was appointed titular Bishop of Bindaeae, and designated Auxiliary to the Most Reverend January Méndez y del Rio, Bishop of Huajuapamensis. March 31st. — To the territorial prelatures, also principally united, of Altamurensi and Aquavivensi, the Most Reverend Salvatore Rotolo, titular Bishop of Nazianzenum, was appointed. April 8th. — The Reverend Adelm Machado Cavalcante, Canon of the metropolitan chapter of MaceiÃ³, was appointed to the Cathedral Church of Pesqueirensi. April 6th. — The Reverend John Baptist Dal Prà, Archpriest-Parish Priest of the place "Conselve" of the dioecesis Patavinae, was appointed to the Cathedral Churches, also principally united, of Interamnensi and Narniensi. April 11th. — The Most Reverend Salvatore Herrera y Pinto, formerly Bishop of Puniensem, was appointed titular Bishop of Satalensi in Armenia.

[*Latin ed. p. 153*]

The Sacred Congregation of Rites, page 153.

SACRED CONGREGATION OF RITES.

Regarding the Beatification and Canonization of the Venerable Servant of God, Anthony Mary Pucci, a Priest of the Order of the Servants of Mary, Parish Priest of Saint Andrew in the city of (Via Reggio).

ON THE DOUBT: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and to the extent of what is being considered.

In the acts, which recount the origin of the Order of the Servants of Mary, a certain vision is reported, which they say Saint Peter, the first martyr of the Order of Preachers and Inquisitors, had.

Saint Martyr: He saw a high mountain covered with flowers, among which "seven lilies stood out, which represented the seven first Fathers." He also saw, "according to some," the Blessed Virgin protecting her Servants under her cloak. The high mountain is the Senario mountain, not far from the city of Florence, the cradle of the renowned Order of the Servants of Mary; and the flowers, like the seven lilies, signify the founding Fathers,

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the Brothers and Sisters of this Order, who, through their sanctity of life, their devotion to the most blessed Mother of sorrows, and their zeal for souls, would adorn the Church of God like a pleasant and fragrant garden.

This vision should be considered as a kind of prophecy; for this Order has never lacked the patronage of this most holy Mother, and She herself has produced many members distinguished by virtue. Among these, Father Anthony Mary Pucci deserves to be mentioned, as we shall soon see, briefly.

In the village of Poggiole, near Vernio, within the diocese of Pistoia, from Augustine Pucci and Mary Oliva Macchi, honest and pious spouses, the second of eight children, a boy was born on April 16, 1819, to whom the name Eustachius was given at baptism, which was administered to him on the same day. In the year 1823, he received the sacred chrism; around the year 1832, he was admitted to the sacred synaxis. He spent his childhood piously within the domestic walls. He received the rudiments of letters from the Parish Priest, who noted his singular piety.

[*Latin ed. p. 154*]

164 The Acts of the Apostolic See – a commentary, carefully considering the religious state, and guiding him towards this path, first taught him the fundamental principles of the Latin language. Nor did this deceive him. Eustachius matured in his embrace of the religious life; and because he held great devotion to the blessed Virgin, he chose the Order of the Servants of Mary; but his parents somewhat opposed this desire; however, not long after, yielding to divine counsel, they fully agreed. Thus, on July 10, 1837, Eustachius arrived at the Florentini novitiate, and on the eve of the Nativity of the Lord, he put on the sacred vestments of the Order, changing his name from Eustachius to Anthony Mary. Having completed the prescribed time, and with the unanimous support of the religious, he was admitted to make his solemn vows, which he pronounced on May 30th of the year 1843. In the meantime, having diligently studied philosophical and theological disciplines, he was initiated into the priesthood, and on September 24th of the same year, he was promoted to the sacred order of the priesthood in Florencia, and with the greatest fervor of spirit, he celebrated the first Eucharistic sacrifice in the Basilica of the Most Holy Virgin Annunciata. Having become a priest, in the following year, he accepted the office of parish priest in the Church of St. Andrew, in the town of Viareggio, in the Lucen Archdiocese, which he performed with great merit, so that after scarcely three years, he was elected parish priest of the same church. The best of pastors, he had the most diligent care for the flock entrusted to him. For more than forty years, he nurtured them through the preaching of the divine word, the instruction of catechesis, the frequent administration of the sacrament of penance, and the example of an unblemished life. He became all things to all men, helping the needy, even giving away his own

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clothes, offering counsel and advice, comforting the afflicted, forgiving insults and injuries, restraining animosity, quarrels, and hatred, and striving to reconcile peace; with vigilant pastoral care, he tirelessly provided for the salvation of souls with ardent zeal and astute industry. He cared for the sick with paternal love, until God restored their souls to Him. During the years 1854-1856, when the Asiatic cholera raged, he granted himself no rest, and, disregarding the danger to his own life, he worked heroically day and night to care for the bodies and souls of those afflicted by this plague, with abundant solicitude and charity. He established groups of men, women, and young people, promoted the recently founded St. Vincent de Paul conference in the city, and fostered other works of charity with the utmost diligence. He never failed in word, which is so rare that St. James, inspired by the Holy Spirit, taught about such a man: "For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body" (Jas 3:2). Through humility of spirit, devotion to poverty, and other virtues, which he acquired through mortification of the flesh, he...

[*Latin ed. p. 155*]

The Sacred Congregation of Rites, inflamed with the most ardent love for God, served as an example and shone forth. He prostrated himself before the Divine Eucharist many times a day. He was animated by the most fervent devotion towards the Most Holy Virgin, and he fostered her cult among the faithful with all diligence, and with no less care, he attended to the discipline of his religious Order. For many years, he held the office of Conventual Prior, and for six years, he served as Provincial, and he always governed his brethren prudently, gently, and firmly, to their great spiritual benefit. God adorned this faithful servant with many virtues, especially in the celebration of the holy sacrifice; for it was often seen that he was rapt up on high, lifted from the earth; and witnesses affirm that he was endowed with the gift of discernment, and also with the grace of healing. Therefore, it is not surprising that he enjoyed a reputation for holiness; a judgment which was not only borne by his companions and the faithful, but even by enemies of the Church. This reputation persisted and grew even after his death, which occurred on the holy day of January 12th in the year 1892. Wherefore, after these things were considered, a process was instituted in the Curia of Lugo, with due authority, concerning the writings, the reputation for holiness and miracles, and also concerning obedience to the Urbanian decrees, prohibiting the liturgical cult of the Servant of God. With the same authority, two investigative inquiries were carried out, first in Siena, and then in Rome, from the year 1922 to the year 1924. In the year 1930, this Sacred Congregation issued a favorable decree concerning the writings; and two years later, Pope Pius XI, of blessed memory, signed with his own hand the introduction of the cause. Subsequently, Apostolic

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investigations were carried out in the same Curia of Lugo, from the year 1936 to the year 1938, and the legal value of all of these was recognized by a decree in the year 1941. After these preliminary steps, the heroic virtues of the Servant of God began to be considered, first before Cardinal Charles Salotti, whom the Lord recently called to Himself, in the assembly of the Antepreparatory section of this Sacred Congregation, on December 5th of the year 1944; then in the Preparatory section before the Reverend Cardinals, on February 12th of the year 1946; and finally, in the General section before His Most Holy Father, Pope Pius XII, in the Apostolic Palace near the Castel Gandolfo, on November 25th of the year 1947, in which the Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, raised a question for discussion: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case and with the effects of which we are speaking. The Most Blessed Father listened attentively to the votes of the Reverend Cardinals, Officials, Prelates, and Consultors; and, until this day, He has postponed issuing a definitive judgment, lest He should hasten a matter of such importance, while meanwhile, fervent prayers are offered to God, seeking His light.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis — Official Commentary. Having therefore convened the Most Reverend Cardinals Alexander Verde, Promoter of the Cause, and the undersigned, Prefect of the Sacred Congregation of Rites, together with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, and after the Holy Eucharist had been devoutly celebrated, the following was decreed: That the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things joined to them, were practiced by the Venerable Servant of God, Anthony Mary Pucci, in a heroic degree, in the case and to the extent of what is being considered. And this decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 18th of January, 1948, on the feast of the Chair of Saint Peter. £8 C. Card. MICARA, Bishop of Velletri, Prefect. h. ffi S. f A. Carinci, Archbishop of Seleucia, Secretary. II BURDIGALEN. CONCERNING THE CANONIZATION OF BLESSED JOANNA DE LESTONNAC, WIDOW, FOUNDRESS OF THE ORDER OF THE DAUGHTERS OF BLESSED MARY THE VIRGIN. REGARDING THE QUESTION: Whether and by what miracles, after the veneration granted to the aforementioned Blessed by the Apostolic See, it is established, in the case and to the extent of what is being considered. Joanna de Lestonnac, a virgin, wife, and widow, and foundress of a religious order in the 16th and 17th centuries, was so distinguished in the

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practice of all virtues that, with the addition of not only human but also divine testimony of miracles, she was deemed worthy to be enrolled among the Blessed in the year 1900 by Pope Leo XIII of blessed memory. Nor was this enough for her glory. For five years later, under the authority of Pope Pius X of blessed memory, the cause of canonization was resumed, and since new miracles were said to have occurred, two were selected above the others, healings which were seen to have occurred beyond the powers of nature; concerning which investigations were carried out in the Apostolic Tribunals of Gerona and Rodez. Regarding the legal validity of the process of Gerona concerning the healing of Sister Mary of Mount Carmel, which was presented first to this Sacred Congregation, a favorable decree was issued on December 12, 1923. A similar decree was also issued on July 30, 1944, regarding the validity of the process of Rodez concerning the healing of Sister Adela Palombo. With the legal validity of both investigations established, the progress is as follows:

[*Latin ed. p. 157*]

The Sacred Congregation of Rites, in its deliberation number 157, investigated whether these two healings were attributable to divine intervention, beyond the order of nature.

I. Sister Maria of Mount Carmel, of the Gay y Coli family, a member of the Institute founded by Saint Joan, residing in the town of Calella, within the diocese of Gerona, was, in the month of April of the year 1920, found to be afflicted with an incurable cancer in the abdomen; a disease which, according to three physicians, was entirely incurable. The afflicted woman suffered intense pains, and her strength rapidly declined in the beginning of November. On the sixth day of this novena, prayers were begun by the entire religious community for her healing, through the intercession of Saint Joan. On the 11th, in the early morning, after receiving the Holy Eucharist, the afflicted woman peacefully fell asleep. Upon awakening, she felt completely restored, with all the symptoms of the disease gone. She rose from her bed, left her room, and on the following day, partook of ordinary food, resumed her previous duties, as if she had never been ill, and enjoyed excellent health, as attested to by three physicians, as well as by two expert doctors appointed by the Sacred Tribunal of Gerona. Both the attending physicians and the official experts affirmed that the healing occurred through forces beyond the natural order.

II. Sister Adeles Palombo, also from the same Institute, of Italian nationality, but residing in the place called "Tournemire" in the diocese of Ruthenia, had previously been afflicted with a severe purulent otitis media, from which she had only partially recovered in December of 1939, through surgical intervention. However, the following year, the disease relapsed into a purulent labyrinthitis, which became chronic, and progressed so severely that, according to the judgment of the doctors, there was no

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hope of a cure. The afflicted woman refused to undergo repeated surgical procedures, preferring to die. On April 23rd of the year 1941, the entire community of Sisters began a novena, pouring out prayers to obtain the healing of the afflicted woman, solely through the benevolent intervention of Saint Joan. On May 1st, in the morning, the disease raged intensely; around midday, the afflicted woman, holding the relics of the Saint, gently fell asleep. Then, as she later recounted, she felt as if a hand touched her head, and she heard a very clear voice saying: "Arise, you are healed." She awoke completely, turned her head to try to discover the source of the voice, but saw no one. Sister Adeles felt completely healed, with no lasting signs of the previous illness, and it did not recur, as attested to by the attending physicians and expert doctors after one year. The experts appointed by this Sacred Congregation, as well as the attending physicians, judge that this healing was accomplished by God through forces beyond the natural order. Regarding the healing of Maria of Mount Carmel, I refer to the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary, at Albano Laziale, on August 7, 1928; and concerning the other, Adelis Palombo, on October 29, 1946, in the Preliminary Congregation; concerning both on July 8, 1947, in the Preparatory session; finally, on the 17th of the preceding month, in the General session before His Most Holy Lordship, the undersigned Cardinal, Promoter or Relator of this Cause, supported by the most esteemed Cardinal Granito Pignatelli di Belinone, raised a question for discussion: Whether and concerning which miracles there is evidence, after the granting of the same Blessed One's veneration by the Apostolic See, in the case and for the effect of which we are speaking. Reverend Cardinals, Official Prelates, and Consultor Fathers presented their opinions, which the Most Blessed Father attentively heard. However, he postponed giving his judgment until this day, dedicated to the most glorious Bride of the Divine Spouse, so that, through fervent prayers, his mind might be illuminated by divine light. Wherefore, he summoned the same Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and, after offering the most devout sacrifice of the Mass, he declared: That there is evidence of an instantaneous and perfect healing, both in the case of Sister Maria of Mount Carmel, from cancer in the abdomen, and in the case of Sister Adelis Palombo, from a very serious chronic purulent labyrinthitis of the left ear. And he ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on March 19th, the feast of Saint Joseph, Confessor, in the year of Our Lord 1948. SB C. Card. MICARA, Bishop of Velletri, Prefect. h. rB S. f A. Carinci, Archbishop of Seleucia, Secretary. SACRED CONGREGATION

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FOR SEMINARIES AND UNIVERSITIES DECREE CONCERNING THE COLLEGE IN THE CITY ((PONTIFICIAL)) DECORATED. To the most faithful people of Ireland, — who, having been illuminated by the light of Christ through the divine Patriarch, the Roman Pontiff Saint Celestine I, legate of Christ, have perpetually honored the Catholic Church with steadfast observance, —

[*Latin ed. p. 159*]

In the Holy Year, the sixteenth century turning, when the Sacred Congregation for Seminaries and Universities was experiencing the most grievous trials from external heretics, it sent forth its best sons to Rome, that they might be duly prepared for the exercise of the Holy Priesthood. The Supreme Pontiffs Gregory XIII, Gregory XV, and Paul V devoted the greatest care to this, so that a suitable home might be provided for the Irish Catholic youth called by the Lord to the City. Through their constant efforts, it came to pass that in the year of Our Lord one thousand six hundred and twenty-eight, the Irish College in Rome was happily dedicated. After its auspicious beginnings, under the guidance, above all, of the most illustrious man, Luke Wadding, O.F.M., this sacred institution bore ever richer fruit for the glory of God and the salvation of souls for nearly two centuries. However, with the outbreak of seditious disturbances, the Irish College was overthrown for thirty years, until the Supreme Pontiff Leo XII, with paternal generosity, and at the urging of all the Archbishops and Bishops of Ireland, revived this pious institution and, by a most ample Brief dated January 17th, in the year of Our Lord 1828, endowed it with new privileges. With these favorable auspices, for these twenty years, the College of Irish clerics in the City flourished more fully, with the favor of the Apostolic See and the diligent care of the Irish prelates. Today, more and more distinguished clerics are admitted to this illustrious College, chosen from the dioceses of Ireland, outstanding in virtue and talent, sent by their Bishops to, near the venerable Sepulcher of the Apostles, in the very heart of truth, be instructed in the practice of the most excellent discipline and solid piety, and to devote themselves to ecclesiastical studies. Therefore, as a sign of his singular benevolence, the August Pontiff, blessed reign, Pius, Divine Providence, Supreme Pontiff XII, wishing to bestow the highest honor upon this work, decorates the Irish College in the City through this Sacred Congregation with a Pontifical name and title, and confers upon it all rights and privileges that are attached to this title. Given in Rome, from the halls of Saint Callixtus, on the twenty-fifth day of January, in the Conversion of Saint Paul the Apostle, in the year of Our Lord 1948. I. Card. PIZZARDO, Prefect. L. S. f

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I. Rossino, Archbishop of Thessalonica, Secretary.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary ACTA OF THE SACRED ROMAN TRIBUNALS. EDITAL CITATIONS. I. ATUREN, AND AQUEN. NULLITY OF MARRIAGE (BOULART - DE MONTAIGU). Since the actual place of residence of the Lord Philip De Montaigu is unknown, in this cause, we cite him to appear, either in person or through a lawfully constituted procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 15, 1948, at the tenth hour, to resolve the doubt in question, or to subscribe to the following, and to designate the day for the decision of the cause before the Rota: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Philip De Montaigu, must, insofar as possible, ensure that he is informed of this citation. Albertus Canestri, President. From the Chancery of the Tribunal of the Sacred Roman Rota, March 31, 1948. Hugo Felice, Notary. * Etant inconnu le lieu de la demeure actuelle de M. Philippe De Montaigu, défendeur en cette cause, nous le citons a comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Rome, Palazzo della Cancelleria) le 15 juillet 1948, à 10 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote. öonste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Philippe de Montaigu devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 161*]

161 The Sacred Roman Rota II, VICARIATE OF NULLITY OF APOSTOLIC MARRIAGE OF OSLO (FRABNKEL-HERMANSEN). Since the actual place of residence of the Lady Pauline Hermansen, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 16, 1948, at the twelfth hour, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the hearing of the cause before the Rota: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Pauline Hermansen, must, insofar as possible, ensure that she is informed of this citation.

Arcturus Wynen, Presiding. From the Chancery of the Tribunal of the

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Sacred Roman Rota, April 2, 1948. Hugo Felice, Notary.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary III NEW-YORK. NULLITY OF MARRIAGE (HESSEK-MURPHY) Since the actual place of residence of Mr. Joseph Murphy Doherty is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted proxy, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on August 4, 1948, at the twelfth hour, to discuss the doubt in question, or to subscribe to the following, and to designate a day for the Rotal hearing for the determination of the cause. Whether the marriage is null in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Mr. Joseph Murphy Doherty, must take care to ensure that he is informed of this edictal citation.

Arcturus Wynen, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 12, 1948.

Hugo Felice, Notary.

And since the place of current residence of Mr. Joseph Murphy Doherty, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted proxy, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on August 4, 1948, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does it appear that the marriage is null in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Joseph Murphy Doherty must, as far as possible, inform him of this citation.

[*Latin ed. p. 163*]

From the Roman Curia Diary:

SACRED CONGREGATION OF RITES

Tuesday, March 2, 1948, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Giuseppina Rossello, foundress of the Daughters of Our Lady of Mercy, and which are proposed for her solemn canonization.

Tuesday, March 16, 1948, in the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the

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Most Reverend and Venerable Cardinals and the Reverend Prelates Officials discussed:

a) The matter of the non-cult of the following Servants of God:

1. Emanuele Domingo y Sol, priest, foundress of the Congregation of Diocesan Workers.

2. Matteo Talbot, worker.

3. Mercede de Jesus Molina, foundress of the Sisters of the Blessed Mary Anne of Jesus.

4. Francesca Streitel, foundress of the Congregation of the Sisters of the Sorrowful Mother.

b) The validity of the processes of the following Servants of God:

1. Margarita Bourgeoys, foundress of the Congregation of the Sisters of Our Lady.

2. Anna de Jesus De Paredes.

3. Maria del Divin Corazón (Droste zu Viscering), of the Congregation of Our Lady of Charity of the Good Shepherd.

Tuesday, April 13, 1948, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles which are said to have been wrought through the intercession of the Blessed Bartolomea Capitanio, virgin, foundress of the Institute of the Sisters of Charity.

Tuesday, April 27, 1948, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes:

I. On the matter of the canonization of the Blessed Giovanna de Lestonnac, foundress of the Order of the Daughters of the Blessed Virgin Mary.

II. On the miracles of the Blessed Vincenza Gerosa, virgin, co-foundress of the Sisters of Charity.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Commentarium Officiale, SECRETARIATUS STATI, NOMINE Brevi Apostolici: Sanctissimus Pater Pius XII, felix regnans, dignatus est nominare:

16 Decembris, 1946. Eminentiissimum et Reverendissimum Dominum Cardinalem Tisserant Eugenium, Protectorem Congregationis Sororum Parvulorum Infirmorum (Cantal).

5 Aprilis, 1947. Eminentiissimum et Reverendissimum Dominum Cardi-

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nalem Aloisi Masella Benedictum, Protectorem Societatis Sancti Vincentii de Paulis pro Conferentiis Masculinis.

2 Maii. Eminentiissimum et Reverendissimum Dominum Cardinalem Aloisi Masella Benedictum, Protectorem Sororum Ursulinarum Sancti Caroli ad Sanctum Ambrosium (Mediolanum).

29 Iunii. Eminentiissimum et Reverendissimum Dominum Cardinalem Aloisi Masella Benedictum, Protectorem Societatis Feminae Sancti Vincentii de Paulis.

21 Septembris. Eminentiissimum et Reverendissimum Dominum Cardinalem Tedeschini Frederickum, Protectorem Sororum Sanctae Catharinae Senensis Ordinis Tertii Sancti Dominici (Evreux).

15 Octobris. Eminentiissimum et Reverendissimum Dominum Cardinalem Aloisi Masella Benedictum, Protectorem Sororum Dominicanarum de Newcastle (Westminster).

10 Novembris. Eminentiissimum et Reverendissimum Dominum Cardinalem Micara Clementem, Protectorem Sororum Nostrae Dominae (Namur).

Eminentiissimum et Reverendissimum Dominum Cardinalem Micara Clementem, Protectorem Ordinis Fratrum Minorum et Clarissarum ab eo pendentium (Roma).

Decembris. Eminentiissimum et Reverendissimum Dominum Cardinalem Canali Nicolaum, Protectorem Sororum Divini Pastoris (Mexico).

Eminentiissimum et Reverendissimum Dominum Cardinalem Micara Clementem, Protectorem Sororum Trinitariarum Scalzorum (Valentia).

12. Eminentiissimum et Reverendissimum Dominum Cardinalem Lavitranum Ludovicum, Protectorem Sororum Compassionistarum Servarum Mariae (Castellammare di Stabia).

30. Eminentiissimum et Reverendissimum Dominum Cardinalem Aloisi Masella Benedictum, Protectorem Sacerdotum S. Sacramento (Roma).

2 Ianuarii, 1948. Eminentiissimum et Reverendissimum Dominum Cardinalem Pizzardo Iosephum, Protectorem Archiconfraternitatis S. Mariae Pietatis et Collegii Teutonici S. Mariae ad Campo Santo (Roma).

[*Latin ed. p. 165*]

Diarium Romanae Curiae 165, 15 Ianuarii, 1948.

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Religious Sisters of the Charity of Madrid.

The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Hermits of Saint Augustine in Rome.

The Most Reverend and Illustrious Cardinal Marchetti Selvaggiani Francesco, Protector of the Missionary Franciscan Sisters of the Immaculate Conception in Rome.

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The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Poor Daughters of Mary Most Holy Crowned in Mantua.

The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Daughters of the Sacred Heart of Jesus in Bergamo.

8 Februarii.

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of the Poor in Bergamo.

10 Februarii.

The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Salesian Society of Saint John Bosco in Turin.

The Most Reverend and Illustrious Cardinal Bruno Giuseppe, Protector of the Daughters of Mary Missionaries in Apuania.

24 Februarii.

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Institute of Saint Anne of Providence in Turin.

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Congregation of the Servants of Charity in Como.

27 Februarii.

The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Franciscan Elizabeth Tertiary Sisters in Padua.

28 Februarii.

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Trinitarian Sisters in Valence.

25 Martii.

The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Protector of the Society of Divine Vocations in Pozzuoli.

10 Aprilis.

The Most Reverend and Illustrious Cardinal Fossati Maurilio, Protector of the Sisters of Our Lady of Providence, known as the Benedictine Sisters of Ronco Scrivia in Genoa.

The Most Reverend and Illustrious Cardinal Fumasoni Biondi Pietro, Protector of the Sisters of Saint Joseph of Orange in Los Angeles.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary

HONORS

With tickets from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, civil class:

On February 11, 1947, to Mr. Giuseppe Pecker, of the archdiocese of Malines.

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In March, to Mr. Angelo Fumarola, of the diocese of Gallipoli.

To Mr. Alfred Van Melle, of the archdiocese of Malines.

On September 24, to Mr. Arnold L. Brenninkmeyer, of the diocese of Haarlem.

On November 1, to Mr. Giuseppe W. Estrada y Aubel (Spain).

On November 7, to Mr. Eugenio Baccbon, of the patriarchate of Venice.

On November 27, to Mr. Peter Fauvel, of the diocese of Angers.

To Mr. Vincenzo Barenghi, of the archdiocese of Milan.

To Mr. Gabriele Zanardi Prosperi, of Rome.

To Mr. Anthony Younan, of the patriarchate of Alexandria of the Copts.

On December 15, to Mr. Riad Yassa, of the diocese of Thebes.

To Mr. Francesco Benanti, of the apostolic vicariate of Tripoli.

On January 10, 1948, to His Excellency, Giuseppe M. Bonetti Burgos (Santo Domingo).

To Mr. Giovanni Roveda, of the archdiocese of Milan.

On February 23, to Mr. Lino Birchler, of the diocese of Coira.

On May 25, the Knighthood of the Order of Saint Gregory the Great, civil class:

On February 11, 1947, to Mr. Maurizio De Hasque, of the archdiocese of Malines.

On May 13, to Mr. Giulio Jacobs, of the same archdiocese.

On May 25, to Mr. Ugo Luyck, of the same archdiocese.

On June 30, to Mr. Vincenzo Van Dieren, of the same archdiocese.

In August, to Mr. Armando Lenaerts, of the same archdiocese.

To Mr. Eleno Olaguivel y Solis, of the diocese of Lipa.

To Mr. Riccardo Raymundo, of the same diocese.

To Mr. Giovanni Battista Boccardo, of the archdiocese of Genoa.

To Mr. Vittorio Barra, of the archdiocese of Buenos Aires.

To Mr. Emanuele Misquita (Karachi).

To Mr. Cornelio Andrea Van der Pol, of the diocese of 's-Hertogenbosch.

To Mr. Michele Francesco Doyle, of the archdiocese of Philadelphia.

[*Latin ed. p. 167*]

Diarium Romanae Curiae 167, September 30, 1947. To Mr. Moors Cornelio, of the diocese of Breda. To Mr. Ficarra Bernard, of the diocese of Brooklyn. To Mr. Mettrop Bernard, of the diocese of s'Hertogenbosch. To Mr. Groen Azu James, of the diocese of Haarlem. October 10; November 7; November 24; November 27. To Mr. Battagel Attilio, of the Patriarchate of Venice. December 15. To Mr. Carnevale Bartolo, of the diocese of Lipari. To Mr. Barse Daniel, of the diocese of Camden. To Mr. Boyle William, of

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the same diocese. To Mr. Courtney Patrick, of the same diocese. To Mr. Robinson Glendon, of the same diocese. To Mr. Riad Ghali Boghos, of the Patriarchate of Alexandria of the Copts. To Mr. Purnett Cuthbert Oswald, of the Archdiocese of Cardiff. To Mr. Bascarol John, of the Archdiocese of Gorizia. January 22, 1948. To Mr. Vidal Leo, of the Archdiocese of Toulouse. The Order of Saint Sylvester Pope: May 25; May 24; June 7. To Mr. Vranken Ferdinand, of the Archdiocese of Malines. To Mr. Santambrogio Joseph Ambrose, of the Archdiocese of Milan. To Mr. Serra Melchior, of the Archdiocese of Buenos Aires. August 10; October 7; November 7. To Mr. Torricelli Andrew, of the same Archdiocese. To Mr. Lapecorella Nicholas, of the Archdiocese of Bari. To Mr. Mazzoni Lambert (Florence). To Mr. Conte Anthony (Rome). To Mr. D'Amico Alfonso (Rome). To Mr. Molella Valerio, of the diocese of Alatri. To Mr. Colangelo Edward, of the Archdiocese of Bari. To Mr. Ranieri Joseph, of the same Archdiocese. To Mr. Meyer-Schnyder von Wartense Jost, of the diocese of Basle and Lugano. To Mr. Costa James, of the Archdiocese of Genoa. To Mr. Rebonati Anthony, of the diocese of Padua. To Mr. Re Mark, of the diocese of Alexandria. To Mr. Romano John Baptiste, of the diocese of Caserta. November 27. To Mr. Finsterer John, of the Archdiocese of Vienna. To Mr. Caputo Lawrence, of the diocese of Brooklyn. To Mr. Bisceglie Nicholas, of the diocese of Crotone. To Mr. Maggi Mario, of the Archdiocese of Florence. December 15. To Mr. Virno Joseph, of the same diocese. To Mr. Di Costanzo Joseph (Rome).

[*Latin ed. p. 168*]

Acta Apostolicae Sedis - Official Commentary 168. The Knighthood of the Order of Saint Sylvester, Pope: May 25, 1947. To the Reverend Mr. Pastor y Ano Giovanni, of the diocese of Lipa.

To the Reverend Mr. Rosales y Di Gay Goffredo, of the same diocese.

To the Reverend Mr. Zenarosa y Peñalosa Fernando, of the same diocese.

July 24. To the Reverend Mr. Bianchi Fulvio, of the diocese of Apuania.

To the Reverend Mr. Andrissen.

September 24. To the Reverend Mr. De Coninck Armando, of the archdiocese of Malines.

To the Reverend Mr. Guglielmo G., of the archdiocese of Utrecht.

October 10. To the Reverend Mr. Verklcy Areud, of the diocese of Haarlem.

November 7. To the Reverend Mr. Bartali Gino, of the archdiocese of Florence.

To the Reverend Mr. Bogomelli Adolfo, of the archdiocese of Milan.

To the Reverend Mr. Lianza Carlo, of the diocese of Sessa Aurunca.

To the Reverend Mr. Scrocca Pasquale, of the same diocese.

To the Reverend Mr. Paschetta Bartolo, of the archdiocese of Turin.

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To the Reverend Mr. Girardi Marcello, of the diocese of Treviso.

November 19. To the Reverend Mr. Ciampi Bonaventura (Rome).

To the Reverend Mr. Di Benedetto Antonio (Rome).

To the Reverend Mr. Casillo Francesco, of the diocese of San Severo.

November 27. To the Reverend Mr. Ghezzi Adriano, of the archdiocese of Florence.

To the Reverend Mr. Richiello Luigi (Rome).

NECROLOGY. March 6, 1948.

Most Reverend Monsignor Casabona Amedeo, Archbishop and Bishop of Chiavari.

March 10. Most Reverend Monsignor Verriet Pietro Giovanni Uberto, titular Bishop of [unspecified see].

March 11. Most Reverend Monsignor Lawler Giovanni Geremia, Bishop of Rapid City.

March 15. Most Reverend Monsignor Challiol Carlo, Bishop of Rodez.

March 15. Most Reverend Monsignor Muñiz Pablos Tommaso, Archbishop of San Gia-Eleuterna, Apostolic Vicar of Curaçao.

March 29. Most Reverend Monsignor Rossi Antonio Anastasio, Patriarch of Constantinople, Prelate of the Prefecture of the Most Holy Virgin Mary of the Rosary in Pompei.

April 5. Most Reverend Monsignor Grassi Luigi Maria, Bishop of Alba.

Most Reverend Monsignor Piante Audomaro, titular Bishop of Dobero.

[*Latin ed. p. 169*]

Year and Volume XL, May 10, 1948 (Series II, Volume XV) - No. 5

ACTA APOS TOLICAE SEDIS

COMMENTARY

OFFICIAL

ACTS OF POPE PIUS XII

ENCYCLICAL LETTER TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES WHO HAVE COMMUNION WITH THE APOSTOLIC SEE: CONCERNING PUBLIC PRAYERS TO BE HELD DURING THE MONTH OF MAY.

PIUS PP. XII

To the Venerable Brothers, greetings and the apostolic blessing.

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Certain signs appear in the present time, from which it is clearly foretold that the entire human community, after so many devastations and ruinous wars, desires with all its heart to enter upon the beneficial paths of peace, and to give a favorable hearing to those who seek to restore, to reconcile discord, and to proceed to a new order of prosperity from the great ruins which we lament, rather than to those who are drawn to mutual and bitter conflicts, to hatreds and animosities, from which, without doubt, nothing else can arise but new and more serious harm to the people.

Nevertheless, although there are reasons from which We and the Christian people may draw solace and raise our hopes for better times, there are still events and circumstances which cause paternal concern and distress to Our mind.

For although almost everywhere the fighting has ceased, nevertheless, the blessed peace has not calmed the minds of all men; and it is still seen that the sky is darkened by heavy clouds.

We, therefore, not only strive to do everything possible to prevent the distinctions of calamities from afflicting the human family, but, since earthly resources seem inadequate, we turn to God above all, and we implore those whom we have everywhere among the nations.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - In Christo filios, we exhort you, that with steadfast prayers you may, together with us, obtain heavenly assistance. Therefore, as it has been pleasing to us in past years to urge all, especially the young, whom we hold most dear, to frequently approach the altar of the Great Father God during the month of May, to implore an end to the raging war, so now also, through these letters, we again and again urge them not to abandon this pious practice; and that they may add to their supplications the integrity of Christian life and the works of holy penance. Let them give thanks, first of all, to the Virgin Mother, our most benign Mother, for the fact that, through her powerful intercession with God, the fire of war has been restrained; and let each one also offer grateful thanks for other divine benefits received. But let them, through the same repeated prayers, strive that the mutual, fraternal, and complete concord among peoples and among civil orders, which has not yet arrived, may finally shine forth, as if bestowed from heaven. Let discord cease, which benefits no one; let the causes of discord be resolved with just reasons; let the relationships between nations, both public and private, be strengthened appropriately; let Religion, the upholder of all virtues, enjoy the freedom due to her; and let the labor of men, under the auspices of justice and with the encouragement of charity, yield abundant fruits for the common good. You know, Venerable Brothers, that our prayers are especially pleasing to the Most Holy Virgin when they are not empty and fleeting words, but are offered with hearts adorned with necessary virtues. Therefore, according

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to your apostolic zeal, strive that through these common supplications, which are held during the month of May, Christian morals may be restored and flourish. For only from these can we hope that the course of both private and public affairs and events may be directed in a right order, and that men may not only attain earthly prosperity, if God wills, but also may attain lasting heavenly happiness, through the grace that descends from above. Furthermore, there is something that especially concerns and troubles our mind at present. It is indeed known to all that the sacred places of Palestine have long been disturbed by mournful events, and are almost daily devastated by killings and ruins. Indeed, if there is any region that should be most dear to every cultivated mind, it is certainly that region from which so much light of truth has arisen for all peoples from ancient times; in which the Word of God, made flesh, announced peace to all men through angelic hymns; and in which, finally, Christ hung upon the cross, and...

[*Latin ed. p. 171*]

The Acts of Pope Pius XII, may He be blessed, have brought health to the human race, and, opening His arms as if inviting all peoples to a fraternal embrace, He has consecrated His command of charity with abundant grace. Therefore, Venerable Brothers, we desire that this be specifically requested of the most holy Virgin Mary, so that, when affairs in Palestine are finally settled justly, concord and peace may happily be restored there. We place great confidence in the most powerful patronage of our Celestial Mother, for it is during the month dedicated to her that, especially the innocent little ones, through sacred acts as if in a plea, may seek reconciliation. It will be your task to diligently encourage them and, as it were, urge them; and together with them, fathers and mothers of families, who in this matter also, as an example, should lead the way in large numbers. And indeed, we clearly see, with our own eyes, immense crowds of children, men, and women gathering before the Virgin Mary, seeking to obtain a rich abundance of heavenly gifts from her. May the Most Blessed Virgin, from whom Jesus was born, grant that all who have strayed from the right path may return to Him, repentant; may our most benign Mother, who has always been a powerful help and a dispenser of divine gifts in all kinds of perilous circumstances, grant that even at this time, the grave divisions that trouble everyone may be resolved, and that peace and tranquility may smile upon the Church and all nations. A few years ago, as everyone knows, during the recent and still raging war, We, seeing that the resources of humanity were not equal to extinguishing such a conflagration, and were not suitable for it, humbly turned to our most merciful Redeemer, invoking the powerful intercession of the Immaculate Heart of the Virgin Mary. And just as Our Predecessor, the most holy Pope Leo XIII, at the beginning of the twentieth century, wished to consecrate the entire human community to the Most

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Sacred Heart of Jesus, so too, We, representing the person of the divinely redeemed human family, wished to solemnly dedicate it to the Immaculate Heart of the most holy Virgin. We hope that all will do this whenever the opportunity arises, not only in individual dioceses and parishes, but also in the domestic setting of each individual; for in this way, we hope that more abundant benefits and heavenly gifts will result from this private and public consecration. May these heavenly gifts be a witness to Our paternal benevolence, and may Our Apostolic Blessing be given to each of you.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Official Commentary, Venerable Brothers, and to all those who will respond with a willing and generous spirit to these exhortatory letters, and especially to the most beloved groups of our children, we impart our paternal blessings in the Lord. Given in Rome, at St. Peter's, on the first day of May, in the tenth year of Our Pontificate. PIUS PP. XII. APOSTOLIC CONSTITUTIONS. I. THEBANA OF THE COPTS (LYCOPOLITANA OF THE COPTS). A NEW EPARCHY OF THE COPTS IN EGYPT IS ESTABLISHED, SEPARATED FROM THE TERRITORY OF THE EPARCHY OF THEBANA OF THE COPTS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. From the Chair of Peter, as from a lofty vantage point, the Roman Pontiffs, diligently fulfilling their supreme apostolic office, strive with earnest care to oversee the entire Christian world, seeking to ensure that the boundaries of the Churches are appropriately aligned with the circumstances of places and people. Therefore, new dioceses are established by them, whenever it appears that this will be beneficial for the greater good of souls and for the growth of the Catholic faith. With this same intention, the blessed and revered Pope Leo XIII, Our Predecessor, who was consumed with zeal for the Coptic people and guided by diligent concern, through Apostolic Letters sealed with the leaden seal of Christ the Lord, dated November twenty-sixth of the year of Our Lord one thousand eight hundred and ninety-five, restored the Patriarchate of Alexandria, and established it anew for the Copts, and erected two suffragan dioceses for it, namely, the dioceses of Hermopolis and Thebana. We, following in the footsteps of so great a Pontiff, moved by no less charity for that people, and with the Catholic name foremost in our thoughts among them, with the help of God's grace, and with the assistance of the Most Holy Mother of God, whom all Christians of the Alexandrian rite follow with filial devotion, have observed a considerable increase, and anticipate even greater progress in the future, and therefore, a new Eparchy will be established in that province of preaching of St. Mark.

[*Latin ed. p. 173*]

By the authority of the Most Holy Pope XII, 173, we have decided upon

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this matter. Therefore, after receiving the favorable opinions of the Most Reverend Brothers, Mark Khouzam, Bishop of Thebana and Apostolic Administrator of the Coptic Patriarchate of Alexandria, and Arthur Hughes, titular Bishop of Hermopolis and Regent of the Apostolic Delegation in the Egyptian territory, and after consulting with the Most Reverend Brothers, our Cardinals, who preside over the Sacred Congregation for the Oriental Churches, and with the consent of others who are concerned, or who may presume to have an interest, and after mature deliberation and certain knowledge, by the fullness of our apostolic power, we separate a portion of the territory of the Eparchy of Thebana, and we erect and establish it as a new Eparchy for the Coptic Catholics of the Alexandrian rite. We decree that it shall be called the Eparchy of Lycopolis, now commonly known as Assiut, in which we establish the episcopal seat, and we place it under the suffragan jurisdiction of the Coptic Patriarchate of Alexandria. The boundaries of this new Eparchy shall be as follows: to the north, the Eparchy of Hermopolis (latitude 28 degrees); to the east, the Red Sea; to the south, the Eparchy of Thebana (latitude 27 degrees); to the west, the Libyan Desert. We establish the episcopal cathedral in Lycopolis, in the principal church, or in another church to be built there, and for this reason, and for the time being, we grant to the Bishops of Lycopolis all the rights, insignia, and privileges with which other cathedrals and their prelates throughout the world enjoy, and we likewise subject them to the same burdens and obligations with which other cathedrals and their prelates are burdened. Furthermore, the revenues and offerings of the faithful shall constitute the sustenance of the episcopal table of this new Eparchy, for the benefit of which the Eparchy itself is established, in addition to those things which shall be collected for this purpose. We also decree that as soon as these Letters of ours are demanded for execution, on a specifically defined day, month, and year, all things pertaining to Catholics, both lay and clerical, within the boundaries of the Eparchy as described above, shall be subject to the jurisdiction of the Ordinary of Lycopolis, both in spiritual and temporal matters, according to the canons and the particular law of the Coptic Church. And with regard to the clergy in particular, we decree that, after the execution of these Letters, those who legitimately reside within the territory of the Eparchy of Lycopolis shall be considered to belong to that Eparchy; and that young men who are called by the Lord to the priesthood shall be sent to the Seminary of Saint Leo in the city of Tanta, so that they may be imbued with doctrine and piety and be established as a hope for the Church. Finally, we command that all documents and records pertaining to this new Eparchy be transmitted from the episcopal curia of Thebana to that of Lycopolis as soon as possible, so that they may be diligently preserved in its archives. For all of these things, as above established and decreed, we entrust the execution to the Most Reverend Brother Arthur Hughes, whom we mentioned above, and for this reason, we grant him the

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necessary and appropriate powers.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - An Official Commentary concerning the delegation, in order to effect that which is intended, we confer upon any man adorned with ecclesiastical dignity, and we impose upon him the duty of transmitting to the Holy Congregation for the Eastern Church, as soon as possible, a certified copy of the executed acts. These present Letters, and everything contained within them, even if any person present or who may presume to have an interest, even if specifically and individually mentioned, have not been heard or have not consented to the foregoing, shall never, at any time, be deemed to be subject to a flaw of deception or subversion, or of nullity, or of intention, or by any other, even substantial and unforeseen, defect, to be noted, impugned, or brought into controversy, but they shall, as if made and issued with certain knowledge and full authority, always remain valid and shall have and obtain their full and complete effects, and they must be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, anything should happen to be attempted concerning these matters, we will and decree that it shall be entirely void and of no effect; notwithstanding, as may be necessary, the rules contained in synodal, provincial, general, and universal Councils, in general or special apostolic constitutions and ordinances, and in any other dispositions of our Predecessors, the Roman Pontiffs, and in other contrary provisions, even those worthy of special mention, to all of which we derogate by these presents. Finally, we wish that to the transcripts, or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, the very same faith be attributed as would be given to these present Letters if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, statute, subjection, decree, delegation, derogation, and our will. If anyone, with rash audacity, should presume to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, in the year of Our Lord nineteen hundred and forty-seven, on the tenth day of the month of August, in the ninth year of Our Pontificate.

For His Holiness,

The Cancellario,

F. Card. MARCHETTI SELVAGGIANI,

8. Prefect.

The Cardinal,

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E. TISSERANT,

8. C., for the Eastern Church,

from the Secretariat.

A. Carinci, Archpriest, title of Seleucia, Dean of the College of Protonotaries Apostolic.

A. Mazzoni, Protonotary Apostolic.

In the Register of Plumb, in the Archives of the Congregation, Volume LXXIV, number 77.

A. L. Trussardi.

[*Latin ed. p. 175*]

Acta, Pontificium Papae XII, 175, II. In the Diocese of Luni, or Spedi, a Cathedral Chapter is established. Pope Pius, Servant of the Servants of God, for the perpetual memory of the matter, Our Predecessor, the Blessed and Holy Pope Pius XI, in Apostolic Letters sealed with the leaden seal, which began with the entire flock of the Lord, on the twelfth day of January of the year one thousand nine hundred and thirty-one, by which a new diocese of Spedi was established, and equally united with the dioceses of Sarzana and Brugnato, among other things, wisely decreed that, as soon as it could be done, a Cathedral Chapter should be established in Spedi. Meanwhile, some faithful, inflamed with zeal for the glory of God and desiring to bring new splendor and honor to their homeland, have offered endowments for the establishment of the Chapter and for the canonical positions. The venerable Brother Joseph Stella, Bishop of the dioceses of Luni, or Spedi, Sarzana, and Brugnato, also moved by the desire to increase the splendor of the divine cult and to enhance the greater adornment of the diocese of Spedi, and in order that some assistance might be provided to the clergy, who are entrusted with the spiritual care of the faithful, requested the Apostolic See to canonically establish a Cathedral Chapter in Spedi. We, for whom it is certainly pleasing that each cathedral church have a group of priests, who shall be a senate for the Bishop, and who, according to the norms of canon law and the Apostolic Letters mentioned above, should be consulted, with a willing heart, granting the prayers presented to Us, by the fullness of Our Apostolic power, supplement what is lacking, so that, with the consent of those who may presume to have an interest, We establish and constitute a Cathedral Chapter in the diocese of Spedi, which shall consist of two Dignities, namely a Primicerius and an Archidiaconus, and ten Canons, of whom, according to the prescriptions of canon law, one shall be assigned to the office of Theology, and another to the office of Penitentiaries. Furthermore, We grant to this Chapter, to the Dignities, and to the Canons all rights and privileges, together with the annexed duties and obligations, which belong to them by common law. The canonical endowment for each member of the Chapter shall be constituted by the dowry already offered

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by the faithful and shall be augmented by civil authority. The collation of the Dignities and Canonries must be done according to the prescriptions of canon law. Since the temple has not yet been built, to be dedicated to Jesus Christ, King, and to be established as the future cathedral, We grant that—

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis – Official Commentary: Let this decree have force in the pro-cathedral and parish church, dedicated to God in honor of the Blessed Virgin Mary, assumed into Heaven. Furthermore, since it seems fitting that those who are admitted to the Bishop's senate and council should be distinguished in some way from the others, we grant that within the boundaries of the diocese, and in the duties of the chapter, the Dignitaries and Canons may, on feast days, wear the large violet-colored biretta over their rochet, and on weekdays, the rochet and cassock. Finally, we desire that the chapter constitutions be drawn up and completed in accordance with the law and according to what We have established above, and that, after being approved by the Bishop, they be religiously observed by all Dignitaries and Canons. For all of these matters, we appoint the venerable Brother Bishop mentioned above, that is, the Bishop of Luni, or Spedino, of Sarzana, and of Brugnato, to see to their execution, and we grant him the necessary and appropriate powers, including the power to delegate to any man holding an ecclesiastical office, to carry out the aforementioned purpose, and we impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the completed execution. We declare that these present letters shall be firm, valid, and effective, and shall have their full and complete effect and obtain their intended purpose, and that they must be inviolably observed by all to whom they pertain; and, if anyone, with any authority, knowingly or unknowingly, should attempt to violate or contravene these, we will and declare that it shall be entirely void and of no effect, notwithstanding any contrary provisions, even those worthy of special mention. Furthermore, to any transcript or excerpt, even printed, of these letters, provided it is signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office or position, the same full faith shall be given as is given to these present letters. To no one shall it be permitted to infringe or contradict this decree, constitution, statute, concession, derogation, commission, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-eight, on the twenty-ninth day of the month of January, in the ninth year of Our pontificate. For His Holiness, the Cardinal Secretary of State, I. Granito di Belmonte. Brother Raphael C., Cardinal, Dean of the Sacred College. The Reverend Secretary of the Sacred

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Consistory, Ludovicus Kaas, Apostolic Protonotary. The Reverend Secretary, Franciscus Hannibal Ferretti, Apostolic Protonotary. *Loco* [Place] *£B Plumbi Reg. in Cane. Ap., vol. LXXIV, n. 20. - A l . Trussardi.*

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary. With this prayer, We lovingly impart to you, Venerable Brother, to the priests, religious, and laity of the Archdiocese of Melbourne, and to all participating in the Centenary celebrations, Our fatherly Apostolic Benediction. Given in Rome, from St. Peter's, on the sixth day of April, nineteen hundred and forty-eight, in the tenth year of Our Pontificate. PIUS PP. XII.

ADDRESS To Ewonium Virum de Castello-Branco, Clarh Fridericum, the Envoy of Brasiliae, extraordinary and plenipotentiary, with special instructions, Public Letters to the Supreme Pontiff.

Senhor Embaixador,

While Your Excellency was just now ascending, with the honors due to your high rank, the staircase of this Apostolic Palace, to deposit in Our hands the letter that accredits you with Us as Extraordinary and Plenipotentiary Ambassador of the United States of Brasiliae, a noble thought and a profound emotion – the elevated words that you have just pronounced are manifest proof of this – filled your soul. Indeed, with this solemn act, Your Excellency has not merely fulfilled, according to diplomatic customs, an official ceremony, fixed in all its particular protocols. You are the bearer of a message of trust and love from your entire generous people to the common Father of Christendom; a message whose spontaneity and sincerity no one can doubt who, like Us, has had the good fortune to spend unforgettable hours among the beloved sons and daughters of Brasiliae.

With deep pleasure, We heard from your eloquent lips that Our concerns, dedicated to fostering and developing a true spirit of peace among the peoples, and continued amidst multiple contrasts and obstacles, have found and continue to find in your Fatherland consensus and support. Our incessant and persevering efforts to lay the foundations and the moral, legal, economic, and social prerequisites of a peace corresponding to the will of God and to the dignity of the human race... *Habitadie 3 Maiimensisa. 1948.*

[*Latin ed. p. 181*]

181 The Acts of Pope Pius XII are for us the result of worldly considerations and political calculations, to which we are and will always be indifferent. What guides us, what impels us, what prevents us, for temporal and worldly reasons, from speaking and acting more clearly and openly, is the profound conviction, superior to all human respect, of the indispensable duty of our attitude, in accordance with the precept and the example of He who entrusted to Peter and his Successors the office of confirming the

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brethren in the faith. Never perhaps has this word of the Lord been so urgent in the vital interest of Christendom and of the human race, as in these days. It was in the fulfillment of this duty that, on Easter Sunday, we pronounced from the balcony of the Vatican Basilica, moved by our solicitude and our pastoral responsibility, the admonitory words: "Behold, the hour of Christian conscience has sounded!" It was a cry of encouragement to the faithful of our diocese of Rome, to the faithful of Italy, but beyond them, also to the entire Catholic world and to all those who are united with us in the defense of Christian civilization and in the faith in that God who is the Father of all men, the guardian of good, and the punisher of evil. With profound satisfaction, we learned how strongly our message echoed in the heart of the Brazilian people, and even within its Parliament. Our beloved children of Brazil know and feel that that Easter message, in the present circumstances, is also of manifest relevance to them. The Brazilian people, who have erected to Christ, Prince of peace and love, a monument on the Corcovado, which could not be imagined to be more beautiful or more moving, must be ready to resist with all their strength, with unwavering vigilance, with unshakeable firmness, the blatant or disguised invasion of the enemies of Christ, destroyers of Christian values and of the true and inviolable freedom of the human conscience. But with this vigilance and firmness must go hand in hand the resolute will, drawn from the source of the doctrine of Christian social teaching, to bring about, even at the cost of personal or collective sacrifices, solutions and actions that ensure the legitimate aspirations of the working classes, according to the norms of social justice, adequate satisfaction and fulfillment. With lively interest and intimate benevolence, we follow the path by which your noble Nation strives to harmoniously unite the care of its own prosperity with the high collaboration in the great work of other peoples and of the entire community of States. Therefore, we... (Reference to Luke 22:32).

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis – Commentarium Officiale: Nos, in primis, commendamus cum singulari gratia vobis, qui, ut Repraesentantes Brasiliae, estis illustris cultores scientiarum juridicarum et socialium, cuius longa experientia et multiformis activitas vobis conferunt illam imparcialitatem iudicii, illam maturitatem intuitionis, quae sola possunt aperire viam ad generosas et duraturas res in pro, ad veram pacem inter Nationes. Excellenti Domino Praesidi, Membris Guberni et fideli populo Brasiliano, per Vestram Excellentiam, mittens, corde plenis, salutaciones nostras paternales, et omnibus, et Vestra Excellentia praesertim, cum affectu, Benedictionem Apostolicam imploram.

[*Latin ed. p. 183*]

Sacred Congregation of the Propagation of the Faith, 183. ACTS OF

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THE HOLY CONGREGATIONS. SACRED CONGREGATION OF THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE VICARIATE APOSTOLIC OF TRANSVAAL, WHICH SHALL HEREAFTER BE CALLED THE VICARIATE APOSTOLIC OF JOHANNESBURG. Since, after the erection of the Vicariate Apostolic of Pretoria, by the decree made this day, the boundaries of the Vicariate Apostolic of Transvaal in Southern Africa no longer correspond to the entire territory of the civil Province of Transvaal, it seemed opportune to this Sacred Congregation of the Propagation of the Faith to change the name of the aforementioned Vicariate Apostolic of Transvaal. Therefore, the Most Reverend and Eminent Fathers Cardinals presiding over this Holy Congregation, in the same plenary assembly on the 5th of April, on which the new Vicariate Apostolic of Pretoria was erected, having carefully considered all matters, decreed that the Vicariate Apostolic of Transvaal shall henceforth be called the Vicariate Apostolic of Johannesburg. This decision of the Most Reverend Fathers, having been reported to the undersigned Secretary of this Sacred Congregation in an audience on the 9th day of the same month and year, to His Holiness Pope Pius XII, Divine Provider, who having approved and confirmed it, ordered the present Decree to be drawn up and issued. Given at Rome, from the offices of the Sacred Congregation of the Propagation of the Faith, on the 9th of April in the year of Our Lord 1948.

[Signature] Most Reverend Father Cardinal FUMASONI BIONDI, Prefect.

[Signature] L. S. f C. Costantini, Archbishop titular of Theodos, from the Secretariat.

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS FOR CHURCHES

With the decrees of the Sacred Congregation for Propagating the Faith, as indicated below, Our Most Holy Lord Pope Pius, having been deigned to provide for the following churches, namely:

on July 3, 1917, he appointed the Reverend Father Francis Wang-tse-pu, until now Bishop of Wanxian, as titular bishop of the church of Mactaritan.

on October 16, he appointed the Reverend Father John Baptist Anselm, until now Bishop of Dinajpur, as titular bishop of the church of Hadrianopolis in Honoriade.

on November 13, he appointed the Reverend Father Lawrence Tétrault, a member of the Society of African Missions, as titular bishop of the church of Tabuda, and appointed him Apostolic Vicar of Bukoba.

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on November 20, he appointed the Reverend Father Joseph Chang-Jun-po, already Bishop of Xuanhua, as titular bishop of the church of Cynopolis in Byzantine Crete.

he appointed the Reverend Father Francis Joosten, until now Bishop of Datong, as titular bishop of the church of Segalassa.

he appointed the Reverend Father Henry Amat Prunier, until now Bishop of Salem, as titular bishop of the church of Tanagraea.

on December 11, he appointed the Reverend Father Anthony Peter John Fourquet, already Archbishop of Guangzhou, as titular archbishop of the church of Gangra.

he appointed the Reverend Father Francis Xavier Ochoa, until now Bishop of Shangqiu, as titular bishop of the church of Remesiana.

on January 8, 1918, he appointed the Reverend Father Peter Wang-Mu-To as titular bishop of the cathedral church of Xuanhua.

he appointed the Reverend Father Francis Gleeson, S.J., as titular bishop of the church of Cotenna, and appointed him Apostolic Vicar of Alaska.

he appointed the Reverend Father Gerard Wantenaar, already Apostolic Prefect of Basankusu, as titular bishop of the church of Uzalis, and appointed him Apostolic Vicar of Basankusu.

he appointed the Reverend Father Attilius Beltramino, until now Apostolic Prefect of Iringa, as titular bishop of the church of Thuburnica, and appointed him Apostolic Vicar of Iringa.

he appointed the Reverend Father Aemilius Socquet, of the Society of African Missions, as titular bishop of the church of Hirina, and appointed him coadjutor with right of succession.

[*Latin ed. p. 185*]

The Sacred Congregation for the Propagation of the Faith, by right of succession, Most Reverend and Most Reverend Fathers:

On January 15th: To the Titular Metropolitan Church of Anazarbus, Most Reverend Father Henry Doëring, formerly Archbishop-Bishop of Poona.

On February 5th: To the Titular Episcopal Church of Antipatrida, Most Reverend Father Francis Lieuchinuen (Liu-Chiu-wen), formerly Bishop of Fenyang.

On February 12th: To the Archiepiscopal Church of Oamberren and Gulburn, Most Reverend Father Terentius Bernard McGuire, already Bishop of Gulburn. To the Titular Episcopal Church of Alinda, Reverend Father Eris Normann Michael O'Brien, Auxiliary Bishop, appointed by His Eminence Cardinal Normann Gilroy, Archbishop of Sydney.

On February 19th: To the Titular Episcopal Church of Isauropolitana, Reverend Father John Baptist Urrutia, member of the Society of the

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Missions of Paris for the Propagation of the Faith, appointed Apostolic Vicar of Hué. To the Titular Episcopal Church of Tullia, Reverend Father Joseph Van den Biesen, member of the Society of African Missionaries, appointed Apostolic Vicar of Lwangwa. To the Titular Episcopal Church of Tiddita, Reverend Father Joseph Brendan Whelan, of the Congregation of the Holy Spirit, appointed Apostolic Vicar of Owerri. To the Titular Episcopal Church of Tigavita, Reverend Father Alphonsus Bossart, member of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, appointed Apostolic Vicar of Ipamu. To the Titular Episcopal Church of Serteita, Reverend Father Ubald Lehman, member of the Congregation of the Sacred Hearts of Jesus and Mary, appointed Apostolic Vicar of the Cook Islands.

On March k: To the Titular Episcopal Church of Tymbrias, Most Reverend Father Dionysius Vismara, formerly Bishop of Hyderabad.

To the Titular Episcopal Church of Chrysopolis in Macedonia, Most Reverend Father Florentius Sanz Esparza, formerly Bishop of Cuttack.

[*Latin ed. p. 186*]

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ACTS OF THE SACRED ROMAN ROTA

I. Causes which were heard in the Sacred Roman Rota in the year 1947, of which the definitive judgment is published only in the dispositive part.

I. ROMANA - NULLITY OF MARRIAGE based on coercion and fear.

Rota Panel: G. Heard, Presiding; A. Canestri; I. Teodori.

Substitute Defender of the Bond: A. Del Corpo.

Advocate: I. Ojetti.

Question: "Whether the nullity of the marriage is established in this case."

Judgment of January 4th: "Affirmative."

II. CINCINNATEN - NULLITY OF MARRIAGE due to the excluded good of procreation.

Rota Panel: A. Canestri, Presiding; I. Teodori; C. Pecorari.

Appointed Defender of the Bond: V. Caselli.

Advocate appointed through gratuitous legal aid: D. A. Foligno.

Questions: I. "Whether the plaintiff was competent to bring the accusation of marriage"; and to the extent that it is affirmative: II. "Whether the nullity of the marriage is established in this case"; and to the extent that it is negative: III. "Whether advice should be given to the Most Holy Father regarding a dispensation concerning a ratified but not consummated marriage, in this case."

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Judgment of January 8th: Regarding I and II: "Affirmative"; Regarding III: "Deferred to the second [matter]."

III. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation.

Rota Panel: A. Canestri, Presiding; I. Teodori; C. Pecorari.

Appointed Defender of the Bond: I. Palazzini.

Advocate: F. Della Rocca.

Question: "Whether the nullity of the marriage is established in this case."

Judgment of January 8th: "Affirmative."

[*Latin ed. p. 187*]

Sacra Romana Bota 187 IV. N. N. - NULLITY OF MARRIAGE due to the exclusion of good faith and the good of posterity. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Romanus. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of January 14: "Affirmative." V. TAURINEN. - NULLITY OF MARRIAGE due to the impotence of the man and the dispensation granted. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: G. Oesterle. Advocate by mandate of gratuitous patronage: V. Bellini. Questions: I. "Whether the nullity of the marriage can be established, in this case"; and to the extent that it is negative: II. "Whether it is fitting to give counsel to the Most Holy [See] regarding a dispensation from a marriage that is valid but not consummated, in this case." Sentence of January 14: Regarding I. "Negative." Regarding II. "Affirmative, with the condition that the transition to new marriages not be undertaken without the prior consultation of the Holy See." VI. WESTMONASTERIEN. - NULLITY OF MARRIAGE due to the exclusion of the indissolubility of marriage. Turnus Rotalis: I. Teodori, Presiding, C. Pecorari, H. Caiazzo. Defender of the Bond appointed: I. Palazzini. Advocates: E. Ruffini, R. Romano. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of January 20: "Affirmative." VII. ROMANA - NULLITY OF MARRIAGE under the head of force and fear. Turnus Rotalis: I. Teodori, Presiding, C. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of gratuitous patronage: A. Angelini Rota. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of January 20: "Affirmative." VIII. CENBTEN. - NULLITY OF MARRIAGE under the head of force and fear. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Defender of the Bond: I. Trezzi. Advocates: Ph. Vassalli, C. Bernardini. Question: "Whether the sentence of the Turnus Rotalis of August 12, 1930, should be confirmed or rejected, in this case." Sentence of January 28: "To be confirmed, or that the

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nullity of the marriage does not exist, in this case."

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary I X. ROMA - DECLARATION OF NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: C. Pecorari, presiding; C. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: V. Caselli. Advocate: Th. Ragusa. Question: "Does a declaration of nullity of the marriage exist in this case?" Sentence of February 9th: "Affirmative." X. CATANIA. - DECLARATION OF NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: C. Pecorari, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: P. Tocanel. Advocate: R. Romano. Question: "Does a declaration of nullity of the marriage exist in this case?" Sentence of February 3rd: "Affirmative." X I. COLOCEN. - DECLARATION OF NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: R. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by mandate for free legal aid: V. Castiglione Humani. Question: "Does a declaration of nullity of the marriage exist in this case?" Sentence of February 8th: "Affirmative." X I I. ROMA - DECLARATION OF NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: A. Jullien, Dean, presiding; A. Wynen; D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocates: F. Della Rocca; H. Graziani; C. Bernardini. Question: "Is the sentence of the Rotalian Tribunal of February 2nd, 1946 to be confirmed, or overturned, in this case?" Sentence of February 20th: "To be confirmed, and therefore, a declaration of nullity of the marriage does not exist in this case." XIII. STRIGONIA. - DECLARATION OF NULLITY OF MARRIAGE based on the head of simulated consent. Rotalian Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by mandate for free legal aid: D. Lazzarato. Question: "Does a declaration of nullity of the marriage exist in this case?" Sentence of February 20th: "Negative." X I V. ALBA IULIA. - DECLARATION OF NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: I. Casoria. Advocate appointed by mandate for free legal aid: R. Romano.

[*Latin ed. p. 189*]

Sacra Romana Rota, 189. Quaestio: "Utrum in casu constet de nullitate matrimonii." Sententia diei 22 Februarii: "Affirmativum."

XV. PARISIEN. - NULLITATIS MATRIMONII ob exclusum bonum prolis. Collegium Rotalis: A. Wynen, Praesidens; G. Heard; A. Canestri. Defensor Vinculi deputatus: S. Vitale. Advocatus: A. Mittiga. Quaestio: "Utrum constet de nullitate matrimonii, in casu." Sententia diei 27 Februarii: "Affirmativum, vetitum mulieri transitu ad alias nuptias, nisi coram Ordinario

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loci sub fide iurisiurandi declaraverit se cum recta intentione matrimonium christianum inire velle."

XVI. ROMANA - NULLITATIS MATRIMONII ex capite vis et metus. Collegium Rotalis: G. Heard, Praesidens; A. Canestri; I. Teodori. Defensor Vinculi deputatus: O. Bejan. Advocatus ex mandato gratuiti patrocinii: I. Spinelli. Quaestio: "Utrum sententia Rotalis diei 11 Aprilis 1946 sit confirmanda, vel infirmanda, in casu." Sententia diei 1 Martii: "Confirmandam esse, ideoque constare de nullitate matrimonii, in casu."

XVII. MANILEN. - NULLITATIS MATRIMONII ob exclusionem boni prolis. Collegium Rotalis: A. Jullien, Decanus, Praesidens; F. Brennan; D. Staffa. Defensor Vinculi deputatus: F. Romita. Advocatus ex mandato gratuiti patrocinii: R. Romano. Quaestio: "Utrum sententia Rotalis diei 18 Martii 1942 sit confirmanda, vel infirmanda, in casu." Sententia diei 3 Martii: "Confirmandam esse, ideoque non constare de nullitate matrimonii, in casu."

XVIII. ANTIOCHEN. MARONITARUM - NULLITATIS MATRIMONII ex capite vis et metus. Collegium Rotalis: I. Teodori, Praesidens; C. Pecorari; H. Caiazzo. Defensor Vinculi deputatus: G. Oesterle. Advocatus ex mandato gratuiti patrocinii: M. A. Pacelli. Quaestio: "Utrum constet de nullitate matrimonii, in casu." Sententia diei 3 Martii: "Affirmativum."

XIX. N. N. - NULLITATIS MATRIMONII ob impotentiam viri. Collegium Rotalis: A. Jullien, Decanus, Praesidens; A. Wynen; D. Staffa. Substitutus Defensoris Vinculi: A. Del Corpo.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis – Official Commentary of the Advocate: R. Romano. Question: "Whether the Royal Decree of March 11, 1946, should be confirmed or rejected in this case." Decree of March 5: "It should be rejected, and therefore, it does not establish the nullity of the marriage in this case."

XX. FLORENTINA – NULLITY OF MARRIAGE due to the excluded good of procreation. Royal Tribunal: A. Jullien, Dean; A. Fidecicchi; F. Brennan, presiding. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Question: "Whether the nullity of the marriage is established in this case." Decree of March 13: "Affirmatively."

XXI. TYRNAVIEN – NULLITY OF MARRIAGE due to simulated consent. Royal Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: G. Felici. Question: "Whether the nullity of the marriage is established in this case." Decree of March 15: "Negatively."

XXII. ROMANA – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: I. Palazzini. Advocates: C. A. Lemolo; C.

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Bernardini. Question: "Whether the nullity of the marriage is established in this case." Decree of March 18: "Affirmatively."

XXIII. N. N. – NULLITY OF MARRIAGE based on the grounds of force and fear, and of a dispensation concerning a ratified marriage. Royal Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: A. Capalti. Questions: I. "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Decree of March 18: Regarding I: "Negatively." Regarding II: "Affirmatively."

XXIV. N. N. – NULLITY OF MARRIAGE due to the impotence of the man. Royal Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: P. Tocanel. Advocate: R. Romano.

[*Latin ed. p. 191*]

191. The Sacred Roman Rota: "Whether, in this case, the nullity of the marriage can be established." The judgment of March 22nd: "Affirmative," preventing the man, due to the impediment by nature, from entering into other marriages.

XXV. FLORENTINA - Nullity of marriage due to force and fear, and due to simulated consent. The Rotal Session: A. Jullien, Dean; A. Wynen; G. Heard, presiding. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: P. A. D'Avack. The Question: "Whether the Rotal judgment of June 17, 1944, should be confirmed or overturned, in this case." The judgment of March 22nd: "It should be overturned, and therefore, the nullity of the marriage in this case is established."

XXVI. VILNEN - Nullity of marriage due to lack of consent. The Rotal Session: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: E. Suarez. Advocate, by mandate of gratuitous patronage: R. Szenwic. The Question: "Whether the Rotal judgment of February 18, 1937, should be confirmed or overturned, in this case." The judgment of March 29th: "It should be confirmed, and therefore, the nullity of the marriage in this case is established."

XXVII. TUSCULANA - Nullity of marriage due to lack of form, or clandestine marriage. The Rotal Session: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: F. Cartoni. The Question: "Whether the nullity of the marriage can be established, in this case." The judgment of March 20th: "Negative."

XXVIII. PARISIEN - Nullity due to the exclusion of the good of procreation and the good of the sacrament. The Rotal Session: C. Pecorari; F. Bren-

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nan; D. Staffa, presiding. Substitute for the Defender of the Bond: I. Stella. Advocates: I. B. Ferrata; I. Torre; H. Napoleoni. The Question: "Whether the Rotal judgment of June 18, 1943, should be confirmed or overturned, in this case." The judgment of April 1st: "It should be confirmed, and therefore, the nullity of the marriage in this case is established."

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary XXIX. N. N. - NULLITY OF MARRIAGE due to simulated consent, due to exclusion of the good of the sacrament and of offspring. Rotal Tribunal: A. Jullien, Dean, presiding; A. Wynen, G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Whether the Rotal judgment of April 16, 1946, should be confirmed or annulled, in this case." Judgment of April 2: "It is to be confirmed, and therefore it is established that the marriage is null, in this case." XXX. PERUSINA - NULLITY OF MARRIAGE due to clandestine marriage. Rotal Tribunal: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Appointed Defender of the Bond: S. Vitale. Advocate: R. Romano. Question: "Whether it is established that the marriage is null, in this case." Judgment of April 15: "Affirmative." XXXI. FLORENTINA - JURISDICTIONAL MATTER. Rotal Tribunal: A. Jullien, Dean, presiding; F. Brennan, D. Staffa. Promoter of Justice: I. Pendola. Advocates: C. Bernardini, by mandate of gratuitous legal assistance, for the plaintiff; F. Cartoni, for the opposing party. Question: "Whether the Rotal judgment of October 26, 1938, should be confirmed or annulled, in this case." Judgment of April 16: "The appealed judgment is to be confirmed, with the following condition: that the Institute of the Daughters of the Sacred Heart of Jesus shall pay to Mary Garosi the sum of ten thousand three hundred Italian lire (Lit. 13,000), with legal interest from the beginning of the month of April, 1933. And according to what is explained in the judgment." XXXII. FLORENTINA - NULLITY OF MARRIAGE due to the exclusion of the good of offspring. Rotal Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: P. A. D'Avack. Question: "Whether it is established that the marriage is null, in this case." Judgment of April 19: "Affirmative, but the husband is forbidden from entering into another marriage without the consent of the Holy See." XXXIII. NEAPOLITANA - NULLITY OF MARRIAGE on the grounds of force and coercion, and due to clandestine marriage.

[*Latin ed. p. 193*]

The Sacred Roman Rota, 193, Turnus Rotalis: A. Jullien, Dean; A. Wynen, Assessor; I. Pasquazi, Assessor. Defender of the Bond appointed: S. Alvarez Menendez. Advocates: I. Torre, H. Napoleoni. Question: "Whether the nullity of the marriage is established, in this case." Sentence of April 19th: "Affirmative."

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XXXIV. MILAN. - NULLITY OF MARRIAGE based on the grounds of force and fear, and of a DISPENSATION regarding a ratified marriage. Turnus Rotalis: C. Pecorari, Assessor; H. Caiazzo, Assessor; A. Fidecicchi, Assessor. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Bernardini. Questions: I. "Whether the nullity of the marriage is established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage, in this case." Sentence of April 23rd: Regarding I, "Affirmative." Regarding II, "As decided in the first [question]."

XXXV. TURIN. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Turnus Rotalis: A. Wynen, Assessor; G. Heard, Assessor; A. Canestri, Assessor. Promoter of Justice: I. Pendola. Defender of the Bond appointed: S. Vitale. Advocate, by mandate of gratuitous legal aid: F. Cartoni. Question: "Whether the nullity of the marriage is established, in this case." Sentence of April 26th: "Affirmative."

XXXVI. N. N. - NULLITY OF MARRIAGE due to the woman's impotence, and of a DISPENSATION regarding a ratified marriage. Turnus Rotalis: H. Caiazzo, Assessor; A. Fidecicchi, Assessor; D. Staffa, Assessor. Defender of the Bond appointed: E. Suarez. Advocate: F. X. Parisi. Questions: I. "Whether the nullity of the marriage is established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage, in this case." Sentence of May 2nd: "Negative in both cases."

XXXVII. ROMA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Turnus Rotalis: H. Caiazzo, Assessor; A. Fidecicchi, Assessor; F. Brennan, Assessor. Substitute for the Defender of the Bond: I. Stella. Advocate: Th. Ragusa.

[*Latin ed. p. 194*]

194. Acta Apostolicae Sedis – Official Commentary. Question: "Whether the Royal Decree of January 16, 1945, should be affirmed or rejected in this case." Decree of May 17: "Negatively, regarding the first part; affirmatively, regarding the second part, and therefore, whether the marriage is null." 38. CATANB. – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: M. D'Alfonso. Question: "Whether the marriage is null in this case." Decree of May 20: "Negatively." 39. ROMANA – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: M. D'Alfonso. Question: "Whether the marriage is null in this case." Decree of May 20: "Affirmatively." 40. TARVISINA – NULLITY OF MARRIAGE

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based on the grounds of force and fear. Royal Tribunal: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Romano. Question: "Whether the marriage is null in this case." Decree of May 27: "Affirmatively." 41. PANORMITANA – NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: C. Pecorari, Presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: V. Caselli. Advocate: F. Bersani. Question: "Whether the marriage is null in this case." Decree of May 28: "Negatively." 42. GRATIANOPOLITANA – NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of procreation. Royal Tribunal: A. Jullien, Dean; F. Brennan, Presiding; D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Da Silva. Question: "Whether the Royal Decree of July 12, 1945, should be affirmed or rejected in this case."

[*Latin ed. p. 195*]

Sacra Romana Rota, Sententia diei 31 Maii: "Affirmativum, ad primam partem; negativum, ad secundam partem, id est, non constare de nullitate matrimonii, in casu." XLIII. MASSILIEN. - NULLITATIS MATRIMONII ob conditionem appositam. Turnus Botalis: I. Teodori, Ponens; C. Pecorari; H. Caiazzo. Substitutus Vinculi Defensoris: I. Stella. Advocatus: M. D'Alfonso. Dubium: "An constet de nullitate matrimonii, in casu." Sententia diei 10 Iunii: "Negativum." XLIV. ROMANA - NULLITATIS MATRIMONII ob simulationem totalem consensus, vel saltem ob exclusum bonum fidei. Turnus Rotalis: A. Fidecicchi, Ponens; F. Brennan; D. Staffa. Deputatus Vinculi Defensor: R. Bidagor. Advocatus: C. Bernardini. Dubium: "An constet de nullitate matrimonii, in casu." Sententia diei 10 Iunii: "Affirmativum." XLV. PARISIEN. - NULLITATIS MATRIMONII ob exclusam indissolubilitatem matrimonii. Turnus Rotalis: H. Caiazzo, Ponens; F. Brennan; A. Fidecicchi. Substitutus Vinculi Defensoris: I. Stella. Advocatus: F. Cartoni. Dubium: "An constet de nullitate matrimonii, in casu." Sententia diei 14 Iunii: "Affirmativum." XL VI. ROTHOMAGEN. - NULLITATIS MATRIMONII ob exclusum bonum sacramenti. Turnus Rotalis: A. Canestri, Ponens; I. Teodori; C. Pecorari. Deputatus Vinculi Defensor: P. Tocanel. Advocatus: I. Torre. Dubium: "An constet de nullitate matrimonii, in casu." Sententia diei 14 Iunii: "Negativum." XL VII. TAURINEN. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Rotalis: A. Wynen, Ponens; G. Heard; A. Canestri. Substitutus Vinculi Defensoris: A. Del Corpo. Advocatus: I. Limongelli. Dubium: "An sententia Rotalis diei 18 Martii 1946 sit confirmanda vel infirmanda, in casu."

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary. Sentence of June 16th: "Affirmative, concerning the first part; negative, concerning the other part, and therefore, the marriage is declared null and void in this case." XLVIII.

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TYRNAVEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: G. Heard, presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Graziani. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 21st: "Negative." XLIX. ROMANA - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 24th: "Affirmative." L. PRATEN. - NULLITY OF MARRIAGE due to the husband's impotence. Rotalian Tribunal: A. Jullien, Dean, presiding; all were present. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: F. Bersani, for the plaintiff; D. Lazzarato, for the defendant. Question: "Should the sentence of the Rotalian Tribunal of December 4th, 1943, be confirmed or overturned in this case?" Sentence of July 5th: "Affirmative, concerning the first part; negative, concerning the second part, and therefore, the marriage is declared null and void in this case." LI. SEÑEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: M. Patrizi. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 19th: "Negative." LII. ECGLESIEN. - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Tribunal: C. Pecorari, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: A. Schönegger. Advocate, by mandate of free legal aid: M. D'Alfonso. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 30th: "Negative."

[*Latin ed. p. 197*]

Sacra Romana Rota 197. L. N. N. – Concerning the NULLITY of a marriage, due to the impotence of the man, and a REQUEST for a dispensation. Turnus (Session) of the Rota: C. Pecorari, H. Caiazzo, presiding; A. Fidecicchi. Defender of the Bond: I. Trezzi. Advocate appointed for gratuitous assistance: H. Graziarli. Doubts: I. "Whether the nullity of the marriage can be established in this case?"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Pope] concerning a dispensation from a marriage that is valid but not consummated, in this case." Judgment of July 30th: Regarding I: "Negative." Regarding II: "Affirmative."

LIV. L. N. N. – Concerning the NULLITY of a marriage, due to the impotence of the man, and a REQUEST for a dispensation. Turnus (Session) of the Rota: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: A. Capalti. Doubt: "Whether the judgment of the Rota of August 4th, 1942, should be confirmed or overturned in this case." Judgment of July 31st: "Affirmative, regarding the first

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part; negative, regarding the second part; therefore, whether the nullity of the marriage can be established, nor whether advice should be given to the Most Holy [Pope] concerning a dispensation from a marriage that is valid but not consummated."

LV. L. N. N. – Concerning the NULLITY of a marriage, due to the impotence of the woman, and a REQUEST for a dispensation. Turnus (Session) of the Rota: A. Jullien, Dean; D. Staffa; I. Pasquazi, presiding. Appointed Defender of the Bond: P. Tocanel. Advocate appointed for gratuitous assistance: L. Iacobelli. Doubts: I. "Whether the nullity of the marriage can be established in this case?"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Pope] concerning a dispensation from a marriage that is valid but not consummated, in this case." Judgment of August 2nd: Regarding I: "Negative." Regarding II: "Affirmative."

LVI. L. N. N. – Concerning the NULLITY of a marriage, due to the impotence of the woman, and a REQUEST for a dispensation. Turnus (Session) of the Rota: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond: I. Trezzi. Advocate: A. Bersani. Doubts: I. "Whether the nullity of the marriage can be established in this case?"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Pope] concerning a dispensation from a marriage that is valid but not consummated, in this case."

[*Latin ed. p. 198*]

Acts of the Apostolic See - Official Commentary 198. Decision of August 2nd: Regarding I. "Negative." Regarding II. "Affirmative." LVII. N. N. - NULLITY OF MARRIAGE due to the wife's impotence, and a QUESTION regarding a DISPENSATION granted. Rotational Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: F. Romita. Advocates: A. Russo; D'Alessandri. Doubts: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a marriage that is valid but not consummated, in this case?" Decision of August 2nd: "Negative regarding both." LVIII. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Rotational Tribunal: C. Pecorari, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: O. Bejan. Advocate: I. Benedetti. Doubt: "Does the nullity of the marriage exist, in this case?" Decision of August 6th: "Negative." LIX. N. N. - NULLITY OF MARRIAGE due to the husband's impotence, and a QUESTION regarding a DISPENSATION granted. Rotational Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: F. Cartoni. Doubts: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation for

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a marriage that is valid but not consummated, in this case?" Decision of October 13th: Regarding I. "Negative." Regarding II. "Affirmative, with the condition that the husband not enter into another marriage without the prior consent of the Holy See." LX. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Tribunal: A. Jullien, Dean, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: V. Caselli. Advocates: B. Pellegrini, for the plaintiff; F. Della Rocca, for the religious institute. Doubt: "Should the decision of the Rotational Tribunal of November 9, 1944, be confirmed, or overturned, in this case?" Decision of October 13th: "It should be overturned, and therefore, the nullity of the marriage exists, in this case."

[*Latin ed. p. 199*]

Sacra Romana Rota 199* LXI. N. N. - Concerning the NULLITY of a marriage due to the impotence of the man, and a DISPENSATION concerning a valid marriage. Turnus (Session) Rotalis: C. Pecorari, presiding; H. Caiazzo; A. Fidecicchi. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: R. Romano. Questions: I. "Does the nullity of the marriage exist in this case?" And, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Pope] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Sentence of October 15th: Regarding I: "Negative." Regarding II: "Affirmative, but it is forbidden to the man to enter into other marriages without the consultation of the Most Holy [Pope]."

LXII. CHICAGIEN. - Concerning the NULLITY of a marriage based on the reason of the exclusion of a good issue, and a DISPENSATION concerning a valid marriage. Turnus Rotalis: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Palazzini. Advocate by mandate of gratuitous patronage: C. Da Silva. Question: "Should the sentence of the Turnus of October 30th, 1946, be confirmed, or annulled, in this case?" Sentence of October 20th: "It is to be confirmed, and therefore, the nullity of the marriage exists in this case."

LXIII. BASILEEN. - Concerning the NULLITY of a marriage due to the exclusion of a good issue. Turnus Rotalis: I. Teodori, presiding; A. Canestri; P. Felici. Defender of the Bond appointed: I. Casoria. Advocate: L. lacobelli. Question: "Does the nullity of the marriage exist in this case?" Sentence of October 30th: "Negative."

LXIV. NEO-EBORACEN. - Concerning the NULLITY of a marriage due to the exclusion of the good of the sacrament. Turnus Rotalis: A. Canestri, presiding; I. Teodori; P. Felici. Defender of the Bond appointed: I. Casoria. Advocate: D. Lazzarato. Question: "Does the nullity of the marriage exist in this case?" Sentence of October 30th: "Affirmative."

LXV. N. N. - Concerning the NULLITY of a marriage due to the exclusion of a good issue. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan; D.

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Staffa. Defender of the Bond appointed: F. Romita. Advocate: C. Bernardini.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis — Official Commentary. Question: "Does a marriage constitute nullity, in this case?" Decision of November 4th: "Affirmative. However, the parties should not proceed to other marriages unless they have previously promised, under oath and before the Ordinary, that they will properly fulfill their conjugal duties."

LXVI. NEW YORK. - NULLITY OF MARRIAGE due to the impediment of consanguinity. Rotational Tribunal: I. Teodori, presiding; H. Caiazzo; P. Felici. Substitute for the Defender of the Bond: A. Del Corpo. Attorney appointed for free legal aid: Th. Ragusa. Question: "Should the decision of the Rotational Tribunal of July 20, 1946, be confirmed or overturned, in this case?" Decision of November 8th: "It should be confirmed; therefore, the marriage is declared null, in this case."

LXVII. N. N. - NULLITY OF MARRIAGE due to the impotence of the husband. Rotational Tribunal: A. Wynen, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Attorney: C. Bernardini. Question: "Does a marriage constitute nullity, in this case?" Decision of November 14th: "Negative."

LXVIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the husband and a request for a *super rato* dispensation. Rotational Tribunal: A. Wynen, presiding; A. Canestri; B. Filipiak. Defender of the Bond appointed: S. Vitale. Attorney: F. Bersani. Question: "Should the decision of the Rotational Tribunal of January 26, 1943, be confirmed or overturned, in this case?" Decision of November 19th: "It should be confirmed with regard to the issue of impotence, but overturned with regard to the consummation of the marriage, and counsel should be given to the Most Holy [See] regarding a *super rato* dispensation, forbidding the man from entering into other marriages without the consent of the Holy See."

LXIX. MARRIAGE. - NULLITY OF MARRIAGE under the grounds of force and fear. Rotational Tribunal: A. Wynen, presiding; A. Canestri; H. Caiazzo. Defender of the Bond appointed: G. Gomez. Attorneys: I. Torre; H. Napoleoni. Question: "Does a marriage constitute nullity, in this case?" Decision of November 19th: "Affirmative."

[*Latin ed. p. 201*]

201. The Sacred Roman Rota, L X X . N . N. - Regarding the nullity of marriage due to the excluded good of offspring. Turnus [Session] of Tournus: H. Caiazzo, presiding; A. Fidecicchi, and F. Brennan. Defender of the Bond appointed: I. Palazzini. Advocate: A. Mittiga. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 22nd: "Affirmative, forbidding the man from entering into other marriages, unless he explicitly and positively declares, under oath, that he

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has abandoned his wrongful intention concerning the offspring."

71. Of January. - Regarding the nullity of marriage based on coercion and fear. Turnus [Session]: A. Jullien, Dean; F. Brennan, presiding; D. Staffa. Defender of the Bond appointed: S. Gómez. Advocate: C. Da Silva. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 22nd: "Negative."

72. Of Taurinens [Turin]. - Regarding the nullity of marriage due to the excluded good of offspring. Turnus [Session]: A. Wynen, I. Teodori, presiding; H. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Question: "Whether the nullity of the marriage can be established in this case." Judgment of December 1st: "Affirmative, forbidding the woman from entering into other marriages, unless she declares before the local Ordinary, under oath, that she intends to enter into a new marriage with the right intention concerning the good of offspring."

73. Of Romana [Rome]. - Regarding the nullity of marriage based on coercion and fear. Turnus [Session]: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: R. Bidagor. Advocate: M. A. Pacelli. Question: "Whether the nullity of the marriage can be established in this case." Judgment of December 4th: "Affirmative."

74. Of Romana [Rome]. - Regarding the nullity of marriage due to the exclusion of the good of offspring. Turnus [Session]: A. Jullien, Dean; A. Wynen; D. Staffa, presiding. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of December 12th: "Affirmative."

14 - Acts, volume X V, number 5. - 10-6-948.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Commentarium Officiale LXXV. JANUARY. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: O. Bejan. Advocate: A. Capai ti. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 13th: "Negative."

LXXVI. TURIN. – NULLITY OF MARRIAGE due to exclusion of good faith and good issue. Turnus Rotalis: A. Jullien, Dean; A. Wynen, Presiding; I. Pasquazi. Defender of the Bond appointed: P. Tocanel. Question: "Whether the nullity of the marriage can be established in this case." Advocates: R. Romano, C. H. Emprin Guardini. Sentence of December 18th: "Affirmative."

LXXVII. BERYTUS. MARONITE. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: G. Heard, Presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: F.

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Fournier. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 20th: "Affirmative."

LXXVIII. PARIS. – NULLITY OF MARRIAGE due to simulation of consent. Turnus Rotalis: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Graziani. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 22nd: "Negative."

LXXIX. N. N. – NULLITY OF MARRIAGE due to simulation of consent. Turnus Rotalis: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: S. Vitale. Advocates: C. and I. Pacelli. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 30th: "Negative."

[*Latin ed. p. 203*]

The Sacred Roman Rota, 203, II. Cases which were concluded in the same year, 1947, or which, due to particular circumstances, came to an end without a final judgment; to which are added Decrees concerning appeals against the rejection of petitions.

I. MATRITEN. – Nullity of marriage due to intention contrary to the interests of the children, before the Reverend Father Doctor William Heard. Since no procedural act has been taken for more than a year, the Reverend Father Doctor, by decree of January 8th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

II. BAREN. – Nullity of marriage, due to force and fear, before the Reverend Father Doctor Henry Caiazzo. Since no procedural act has been taken for a year or more, the Reverend Father Doctor, by decree of January 11th, declares the petition closed according to canon 1736, and orders that the records of the case be placed in the archive.

III. JANUARY. – Rights, before the Reverend Father Doctor Caesar Pecorari. Since no procedural act has been taken within the time prescribed by law, the Reverend Father Doctor, by decree of January 18th, declares the petition closed and orders that the records be placed in the archive.

IV. FLORENTINA – Rights, before the Reverend Father Doctor Caesar Pecorari. Since no procedural act has been taken within the time prescribed by law, the Reverend Father Doctor, by decree of January 18th, declares the petition closed according to canon 1736.

V. BERYTEN. ARMENORUM – Alimony, before the Reverend Father Doctor Caesar Pecorari. Since no procedural act has been taken within the time prescribed by law, the Reverend Father Doctor, by decree of January 18th, declares the petition closed.

VI. MEDIOLANEN. – Nullity of marriage, due to the excluded benefit of the children, before the Reverend Father Doctor Caesar Pecorari. Since no procedural act has been taken within the time prescribed by law, the

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Reverend Father Doctor, by decree of January 18th, declares the petition closed.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary VII. VALPARAÍSO - Regarding a matter of law, before the Most Reverend Father Cesare Pecorari. Since no procedural act was filed within the time prescribed by law, the presiding Reverend Father, by decree of January 18th, declares the petition closed.

VIII. BOISE - Regarding a matter of law, before the Most Reverend Father Cesare Pecorari. Since no procedural act was filed within the time prescribed by law, the presiding Reverend Father, by decree of January 18th, declares the petition closed.

IX. CZĘSTOCHOWA - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Alberto Canestri. Since no procedural act was filed within the time prescribed by law, the presiding Reverend Father, by decree of January 19th, declares the petition closed.

X. CALPUTTEN - Regarding the nullity of a marriage, due to the wife's impotence, before the Most Reverend Father Arcturo Wynen. Since the appointed day for the hearing has passed, the presiding Reverend Father, by decree of February 7th, declares the case closed and orders that the records of the case be placed in the archive.

XI. VIVIERS - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Henrico Caiazzo. After examining the letters of the actress, in which she renounced the appeal against the judgment of the Tribunal of Viviers of May 23, 1946, and after hearing the Defender of the Bond, the presiding Reverend Father, by decree of March 8th, admits the renunciation.

XII. SAVONLINNA - Regarding a matter of law, before the Most Reverend Father Cesare Pecorari. Since no procedural act was filed for a year, the presiding Reverend Father, by decree of March 14th, declares the petition closed.

XIII. TURIN - Regarding the nullity of a marriage, due to lack of consent, before the Most Reverend Father Ioanne Teodori. Since the appointed day for the hearing has passed, the presiding Reverend Father, by decree of April 10th, declares the case closed and orders that the records of the case be placed in the archive.

XIV. THEATINA - Regarding the nullity of a marriage, due to the impediment of abduction and due to simulated consent, before the Most Reverend Father Alberto Canestri. Since no procedural act was filed for a year or

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more, the presiding Reverend Father, by decree of...

[*Latin ed. p. 205*]

The Sacred Roman Rota, 205, Paragraph D. The presiding judge, by decree of April 2nd, declares the case abandoned and orders the records to be returned to the archives.

XV. NEOCASTLE. – Concerning the nullity of a marriage, due to force and fear, and due to lack of consent, before the Reverend Father Dominic Heard. Since no procedural act has been filed for a year, the presiding judge, by decree of April 14th, declares the appeal abandoned and orders the records of the case to be returned to the archives.

XVI. VELITERNA – Concerning the nullity of a marriage, due to the exclusion of the good of posterity, before the Reverend Father Albert Canestri. Since no procedural act has been filed within the time prescribed by law, the presiding judge, by decree of April 28th, declares the case closed and orders the records to be returned to the archives.

XVII. MONACEN – Concerning the nullity of a marriage due to lack of consent, before the Reverend Father Albert Canestri. Since no procedural act has been filed within the time prescribed by law, the presiding judge, by decree of April 28th, declares the case closed and orders the records to be returned to the archives.

XVIII. SANCTI MINIATI – Concerning the nullity of a marriage, due to simulated consent, before the Reverend Father Albert Canestri. Since no procedural act has been filed within the time prescribed by law, the presiding judge, by decree of April 28th, declares the case closed and orders the records to be returned to the archives.

XIX. SANCTI DOMINICI – Concerning the nullity of a marriage, due to force and fear, before the Reverend Father Albert Canestri. Since no procedural act has been filed within the time prescribed by law, the presiding judge, by decree of April 28th, declares the case closed and orders the records to be returned to the archives. Concerning the nullity of a marriage, regarding an incident concerning the nullity of the judgment, before the Reverend Father Albert Canestri. Since no procedural act has been filed within the time prescribed by law, the presiding judge, by decree of April 28th, declares the case closed and orders the records to be returned to the archives.

XX. CRACOW – Concerning perjury, before the Reverend Father Albert Canestri. Since no procedural act has been filed within the time prescribed by law, the presiding judge, by decree of April 28th, declares the case closed and orders the records to be returned to the archives.

XXI. ROMA –

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[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Official Commentary XXII. TURIN. – Regarding the nullity of a marriage, due to coercion and fear, before His Grace, Most Reverend Albert Canestri. Since, within the time prescribed by law, no procedural act was presented, the Reverend Prelate, by decree of April 28th, declares the case closed and orders the records to be placed in the archive.

XXIII. ROME – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Prelate, William Heard. Since, for a year and more, no procedural act was presented, the Reverend Prelate, by decree of May 22nd, declares the appeal abandoned and orders the records to be placed in the archive.

XXIV. CRACOW, OR SEPULGOW. – Regarding the nullity of a marriage, due to the husband's impotence, before the Reverend Prelate, John Teodori. Since, for a year and more, no procedural act was presented, the Reverend Prelate, by decree of June 16th, declares the appeal abandoned and orders the records to be placed in the archive.

XXV. LYONS. – Regarding the nullity of a marriage, due to simulated consent, before the Reverend Prelate, John Teodori. Since, within the time prescribed by law, no procedural act was presented, the Reverend Prelate, by decree of June 16th, declares the appeal abandoned and orders the records of the case to be placed in the archive.

XXVI. NAPLES – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Prelate, Caesar Pecorari. Considering canons 1883 and 1886, and since the appellant did not pursue the appeal, the Reverend Prelate, by decree of June 20th, declared the same appeal abandoned.

XXVII. TRIPOLI. – Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Prelate, John Teodori. Since the husband, who was summoned, passed away, the Reverend Prelate, by decree of June 23rd, admitted the plaintiff's renunciation of pursuing the appeal and ordered the records of the case to be placed in the archive.

XXVIII. MILAN. – Regarding the nullity of a marriage, due to coercion and fear, due to the exclusion of the good of posterity, due to clandestine circumstances, before the Reverend Prelate, Francis Brennan. Considering certain knowledge of the death of the plaintiff, the Reverend Prelate, by decree of July 7th, declares the case concluded and orders the records of the case to be placed in the archive.

[*Latin ed. p. 207*]

Sacra Romana Rota 207 XXIX. MELDEN. – Concerning the nullity of a marriage, due to the excluded benefit of posterity, before the Most Reverend Doctor Joseph Pasquazi. Since the plaintiff declared that she renounced the appeal against the decree of the Tribunal of Meaux

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regarding the rejection of the petition, the presiding Reverend Doctor, by decree of July 18th, ordered that the proceedings be placed in the archives.

XXX. ROMANA – Concerning the nullity of a marriage, due to the impotence of the husband, before the Most Reverend Doctor Arcturus Wynen. Since the appointed day for the appearance of the woman arrived, the presiding Reverend Doctor, by decree of July 21st, declared the cause to be finished and ordered that the proceedings be placed in the archives.

XXXI. THEANEN. – Concerning the nullity of a marriage, regarding the rejection of the petition, before the Reverend Doctor William Heard. Since in this case there was a lack of sufficient evidence of a good cause, the rejection of the petition was approved by the turn of July 21st.

XXXII. TOLOSANA – Concerning the nullity of a marriage, due to the excluded benefit of posterity, before the Reverend Doctor Henry Caiazzo. Since no procedural act was presented for a year to pursue the appeal interposed by the Defender of the Bond, the presiding Reverend Doctor, by decree of August 4th, declared the same appeal abandoned and ordered that the proceedings of the cause be placed in the archives.

XXXIII. AESERNIEN. – Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Doctor Henry Caiazzo. Since no procedural act was presented, the presiding Reverend Doctor, by decree of August 4th, declared the instance terminated and ordered that the proceedings of the cause be placed in the archives.

XXXIV. FLORENTINA – Concerning the nullity of a marriage, due to simulated consent, before the Reverend Doctor Henry Caiazzo. Since no procedural act was presented for a year, the presiding Reverend Doctor, by decree of August 6th, declared the appeal abandoned and ordered that the proceedings of the cause be placed in the archives.

XXXV. ROMANA – Concerning the nullity of a marriage, due to a condition imposed, due to error, due to the impotence of the woman, before the Most Reverend Doctor Arcturus Wynen. Considering the renunciation of the cause by the plaintiff, since neither the defendant nor the Defender of the Bond wished to pursue it, the presiding Reverend Doctor, by decree of October 4th, declared the cause to be finished and ordered that the proceedings of the cause be placed in the archives.

[*Latin ed. p. 208*]

Acts of the Apostolic See - Official Commentary 208 XXXVI. MECHLIN. - Regarding the nullity of a marriage, due to the exclusion of a marital good, before the Most Reverend and Reverend Monsignor Andrea Jullien, Dean. Since no procedural act has been performed for a year, the Reverend Dean, by decree of October 6th, declares the case closed, in accordance with canon 1736. XXXVII. BAREN. - Regarding the nullity of a marriage, due to

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coercion and fear, before the Reverend Monsignor Caesare Pecorari. Since no procedural act has been performed within two years, the Reverend Monsignor, by decree of October 15th, in accordance with canon 1736, declares the case closed. Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Monsignor Caesare Pecorari. Since the appealing party did not pursue the appeal within the time established by law, the Reverend Monsignor, by decree of October 16th, in accordance with canons 1883 and 1886, declares the appeal abandoned. XXXVIII. ROMANA - XXXIX. PARISIAN. - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Monsignor Caesare Pecorari. Since the treatment of the case has been suspended three times, and no procedural act has been performed in the last two years, the Reverend Monsignor, by decree of October 16th, declares the case closed. Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Monsignor Caesare Pecorari. Since, in a case that has been prolonged for approximately ten years, and in which even gratuitous legal assistance has been granted, no procedural act properly so-called has been performed, the Reverend Monsignor, by decree of October 16th, declares the case closed. XL. PARISIAN. - XLI. SYRACUSAN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Monsignor Caesare Pecorari. Since no procedural act has been performed in the last four years, during which the case has been suspended twice, the Reverend Monsignor, by decree of October 20th, in accordance with canon 1736, declares the case closed. XLII. TURIN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Monsignor Caesare Pecorari. Since no procedural act has been performed for more than a year, the Reverend Monsignor, by decree of October 20th, in accordance with canon 1736, declares the case closed.

[*Latin ed. p. 209*]

Sacra Romana Rota, 209, XLIII. COCH AB AMBEN. – Concerning a libel of defamation and rejection, before the Most Reverend Doctor Andrea Jullien, Dean. Since the Most Reverend Eota is deemed incompetent, the Most Reverend Doctor Ponens, by decree of October 28th, rejected the presented petition.

XLIV. BERYTEN. MARONITARUM – Concerning a separation, before the Reverend Father Doctor Pericle Pelici. Since no procedural act has been undertaken for more than a year, the Reverend Father Doctor Ponens, by decree of November 26th, orders that the records of the case be placed in the archives.

XLV. BASILEEN. – Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor Boleslao Filipiak. Since no procedural act has been undertaken for a year or more, the Reverend Father Doctor Ponens, by decree of December 1st, declares the appeal abandoned

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and orders that the records of the case be placed in the archives.

XLVI. PARISIEN. – Concerning the nullity of a marriage, due to a condition imposed, before the Reverend Father Doctor Augusto Fidecicchi. Since a long and fruitless period of time has elapsed, the Reverend Father Doctor Ponens, by decree of December 2nd, orders that the records be placed in the archives.

Concerning the nullity of a marriage, due to a condition imposed, before the Reverend Father Doctor Guillelmo Heard. Since no procedural act has been undertaken for a year, the Reverend Father Doctor Ponens, by decree of December 6th, declares the case abandoned and orders that the records of the case be placed in the archives.

XLVII. NEAPOLITANA – Concerning the nullity of a marriage and the rejection of a petition, before the Reverend Father Doctor Guillelmo Heard. Since no procedural act has been undertaken for a year or more, the Reverend Father Doctor Ponens, by decree of December 6th, declares the recourse abandoned and orders that the records of the case be placed in the archives.

XLVIII. VENETIARUM – Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor Guillelmo Heard. Since no procedural act has been undertaken for a year, the Reverend Father Doctor Ponens, by decree of December 6th, declares the case abandoned and orders that the records be placed in the archives.

XLIX. VICENTINA – L. NEAPOLITANA – Concerning the nullity of a marriage, due to the impotence of the husband, before the Reverend Father Doctor Henrico Caiazzo. Since no procedural act has been undertaken for a year or more,

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Father Ponens, by decree of December 9th, declares the appeal against the Royal judgment to be dismissed, and orders that the proceedings be placed in the archives. LI. BERYTEN. MARONITARUM - Regarding marriages, incidents, before the Most Reverend Father Francis Brennan. Since no procedural act has been filed for a year or more, the Most Reverend Father Ponens, by decree of December 9th, declares the appeal abandoned and orders that the records of the case be placed in the archives. LII. BRUNEN. - Regarding the nullity of a marriage, due to the woman's aversion, before the Most Reverend Father Henry Caiazzo. Since no procedural act has been filed for a year or more, the Most Reverend Father Ponens, by decree of December 9th, declares the appeal to be abandoned and orders that the records be placed in the archives. LUI. VIlnEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Henry Caiazzo. Since no procedural act has been filed for a year

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or more, the Most Reverend Father Ponens, by decree of December 9th, declares the appeal abandoned and orders that the records of the case be placed in the archives. LIV. LUGDUNEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Arcturus Wynen. Since no judicial act has been filed for a year and a half, the Most Reverend Father Ponens, by decree of December 16th, declared the appellant's appeal abandoned and ordered that the records be placed in the archives. LV. IANUEN. - Regarding the nullity of a marriage, due to imposed conditions, before the Most Reverend Father Arcturus Wynen. Since the appearing party has renounced his appeal against the confirmatory judgment, the Most Reverend Father Ponens, by decree of December 18th, with the consent of the Defender of the Bond, declares the final judgment to be executed, and therefore the parties may proceed to a new marriage. LVI. PRAGEN. - Regarding damages, before the Most Reverend Father William Heard. After examining the letters of the Sacred Congregation of the Apostolic Signature, the Most Reverend Father Ponens, by decree of December 20th, declares the case to be closed and orders that the records be placed in the archives. LVII. ALBAE IULIEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Francis Brennan. Considering the death of the plaintiff, the Most Reverend Father Ponens, by decree of December 22nd, declares the case to be closed and orders that the records be placed in the archives.

[*Latin ed. p. 211*]

The Sacred Roman Rota, number 211, in the Citation edict concerning BUGELLEN. NULLITY OF MARRIAGE (VIMERCATI-PINI). Since the actual place of residence of Lady Carolina Pini, in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 10, 1948, at ten o'clock, to resolve the disputed matter, or to subscribe to the following, and to set the date for the decision of the cause before the Rota: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Carolina Pini, must take care to inform her of this edictal citation. Albertus Canestri, Presiding. From the Chancery of the Tribunal of the Sacred Roman Rota, April > 1948. H. Felice, Notary.

*And since the place of the current residence of Madame Charlotte Pini, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 10, 1948, at 10 o'clock, to resolve the doubt reported below, and to set the date for the decision of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the curés, the

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priests, the faithful who have knowledge of the place of residence of the aforementioned Charlotte Pini must, as far as possible, inform her of this present citation.*

[*Latin ed. p. 212*]

Acts of the Apostolic See - Official Commentary 212. DIARY OF THE ROMAN CURIA. Monday, May 3, 1948. The Holy Father received in a solemn Audience His Excellency Dr. DE CASTELLO-BRANCO CLARK FEDERICO, Extraordinary and Plenipotentiary Ambassador of the United States of Brazil, for the presentation of his Credentials.

SECRETARY OF STATE. APPOINTMENT. By a letter from the Secretary of State dated May 4, 1948, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint the Reverend Father Giulio Fohl, of the Order of Saint Benedict, as Consultor to the Sacred Congregation for Religious.

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

April 21, 1948. The Most Reverend and Illustrious Cardinal Marmaggi Francesco, Protector of the Brothers of Our Lady of Lourdes (Gand).

April 26, 1948. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Congregation of the Angelic Sisters of Saint Paul (Milan).

April 26, 1948. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Daughters of Charity of the Most Sacred Heart of Jesus (Angers).

May 10, 1948. The Most Reverend and Illustrious Cardinal Hlond Augusto, Protector of the Handmaids of the Immaculate Conception of the Blessed Virgin Mary of Pleszew (Gnesen).

Assistants to the Papal Throne:

May 17, 1947. His Excellency, Most Reverend Monsignor Leprêtre Remigio, titular Archbishop of Rusio.

June 11, 1948. His Excellency, Most Reverend Monsignor Caldarola Oronzo, Bishop of Diano-Teggiano.

[*Latin ed. p. 213*]

213 September 12, 1947. His Most Reverend Excellency, Monsignor Giuseppe Eugenio Limoges, Bishop of Mont-Laurier.

His Most Reverend Excellency, Monsignor Alessandro Yachon, Archbishop of Ottawa.

His Most Reverend Excellency, Monsignor Pasquale Righetti, Bishop of Savona and Noli. November 5.

His Most Reverend Excellency, Monsignor Giovanni Jeremich, titular Bishop of Berissa. January 30, 1948.

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His Most Reverend Excellency, Monsignor Adelchi Albanesi, Bishop of Viterbo and Tuscania. February 22.

His Most Reverend Excellency, Monsignor Pietro Capizzi, Bishop of Caltagirone.

Apostolic Protonotaries, as if participants: October 2, 1944. Monsignor Ascanio Palloni, of the Archdiocesan [curia] of Florence. December 28, 1945. Monsignor Adriano Spinedi, of the diocese of Terni and Narni. January 18, 1946. Monsignor Tommaso J. Travers, of the diocese of Lafaverte.

Monsignor Giuseppe Giovanni Maria Pasquier, of the diocese of Angers. June 1. July 16. August 20. December 10. May 24. June 10.

Monsignor Antonio Simbardi, of the Archdiocesan [curia] of Milan.

Monsignor Pietro Mazzocco, of the diocese of Atri.

Monsignor Giuseppe Marchesani, of the same diocese.

Monsignor Michele L. Kerper, of the Archdiocesan [curia] of Dubuque.

Monsignor Alberto Cipollini, of the Archdiocesan [curia] of Pisa. 1947.

Monsignor Mario Marcucci, of the diocese of Livorno.

Monsignor Giuseppe Bertocci, of the diocese of Cortona.

Monsignor Parnell Andrea Mahoney, of the diocese of London.

Monsignor Guglielmo Pietro Breen, of the diocese of Pembroke.

Monsignor Giacomo F. Nicholson, of the Archdiocesan [curia] of Kingston. July 30. July 16. August 25. August 4. September 6. September 8. November 17. November 20. December 18.

Monsignor Paolo Krieg, of the diocese of San Gallo.

Monsignor Giuseppe Stefano Botta, of the diocese of Biel.

Monsignor Cesare Rosa, of the diocese of Cremona.

Monsignor Domenico Coja, of the Archdiocesan [curia] of Chieti.

Monsignor Ormisda Trudel, of the diocese of Trois Rivières.

Monsignor Luigi Loth, of the diocese of Evreux.

Monsignor Francesco Rogacs, of the diocese of Sabaria.

Monsignor Lorenzo Rogger, of the diocese of Basle.

Monsignor Alfredo Cavagna, of the Archdiocesan [curia] of Milan.

Monsignor Patrizio Giuseppe Geehan, of the Archdiocesan [curia] of Saint Anthony, Texas.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Official Commentary, January 15, 1948. Monsignor Bonneau, Eugenio Maria Giuseppe, of the diocese of Angers. Monsignor Chamoton, Giovanni Maria Giuseppe, of the same diocese. February 2: Monsignor Panier, Giuseppe, of the archdiocese of Besançon. Monsignor Pinondel, Felice, of the same archdiocese. Monsignor Bringard,

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Paolo, of the same archdiocese. Monsignor Tuzi, Vincenzo, of the diocese of Sorø. Monsignor Vasari, Emilio, of the Prelature nullius of Saint Lucia del Mela. January 24: Monsignor Leone, Michele, of the diocese of Bitonto. Monsignor Li Santi Giorgio, of the archdiocese of Palermo. Monsignor Lo Verde, Lorenzo, of the same archdiocese. Monsignor Nobile, Giuseppe, of the archdiocese of Naples. March 5: Prelates Domestic of His Holiness: September 30, 1945. Monsignor Davis, Tommaso Perei vai, of the archdiocese of Adelaide. October 20: December: Monsignor Kennedy, Giacomo, of the diocese of Christchurch. Monsignor Adda, Robert, of the diocese of Vicenza. December 30: Monsignor Filosa, Benedetto, of the archdiocese of Gaeta. Monsignor Galletti, Domenico, of the diocese of Civitavecchia. February 11: Monsignor Alien, Francesco Valentino, of the archdiocese of Toronto. March 29: Monsignor Del Buono, Edoardo, of the diocese of Savona. April 5: Monsignor Pavani, Giuseppe, of the diocese of Atri. July 16: Monsignor Padalino, Ciro, of the archdiocese of Chieti. Monsignor Jacono, Vincenzo, of the same archdiocese. Monsignor Petrelli, Paolo, of the archdiocese of Camerino. January 20, 1946: Monsignor Bertoli, Paolo, of the diocese of Apuania. HONORS: With Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order: November 12, 1945. Upon His Excellency, the Most Reverend Don Domenico de las Barcenas Lopez Mollinedo, Ambassador of Spain to the Holy See. January 26, 1946. Upon His Excellency, the Most Reverend Mr. Harada Ken, Special Delegate of Japan to the Holy See, with the rank of Ambassador.

[*Latin ed. p. 215*]

Diarium Romanae Curiae 215, 23 November 1946. To His Excellency, Mr. Subercaseaux Errazuriz, Luigi, Ambassador of Chile to the Holy See. 27 May 1947. To His Excellency, Mr. Tubman, William V. S., President of the Republic of Liberia. The Commander's Cross with Plaque of the Order of Pius: 18 September 1947. To Mr. Teixidor y Sánchez, Giovanni (Spain). The Knighthood of the Order of Pius: 20 January 1948. To Mr. Feliu Quadreny, Sebastian, of the diocese of Majorca. 28 April. To Mr. de Balthasar, Dieter, Captain of the Pontifical Swiss Guard. The Grand Cross of the Order of Saint Gregory the Great, civil class: 7 October. To Mr. Tobar Donoso, Giulio (Ecuador). 30 June 1946. To Mr. Jijón Caamaño, Giacinto (Ecuador). 26 January 1947. To Mr. Dennis, Gabriele L. (Liberia). 1948. To His Excellency, Mr. Lemass, Giovanni Francesco (Ireland). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: 25 July 1946. To Mr. Garcia Huidobro, Vincenzo, of the Archdiocese of Santiago del Cile. To Mr. Letelier Espinola, Michele, of the same Archdiocese. To Mr. Davila Izquierdo, Oscar, of the same Archdiocese. 12 September 1947. To Mr. Goisis, Giovanni, of the diocese of Bergamo. 22. To Mr. Loesch, Fernando, of the diocese of Luxembourg. 26 January 1948. To Mr. Leydon, Giovanni

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(Ireland). To Mr. Boland, Frederick H. (Ireland). 29 April. To Mr. Conte, Alessandro (Switzerland). The Plaque of the Order of Saint Gregory the Great, civil class: 12 September 1947. To Mr. Comm. Piovesan, Secondo, of the diocese of Vicenza. The Commander's Cross of the Order of Saint Gregory the Great, civil class: 26 January 1946. To Mr. Kanayama, Masahide (Japan). The Knighthood of the Order of Saint Gregory the Great, civil class: 14 January 1946. To Mr. Janssens, William J.B.A., of the diocese of 's-Hertogenbosch. 26. To Mr. Watanabe, Shìnji (Japan).

[*Latin ed. p. 216*]

Acts of the Apostolic See - Official Commentary 216 The Grand Cross of the Order of Saint Sylvester Pope: January 12, 1946. To Mr. Doctor Kiernan Thomas Joseph (Ireland). December 3, 1947. To Mr. Gasimi Jerome, of the Archdiocese of Genoa. January 15, 1948. To His Excellency, Doctor Mesquita da Costa Adroaldo (Brazil). January 3, 1948. To Mr. Miranda Sampedro Paul, of the Archdiocese of Manila. The Commander's Cross with Plaque of the Order of Saint Sylvester Pope: July 25, 1946. To Mr. Fontecilla Larrain Arturo, of the Archdiocese of Santiago del Chile. December 3, 1947. To Mr. Egaña Pinto Alfred, of the same Archdiocese. December 3, 1947. To Mr. Ureta Eehazarreta Arturo, of the same Archdiocese. July 7, 1947. To Mr. Vial Espantoso Charles, of the same Archdiocese. To Mr. Quintana Frederick (Strasbourg). The Plaque of the Order of Saint Sylvester Pope: June 21, 1947. To Mr. Commissioner Jacobucci John, of the Diocese of Ferentino. The Commander's Cross of the Order of Saint Sylvester Pope: September 18, 1945. To Mr. Colonel Parkin Charles M. (U.S.A.). October 3, 1945. To Mr. Prince Elijah, of the Diocese of Cyprus. December 10, 1916. To Mr. Hugo Ernest, of the Diocese of Savona. The Knighthood of the Order of Saint Sylvester Pope: December 20, 1945. To Mr. Valdes Larrain Charles, of the Diocese of Rancagua. February 25, 1946. To Mr. Chirico John (Rome).

[*Latin ed. p. 217*]

Year and Volume XLV, No. 15, June 1948 (Series H, Vol. XV) - No. 6. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF THE SUPREME PONTIFF. DECREE LETTER AWARDING THE HONORS OF THE SAINTS TO THE BLESSED JOSEPH CAFASSO. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY. We, moved by the highest humility in the exercise of Our unerring teaching authority, and with the Holy Spirit inspiring Us, rejoice greatly to include among the ranks of the blessed in Heaven, the Blessed Joseph Cafasso, an outstanding ornament and glory of the Church of Turin. He was born in Castronovo, a town in the diocese of Asti, on the fifteenth day of January of the year one thousand eight hundred and eleven, from honest and pious parents, John Cafasso and Ursula Beltramo, to whom the name Joseph was given on the day following his birth, at the

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sacred font of Baptism. From the very beginning of his life, he, together with his mother, cultivated piety and other Christian virtues, which he subsequently and increasingly practiced from day to day until the end of his life. The boy did not wish to devote himself to games, jokes, and amusements, which are dear to childhood; on the contrary, he was eager to frequent the church, to attend the holy Mass and the sacred functions there, and to learn Christian instruction. At the age of thirteen, he received the sacrament of Confirmation in the parish of Mamucco; then he went to Chieri to attend the civic schools and to study the Latin language and the humanities; and there, for the first time, he approached the sacred Synaxis and, with great delight, adored and received Jesus Christ, hidden under the veils of the Eucharist.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis – The official record attests to the high esteem he held among all, such that he deserved to be called Aloysius Gonzaga, as Saint John Bosco has written. After completing many studies with great distinction in Chieri, he was requested to join the students of the Seminary of Turin; but, because of the limited space there, he could not be received, and he returned to Chieri, where he first began his studies in philosophy. During the holidays, as he grew, he spent each year with his family, and on July 1st of the year 1827, he received the clerical habit, and shortly thereafter returned to Chieri to complete his studies in philosophy. After completing these, and returning to his paternal town, for two years he diligently assisted his uncle, Bartholomew Dassano, in teaching theological doctrines. Having received the tonsure and the minor orders in the year 1830, he was received into the new diocesan seminary of Chieri, in the city of Turin, in order to complete his theological studies, and he remained there for three years, among his fellow students, shining most brightly not only in intelligence and progress, but also in humility, kindness, and piety. In the meantime, he was promoted to the orders of subdeacon and deacon, and finally, on the twenty-first day of September, in the year 1833, he was ordained a priest, with such purity of spirit and such fervor that it is easily understood. On that most auspicious day, kneeling before the image of the Crucified Jesus Christ, he renewed his intention, as Saint John Bosco has written, to strive to reach the summit of sanctity, and to reach it more quickly. Indeed, his entire life testifies that he faithfully kept this intention. In the practice of all virtues, he was always so constant and eager to be found truly just and truly holy in all things and in every way. Fully aware of the wickedness of the times, especially after the overthrow of the monarchy in France, which had produced evil effects even in Italy, and deeply conscious of how much doctrine and virtue priests must possess in order to be truly lights of the world and salt of the earth, he again left his paternal home and returned to Turin, where he was enrolled in the

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ecclesiastical college, established by Aloysius Guala to train priests from the Alpine regions in sacred disciplines. After completing three years, and having surpassed many difficulties with great distinction in the study of moral theology, he was declared fit to hear the confessions of the faithful and to give sacred sermons. In the same year, namely 1836, he began his teaching of moral theology in the very same ecclesiastical college of Turin, first as an assistant, and then as a public lecturer. From this time on, he devoted all his time and his entire being to this teaching, as well as to the sacred ministry for the salvation of souls: clear,

[*Latin ed. p. 219*]

The Acts of Pope Pius XII, page 219, state that he was facile and lucid in teaching, as the Blessed Pope Pius XI declared in his Apostolic Letter for his solemn Beatification. It is therefore not surprising that the Venerable Servant of God, having been nurtured in the principles of solid and sound theology, cultivated with the sweetness of Saint Francis de Sales, endowed with the discernment of Saint Alphonsus de Liguori, and inflamed with the zeal for souls of Saint Ignatius of Loyola, devoted himself diligently, fruitfully, and zealously to the tribunal of penance, and to the Church of Saint Francis, attached to the college, and in various pious houses of the city, and in prisons, in which his industry shone forth marvelously for the salvation of souls. It is difficult to express how many priests he instructed in the sacred sciences and so wisely prepared for the sacred ministry, how many sinners he reconciled to God, and how many souls he brought to Christ. And Saint John Bosco himself, who spent three years teaching moral theology in the college of Saint Francis of Assisi in Turin, under the guidance and instruction of Joseph Cafasso, considered him not only a spiritual director, but also a beloved father, counselor, and a staunch defender of his own Salesian Society. He was most assiduous in the sacred tribunal of penance and in the ministry of preaching the divine word, both in the city of Turin, and in neighboring towns and dioceses, and he frequently conducted spiritual exercises with great benefit for both the clergy and the people, in many places, especially in the pious house of exercises near the sanctuary of Saint Ignatius, near Lance, to which the Archbishop of Turin also appointed him administrator. But above all, the Servant of God showed mercy and charity towards the condemned, accompanying them to the place of execution through prayer and consolation, and even after their death, imploring divine mercy for them. And it is said that none of those poor souls, to whom Joseph Cafasso offered his ministry, died without receiving absolution for their sins, having given clear signs of sincere repentance. Not only did he teach others with his words, but above all, with the example of his most upright life: indeed, it is known that he practiced all virtues to a heroic degree, both theological and others; he disciplined his body with constant labors, and also with penances and the cilice, and he

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was most sparing in his eating and always content with what was strictly necessary for life. From a young age, he was pious towards God, and devoted to the most Holy Virgin, whose cult he greatly promoted under the title of "Consolatio," by which she is venerated in the sanctuary of Turin, and he excelled in all ways in the most chaste Bride of God, whose name he bore so worthily. A vigilant defender of the Catholic faith, he strove with the utmost zeal to ensure that the heretics who had come to Castronovo did not disturb the minds of the faithful, and he worked diligently to ensure that they left the paternal town.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - The official commentary of moral theology, striving to combat the errors of the Jansenists, labored with all its might, so that the pernicious stain might be removed from the entire archdiocese of Turin. In fulfilling all his duties, although not enjoying good health, he worked most diligently for the good of souls until his death. While sitting in the confessional, on the twelfth day of June, in the year one thousand eight hundred and sixty-six, he felt his spirit failing; therefore, compelled to leave the church and return to his room, he remained ill in bed for twelve days, until, gradually, his strength failing, having received the sacraments and being refreshed by the heavenly table, he peacefully fell asleep in the Lord, clearly demonstrating the signs of sanctity. Two days after the precious death of the Servant of God, and thirty days after his death, the funeral ceremonies were celebrated with great solemnity and with the attendance of a large number of clergy and people; and in both, Saint John Bosco delivered a funeral eulogy, in which he saw the Saint working for the Saint, as once Saint Thomas Aquinas said of Saint Bonaventure, the Seraphic Doctor, when writing about the life of Saint Francis. The body of the Servant of God was buried in the public cemetery of Turin, in the manner of the poor, without any special sign of remembrance, as he had wished while he was alive; however, two years after his death, it was deemed fitting to place a marble stone over the tomb, and a relief on the wall, with an inscription in Latin, written by the most learned Thomas Valla. Now, the sacred remains of the Servant of God, duly recognized, are today preserved with piety under the altar dedicated to him, in the sanctuary of the Blessed Virgin Mary of Consolation, near that ecclesiastical college, which the Servant of God rightly directed for many years. The fame of his sanctity and virtues, with which he was still honored in his lifetime, has grown so much day by day that, in the year one thousand eight hundred and ninety-five, in the archiepiscopal court of Turin, an Ordinary Process, called an informative process, was initiated regarding the sanctity, virtues, and miracles of the Servant of God, Joseph Cafasso, in order to obtain his beatification and canonization. After this process was duly completed and presented to the Congregation of Holy Rites, and after numerous writings of the Servant

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of God were previously examined and approved, on the fifteenth day of May, in the year one thousand nine hundred and six, in the ordinary meetings of the aforementioned Holy Congregation, it was debated whether to form a commission to initiate the cause of introduction. And on the twenty-third day of the same month, Our Predecessor, Pope Pius X, approved the judgment of the sacred group and deigned to sign the commission himself. Furthermore, in the year one thousand nine hundred and seven, the doubts regarding the cult and, three years later, regarding the perseverance of the fame of sanctity were happily resolved; and in the year one thousand nine hundred and ten, on the feast of Saint Raphael,

[*Latin ed. p. 221*]

Acta Pii PP. XII 221. Maria Virili, then titular Bishop of Troas, and most diligent Postulator of the Cause, on the thirtieth day of March, were given the Letters of Referral to complete and carry out the Apostolic Inquiry concerning the virtues and miracles of the Servant of God, Joseph Cafasso. After these processes were completed and their validity duly approved, and after the question concerning the heroic degree of the virtues exercised by the aforementioned Servant of God had been raised, as is customary, in the preparatory congregations, preparatory, and general congregations, finally, our Blessed Predecessor, Benedict XV, having with him the Most Reverend and Eminent Cardinals Anthony Vico, Bishop of Oporto and of S. Rufina, Prefect of the Sacred Congregation of Rites, and Caietano Bisleti, Relator of the Cause, together with the Most Reverend Angelo Mariani, General Promoter of the Faith, and Alexander Verde, then Secretary of the same Sacred Congregation, and now of the Most Holy Roman Church, Cardinal, solemnly decreed on the twenty-seventh day of February, in the year nineteen hundred and twenty-one: That the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues annexed to them, were present in the venerable Servant of God, Joseph Cafasso, in a heroic degree, in the case and to the effect of what is being considered. Shortly thereafter, an inquiry was instituted concerning two miracles, which were said to have been divinely granted through the intercession of the Venerable Servant of God. Therefore, after the processes were duly conducted and proven, this question was raised in three congregations, as was done above concerning the virtues, and, with the aid of the most judicious norms, and with the diligent and astute work of expert judicial experts, and after all matters were investigated with the utmost scrutiny, our Blessed Predecessor, Pope Pius XI, solemnly declared on the twentieth day of July, in the year nineteen hundred and twenty-four: That both proposed miracles are established; namely, the first, the instantaneous and perfect healing of the girl, Petra Gaudendi, from a congenital dislocation of the left hip; and the second, the instantaneous and perfect healing of Victoria

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Bertone from a purulent abscess flowing from a costal osteo-periostitis of a tuberculous nature. Furthermore, following the customary procedure, the same Predecessor decreed on the first day of November of the same year that the solemn Beatification of the venerable Joseph Cafasso could proceed. Subsequently, the Blessed confessors, on the third day of May, in the year nineteen hundred and twenty-five, the venerable Joseph Cafasso was instituted with Apostolic Letters sealed with the Fisherman's Ring, and the solemnities of this Beatification were carried out with great splendor in the Holy Patriarchal Basilica of the Vatican, with a large gathering of the Christian people. Immediately after, when news spread of new miracles, granted by the Almighty God, interceding through the Blessed, after the indulgence granted to him.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Official Commentary. On the third day of June, in the year nineteen hundred and thirty-four, the cause for canonization was resumed, and in the following year, Letters of Recommendation were sent to Our beloved Son, Maurilio, Cardinal Fossati, Archbishop of Turin, by the Congregation of Rites, concerning the Apostolic Process regarding two healings, which were reported to have been miraculously obtained through the intercession of Blessed Joseph Cafasso. The first of these healings is as follows: Remus Expeditus Chioso, son of Aldo, born in the town of Netri in the diocese of Biella, began to suffer from tuberculosis of the left hip in the year nineteen hundred and thirty-one, at the age of fourteen. This condition worsened to the point that the head of the femur became fused with the acetabulum, making movement of the hip without pain impossible, and therefore he limped – and was forced to use a crutch, and suffered from other ailments that made walking difficult, and he became almost completely unable to work. After six months of treatment by doctors, three of whom were appointed by the Congregation of Rites, and after examining radiographic images taken before and after the healing, the doctors agreed on the diagnosis and prognosis. Because the patient was unable to undergo effective treatment for various reasons, he, along with his family, offered prayers imploring the intercession of Blessed Joseph Cafasso, so that he might be freed from this severe illness. These prayers were offered with a confident spirit for more than three months, and finally, the most merciful God heard the prayers of those who asked. On the thirtieth of April in the year nineteen hundred and thirty-two, the patient was suffering from the same illness; but on the morning of the following day, Remus, rising from his bed, felt completely healed and confirmed it. This perfect, instantaneous, and lasting healing was attributed to a miracle by the three doctors who testified in the process, and the three experts appointed by the Congregation of Rites also agreed with this assessment after careful consideration. The second healing in Turin is as follows:

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Iosephina Morelli, daughter of Victorii, a five-year-old girl, who suffered from tuberculosis, began to experience problems with her hip in the year nineteen hundred and twenty-four. After a few months, an abscess developed, which put the girl's life in danger, and which did not yield to any remedies or treatments. Then, the mother and family, with great fervor, offered novena prayers to the intercession of Blessed Joseph Cafasso, so that the girl might be miraculously freed from this life-threatening abscess without surgical intervention. After these novena prayers were completed, the abscess suddenly and completely disappeared, as affirmed by three professors from the University of Turin who had treated the girl.

[*Latin ed. p. 223*]

The acts of Pope Pius XII, page 223, number, had previously demonstrated this, and then two expert physicians, who, after examining the girl, declared that it was impossible to attribute that remarkable and sudden healing to the forces of nature. Furthermore, four experts, also chosen by the Congregation of Sacred Rites, after carefully examining the proceedings, unanimously confirmed this. Therefore, there was a great deal of discussion regarding both healings in the sessions of the Congregation of Sacred Rites, and finally, before Us on the nineteenth day of November of the preceding year, and on the eighth day of the following December, We ourselves, having implored the light of divine counsel and celebrated the Holy Eucharistic Sacrifice, decreed that the instantaneous and perfect healing of the young man, Remi Chioso, from a severe tuberculous coxalgia in the left leg, and of the girl, Josephine Morelli, from a severe tuberculous abscess in the left thigh, were established. Subsequently, what remained according to the law, was presented at the general assembly of the Sacred Order, held before Us on the twenty-eighth day of January of the current year, where the venerable Cardinals, officials, and consultants of the Congregation of Sacred Rites, after being questioned by the Prefect of the same Congregation and Promoter of the Cause, Cardinal Charles Salotti, on the question: "Given the approval of two miracles following the granting of veneration to the Blessed Joseph Cafasso by the Apostolic See, could the solemn canonization of the same proceed safely?", all responded with unanimous and favorable votes. However, We postponed the expression of Our opinion until the sixteenth day of February, the Sunday of Quinquagesima, in order to more earnestly implore the illumination of the divine mind and the prayers of those present. Therefore, We summoned the same Cardinal, Prefect of the Congregation and Promoter of the Cause, as well as the venerable brothers Alphonse Carinci, titular Archbishop of Seleucia in Isauria, Secretary of the same Congregation, and the esteemed son, Salvatore Natucci, General Promoter of the Faith, and, after celebrating the Holy Eucharistic Sacrifice, We decreed: that the solemn canonization of the Blessed Joseph Cafasso could proceed safely. After these things were completed, following the

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venerable example of Our predecessors, in a secret Consistory, held on the tenth day of March of the current year, We convened all the Cardinals of the Holy Roman Church and asked for their opinion. After the venerable Cardinal Charles Salotti, Prefect of the Congregation of Sacred Rites, delivered a learned discourse on the life, works, and miracles of the Blessed Joseph Cafasso, as well as of the Blesseds Louis Marie Grignion de Montfort, Michael Garicoïts, Nicholas of Flüe, and the Blessed Catherine Labouré, and after recounting individually the acts that the Congregation of Sacred Rites, after a prior careful examination, had admitted in the causes of beatification and canonization of the aforementioned Blesseds.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - The official record, having been approved, declared that they had made a vow to elevate both Blessed Joseph Cafasso and other designated Blesseds to the honors of the Saints. After the Secret Consistory, we immediately held a public Consistory for the solemn canonization of these same Blesseds, which was eloquently delivered by the esteemed son Aloysius Philip Re, Advocate of the Sacred Consistorial Court, and we earnestly implored him to do so. We, however, considering the gravity and magnitude of the matter, declared that we eagerly desired to grant that petition and the wishes of all, but not before, in the Consistory, which is called semi-public, the Cardinal Fathers, Archbishops, and Bishops who are present, would open their minds and express their unerring opinions. In the meantime, all those present were urged to, through prayers offered to God the Father of lights, obtain a more abundant light for our minds from the heavenly places, in order to decide on this most important matter. Therefore, we ordered that commentaries on the lives, deeds, and miracles of these same Blesseds, as well as documents pertaining to their causes, be transmitted, so that each person might more easily explore and understand the facts, before freely and piously revealing their own judgments to us. This semi-public Consistory was held on the seventeenth day of April of the past month in the Consistorial Hall, and we addressed all those present and sought the votes of each. After these were received, we congratulated all those who agreed, and declared that, with the help of God, we would bestow the highest honors of sanctity upon these Blesseds. Therefore, we decided to perform the solemn rites of canonization of Blessed Joseph Cafasso, together with Blessed John of Britto and Blessed Bernardino Realino, in the Vatican Basilica today, the twenty-second of June, God willing. In the meantime, we urged our venerable brothers, the Cardinals of the Holy Roman Church, and all the faithful to join their prayers with ours, so that what we are about to accomplish may be successful and beneficial to the Catholic name. Regarding all of this, we ordered that the legal acts be completed, at the request of the esteemed sons, Advocates of the Consistorial Court, with the assistance of the Apos-

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tolic Protonotaries, as is customary. And when this day arrived, we, with the presence of numerous orders of the secular and regular clergy, many Prelates of the Roman Curia, and others, and with the great attendance of the Cardinal Fathers and the Holy Ministers, performed the solemn rite of supplication in the Basilica of St. Peter, adorned with countless lamps and a magnificent display, and already filled with a great multitude of the faithful.

[*Latin ed. p. 225*]

The Acts of Pope Pius XII, page 225, states that we entered a place crowded with people. Soon, we reached Our Chair and sat down. Then, after the customary obedience had been rendered to Us by Our venerable Brothers, the Most Reverend Cardinals, as the rite requires, and after the Cardinal Charles Salotti, Prefect of the Congregation for Sacred Rites and entrusted with the preparation of this canonization, and the esteemed son Aloysius Philip Re, Advocate of the Consistorial Hall, had earnestly, more earnestly, and most earnestly requested that We deign to honor the Blessed John de Britto, a Martyr, Bernardine Realino, and Joseph Cafasso, Confessors, with the highest honors of sanctity. Soon, having implored the light of the Paraclete Spirit, We, as the Vicar of Jesus Christ and the supreme Master of the Catholic Church, sitting in the Chair of Saint Peter, solemnly pronounced: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, by the authority of the Blessed Apostles Peter and Paul, and after mature deliberation and frequent invocation of divine assistance, and with the counsel of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We decree and define that the Blessed John de Britto, Martyr, Joseph Cafasso, and Bernardine Realino, Confessors, are Saints, and We add them to the Catalogue of Saints; We decree that in the entire Church, their memory should be observed each year on the day of their birth, namely, the feast of Saint John de Britto on February 4th, the feast of Saint Joseph Cafasso on June 23rd, and the feast of Saint Bernardine Realino on July 2nd, with pious devotion. In the name of the Father, and the Son, and the Holy Spirit. Amen. After these things, having received the prayers offered to Us by the aforementioned Cardinal Salotti, through the aforementioned Advocate of the Consistorial Hall, We nodded, and We ordered that these Decrees be drawn up and dispatched under seal; and We commanded that the Apostolic Protonotaries be present so that they might draw up a public instrument concerning the same canonization. Then, giving thanks to God, the greatest and best, together with a very large multitude of the faithful singing the hymn "Te Deum," having concluded, and after invoking the patronage of the newly recognized Saints, We addressed the clergy and the people with a homily,

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in which We briefly described the lives and deeds of these blessed souls, striving to present the outstanding examples of their sanctity before their eyes, so that they might contemplate them with a studious and willing spirit; and We said that they should learn, especially from Saint John de Britto, the fervor of the apostolate and the invincible fortitude until death, which He showed in His missions among foreign peoples; and let those who are engaged in the salvation of souls among their own people learn from Saint Bernardine Realino and from Saint Joseph Cafasso, tireless zeal, patience, kindness, and constant perseverance in holy prayer, since, unless...

[*Latin ed. p. 226*]

Acts of the Apostolic See - Official Commentary 226

To God, all human effort is vain and ineffective. Let all, who so desire, be spurred on to attain Christian perfection, and let them, as it is a most serious duty, strive from this earthly exile to the heavenly homeland, where we shall finally enjoy eternal peace and supreme happiness. Amen.

With these words spoken by Us, We impart the apostolic blessing and grant the plenary indulgence to all present.

After these solemn pontifical rites, We proceeded with the matter at hand.

Regarding the month of St. Joseph Cafasso, which We have consecrated with these letters, having carefully considered all that was to be examined, with certain knowledge, We again confirm, strengthen, and establish all and each of the things which We have mentioned above, by the fullness of Our apostolic power, and We announce this to the entire Catholic Church.

Furthermore, We command that these letters, even if copied and printed, shall have the same force and effect as if they were handwritten, signed by an apostolic notary, and sealed, as if they were presented or shown.

If anyone should presume to infringe upon these Our decrees, definitions, inscriptions, mandates, statutes, and will, or should, with audacious temerity, dare to contradict or attempt to thwart them, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the twenty-second day of the month of June, in the ninth year of Our pontificate.

I, PIUS, Bishop of the Catholic Church.

I, FRANCIS, Bishop of Tusculum, Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College.

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I, EUGENIUS, Bishop of Porto and Santa Rufina, Cardinal TISSERANT.

[*Latin ed. p. 227*]

227 The acts of Pope Pius XII. I, Clemens, Bishop of Velletri, Cardinal Micara. I, Michael, priest of the title of Saint Anastasia, Cardinal De Faulhaber. I, Alexander, priest of the title of Saint Mary in Cosmedin, Cardinal Verde. I, Aloysius, priest of the title of Saint Sylvester in Capite, Cardinal Lavitrano. I, Brother Raphael, Charles, priest of the title of Saint Praxedis, Cardinal Rossi. I, Peter, priest of the title of the Holy Cross in Jerusalem, Cardinal Fumasoli Biondi. I, Frederick, priest of the title of Saint Mary of Victory, Cardinal Tscherni. I, Francis, priest of the title of Saint Cecilia, Cardinal Margaggi. I, Dominic, priest of the title of Saint Apollinaris, Cardinal Jorio. I, Maximus, priest of the title of Saint Mary in Porticu, Cardinal Massimi. I, Joseph, priest of the title of Saint Mary in Via Lata, Cardinal Pizzardo. I, Benedict, priest of the title of Saint Mary in Vallicella, Cardinal Aloisi Masella. I, Nicholas, Archdeacon of Saint Nicholas in the Tullian Prison, Cardinal Canali, Major Penitentiary. I, John, Deacon of Saint George in the Golden Valley, Cardinal Mercati. I, Joseph, Deacon, Cardinal Bruno. For the Most Eminent Secretary, Father Cardinal Marchetti Selvaggiani. Clemens Cardinal Micara, Dean of the Eighth College. The Eighth Congregation of Rites. Prefect, Vincent Bianchi-Cagliesi. Regent of the Apostolic Chancery. Alfred Vitali, Apostolic Protonotary. Francis Hannibal Ferretti, Apostolic Protonotary. Alfred Liberati, Apostolic Consistorial Advocate, Assistant for Studies. Expedited on the twenty-third day of April, in the tenth year. Alfred Marini, Registrar. Registry in Canon Law, Volume LXXIV, number 28. Aloysius Trussardi, from the Tabularium.

[*Latin ed. p. 228*]

Acta Apostolicae Sedis - Official Commentary 228. APOSTOLIC LETTERS. Concerning the venerable servant of God, Mary Theresa of Jesus, in the world Alexia Le Clerc, Canoness of the Regular Canonesses of Our Lady of Augustine, foundress of our Congregation, is announced. PIUS PP. XII. For the perpetual memory of this matter.

The right and office of teaching, which the Church, divinely endowed, wished to be exercised by religious men and women of both sexes, has been attacked at no time by enemies of the Christian name. Nor was there one reason for this attack, but various reasons, always adapted to the times. But in our own days, the sons of this age, in their generation, being more prudent, solely concerned with being able to curb the wicked desires and insane impulses of the most miserable people, so oppressed by evils, so afflicted by sorrows, and, above all, so bitterly irritated by the lack of things, dictate and write everywhere that religious brothers and sisters are entirely dedicated to the education of the wealthy alone, as if they wished and endeavored to make human and civil culture, denied to the poorer children,

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a goal and a privilege that cannot be shared with others. But how far this is from the truth is indeed testified by the very Blessed Virgins whose white habit we have decreed should be upon those who, according to their institute, have taken in girls, the poor as well as the wealthy, to be educated. This, we say in liturgical words, is a wise virgin, and one of the number of the prudent, from that splendid number who, having instructed many souls, and indeed many generations, in justice, will shine in the ages to come. For Christ the Lord, with the Apostles and disciples, also willed that female disciples should be in his small company, and to these, as well as to them, He directed that divine and sweet promise: "He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven." And Paul, the excellent preacher, said: "There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female, for you are all one in Christ Jesus our Lord." This new star of the Church, Alexia Le Clerc, born of honest and pious parents, John and Anne Sagay, in the duchy of Lorraine, and... (the text continues with references to scripture and canon law). *MATTH., 5, 19. GAL., 3, 28.*

[*Latin ed. p. 229*]

From the Acts of Pope Pius XII, page 229: The Bishop of Toul, Romaricimonte, commonly known as Remiremont, on the Feast of the Purification of the Blessed Virgin Mary, in the year one thousand five hundred and seventy-six, was baptized on that very day in the sacred font. However, yielding to the vanities of the world, which are renounced at the threshold of baptism, Alexia, as well as Teresia of Abulensis, who were beloved by all, at the age of nearly twenty years, delayed for some time. But, being more dear to God, and suffering from a persistent fever, Alexia, having learned of the salvation that Ignatius Loyola obtained from the lives of the Saints, was horrified by the examples of those who, concealing their sins, performed sacrilegious confessions. Considering the end, she soon instituted a sacramental confession, "one good one for the entire twenty years of her life," as she herself said, imitating Teresia and Aloysius. And not long after, when, during certain wedding feasts, she had rashly and inconsiderately vowed her virginity to God, she confessed to the feet of the Priest Peter Fourier, then Curate in the town of "Mattaincourt," who, after his death, was numbered among the blessed in Heaven, and she repeatedly recounted the sins of her entire past life, and the Curate diligently examined the matters written and proposed by her, with the most careful questions. Under his prudent guidance, the cradle of the Congregation of Our Lady was adorned for the cradle of Christ, on Christmas night, in the year one thousand five hundred and ninety-seven, with four companions, namely: Gante André, Isabella De Louvroir, Claudia Chauvenelle,

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and a certain Barthélémy. Having also experienced domestic difficulties, she finally found a sweet respite in Portu Suavi, commonly known as Poussay, where secular Canonesses willingly offered their home. Eight days later, the Congregation, as if emerging from the Most Sacred Heart of Jesus, according to the rules drawn up by the aforementioned Curate, was approved by Bishop Christophorus, Judith de Asperomonte, a Canoness, was enriched with not small nor few benefits, the girls were helped by frequenting games, and the Congregation was spread to other dioceses and to the very city of Nancy, the capital of Lorraine, where it was greatly encouraged, and above all, the sanctity of Alexia contributed to this. The aforementioned Curate attempted to prove this sanctity in many ways: by denying all conversation and written communication; by placing a less experienced priest in charge; and by ordering Alexia to leave her dying mother and take care of the ornaments of the church for the feast. However, she, always devoted to him in a Christian manner, as was Joanna Francisca to Francis Salesius, was always present to him in many cares and labors. She was present in the governance of the Congregation: for she was generous in nature, endowed with grace, possessing all the gifts of mind and soul, and endowed with all the social and domestic qualities.

[*Latin ed. p. 230*]

From the age of the Apostolic See, a commentary official, with 230 particular privileges and gifts. She possessed, and in that religious family, "laws were established": not only did the parish priest of Socie consult on this matter, but also Alexia, whom he had known to be fervent in the Spirit of God, and whom he had sent to Paris with the younger Angelmann Milly, already a director of penitents, soon to be an heiress of virtues and of governance, to the Ursulines, so that she might observe, investigate, and learn the method and manner of instructing young women, even outside the Congregation. For this undertaking, which in Italy, in the second half of the sixteenth century, had been undertaken by Saint Angela Merici and her religious daughters, so that their minds might remain immune against the poison of sophistry and persevere steadfastly in faith and integrity, was precisely what Alexia proposed to herself, who declared that the study of instruction was the goal of her vocation: that instruction which, transcending the confines of the cloister, would spread to many young women, not only from noble families. Nor was this alien or dissimilar to another purpose, which revealed an excessive breadth of heart "as the sand that is on the sea shore": to leave nothing undone that could be done for the good in this new religion. And indeed, this most noble and almost divine work, which is to educate young souls, no one can fail to see how closely it is linked to that which the blessed Benedict used to call "the work of God," fourteen centuries ago. Thus, with distinct but not separate duties, indeed beautifully united, as if from thesis and antithesis a synthesis was achieved,

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Alexia, with her religious daughters, worked with Mary and Martha: with Mary, who knows and loves God through contemplation, and with Martha, who serves God diligently in this life, so that she may enjoy Him eternally in the next. For this wisdom, which, though hidden from the prudent, is revealed to the simple, that is, revealed right at the threshold of the catechism; we say that, having this, it is impossible to labor in vain for those who strive to rebuild the human house; it is futile for those who do not see a human city, but rather a wild one, guarded by fierce and untamed beasts. With the salt of this wisdom, the Constitutions were seasoned. These were drawn up, as we said, first by Peter Fourier, consisting of nineteen articles, and then by Christopher de la Vallée, Bishop of Toulensis.

[*Latin ed. p. 231*]

The acts of Pope Pius XII, page 231, state that in the year one thousand five hundred and ninety-eight, and subsequently, up to twenty-seven, Cardinal Charles of Lorena established the Legation of the Pontiff with the seal of the Holy See on the eighth day of December in the year one thousand six hundred and thirty-three; afterwards, Our Predecessor, Pope Paul V, confirmed it by the Bull "Sacri Apostolatus" on the first of February in the year one thousand six hundred and fourteen; further, having reduced it to the rule of Saint Augustine, and subsequently known by the name of "Minor Constitutions," the same Supreme Pontiff confirmed it on the day before the Kalends of October in the following year, adding the faculty of teaching girls who, residing in their own homes, were accustomed to attend the Congregation for the purpose of learning; finally, those last additions, completed by the Holy Founder before his death, and then enriched with the title of Canonesses, were not seen by Alexia, mentioned above, by Pope Urban VIII, in the fourth decree, which had previously been a simple promise concerning the instruction to be given.

Immediately after the establishment of the Congregation of Our Lady, Alexia, who had been the first among the Religious, who, being the first to put on Christ, had taken the religious habit first, in the city of Nancy, in the year one thousand six hundred and seventeen, on the feast of the Blessed Virgin Mary presented in the temple, received the name of Teresa of Jesus, who, the following year, on the day after the Kalends of December, made the first profession of her vows in the hands of the Founder, and was also the first elected Superior after eight days.

She performed this office with a heart full of grace, wishing not to be served but to serve, to do all things for all, not for herself but for God, and was accustomed to say: "Less of me, more of God." And she could not but feel, with humility, what she was, for she had, the year before her death, taken care to have a wooden tomb constructed and placed in the empty cloister, where she spent certain hours each day, meditating piously alone.

Death came to her with a swift pace. Barely three years had elapsed since

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her election, when, after fervent prayers and not without difficulty, she obtained that, being burdened by the ailments of her difficulty, she might be relieved of the burden of government. Therefore, obedient even in the smallest matters to the Superior, and tormented by bodily suffering and various temptations, she was visited by the Founder, and after being properly confessed to him, she blessed her daughters with tears, and finally, in the names of Jesus and Mary, she breathed her last in Nancy, on Sunday, the ninth day of January, in the year one thousand six hundred and twenty-two; in that very year, indeed, many other lights began to shine brightly in the firmament of the Church.

The funeral ceremonies were similar to a triumph; the most pious people, the nobility, and even the princes themselves, competed in their piety; the body was exposed for three days, so that all might have sufficient opportunity to show their devotion, who, as if they were relics, sought to touch the sacred remains.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Official Commentary. The following day, they eagerly desired to touch the body. However, contrary to their wishes, and according to the will of the Handmaid of God, it was not placed in the convent cemetery, but, at the order of the Bishop, was honorably interred beneath the choir altar. These sacred relics, which are said to have emitted a pleasant fragrance, were dispersed by that terrible upheaval in French affairs at the end of the eighteenth century; nor did the efforts made and repeated in the first half of the nineteenth century and the beginning of the twentieth century achieve the desired and hoped-for result of finding them. However, the good odor of Christ, emanating from the virtues of Mary, was never dispersed by that great disturbance, nor by any subsequent persecutions, but rather was spread further and more widely, like seeds carried by the wind. And as the fame of her sanctity grew, so too did the fame of miracles, just as a good tree produces good fruit, and Mary was the root. Therefore, investigations were conducted, and documents were collected, with the favor of the Duke of Lorraine, so that from them a life of the Venerable Handmaid of God could be written for the spiritual benefit of the people. This did not happen without the counsel of Divine Providence, so that there would be no lack of proofs of her virtues. Indeed, the canonical processes were completed promptly, but the disturbances and persecutions of which we have spoken hindered them. The formal investigation was held in the Court of Saint-Dié; within whose diocese now lies Romaricimont, in the years 1886 and 1887; and the Bishop of that diocese, as if he were the executor of God's plan, continuing that benevolence towards Mary, with which his predecessors had favored Alexia of Asperomonte, was the first to testify to the fame of the sanctity of the Venerable Handmaid of God. After the Ordinary processes were duly completed in

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that Court, Our Predecessor, the blessed Leo XIII, signed with his own hand the Commission for the Introduction of the Cause on the twenty-first day of the month of February, in the year 1899. The Decrees followed: regarding the lack of cult, on the twenty-eighth day of the month of November, in the year 1902; regarding the fame of sanctity, on the twenty-sixth day of the month of June, in the year 1907; and regarding the validity of the processes, on the thirteenth day of the month of December, in the year 1922. Then, on the third day of the month of August, in the year 1926, before the Most Reverend Cardinal Anthony Vico, the Promoter of the Cause, or Relator, Preliminary meetings concerning her virtues were held; and the Preparatory meetings were held twice, that is, on the twenty-sixth day of the month of July, in the year 1927, and on the third day of the month of July of the following year. Finally, the General Congregation was convened before Our Predecessor, the blessed Pius XI, of happy memory, on the fifteenth day of the month of March, in the year 1932.

[*Latin ed. p. 233*]

The Acts of Pope Pius XII, page 233, record that the Most Reverend Cardinal Alexis Henry Lépicier, Promoter of the Cause, or Relator, proposed for discussion the question of whether the heroic degree of virtues possessed by the Venerable Servant of God, Thérèse of Jesus, in the world Alexia Le Clerc, was to be considered. And when the Cardinals, officials of the Congregation of Sacred Rites, and consultants had given their affirmative vote, the same Supreme Pontiff, on the third day of April, on the Sunday in Albis, in the same year, decreed through the Decree of the aforementioned Congregation of Sacred Rites that the virtues of the Servant of God had reached the highest degree. When our predecessor, mindful of the founder's title, had allowed the fourth miracle to be dispensed with, and when, after the customary proceedings of the Congregation of Sacred Rites, it had been reported to us that three miracles were true and verified, we, after a plenary session which was held before us on the twenty-second day of December in the year nineteen hundred and forty-two, decreed on the twenty-first day of March, on the second Sunday of the most sacred Lent, of the following year, that the three aforementioned miracles were to be considered. But one question remained to be examined, namely, whether the Servant of God would safely be reckoned among the Blessed in Heaven. This was proposed by our Venerable Brother, Eugene, Cardinal of the Holy Roman Church, Tisserant, Bishop of Oporto and Santa Rufina, and Secret of the Sacred Congregation for the Eastern Churches, the aforementioned Promoter of the Cause, or Relator, at the General Sessions which were held before us on the fourth day of May in the year nineteen hundred and forty-three; and all those present, both Cardinals and officials and consultants of the Sacred Rites, responded with unanimous consent in the affirmative. But in this matter of such great importance, we opened our minds, until

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we sought greater light from God. And indeed, on the twentieth day of June, on the feast of the Most Holy Trinity, of the same year, after devoutly celebrating the holy sacrifice of the Mass, we summoned our Venerable Brothers, Charles, Cardinal of the Holy Roman Church, Salotti, Bishop of Preneste, and Prefect of the Congregation of Sacred Rites, and the aforementioned Cardinal Promoter, as well as our beloved sons, Alphonse Carinci, Secretary of the same Congregation, and Salvatore Natucci, General Promoter of the Faith, and, with our Apostolic authority, we decreed that the solemn beatification of the Venerable Servant of God, Mary Thérèse of Jesus, in the world Alexia Le Clerc, could safely proceed. Since these things are so, we grant to the entire Religious Family of Canonesses Regular of the Congregation of Saint Augustine, founded by our Lady, who are fulfilling the vows prescribed by the same, the faculty, by the tenor of these present letters and by our Apostolic authority, to proceed with the beatification of the Venerable Servant of God.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary. We grant that the handmaid Maria Teresia, of the blessed name of Jesus, may henceforth be called by that name, and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the faithful, and that images of the same Blessed may be adorned with rays. Furthermore, by Our authority, We grant that the Office of the Blessed Virgins may be recited annually concerning her, with proper readings approved by Us, and that a Mass of the same Office may be celebrated with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the dioceses of Saint-Dié, where the Blessed herself was born within its present boundaries, and of Nancy, where she died in the episcopal city; also in temples and chapels throughout the world where the Regular Canonesses of Our Lady are located, by all the faithful who are required to recite the canonical hours; and, with regard to Masses, by all priests assigned to the aforementioned temples or chapels, where the feast of the same Blessed is celebrated, if convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Maria Teresia of Jesus, in the world Alexia Le Clerc, may be celebrated, with due observance of the aforementioned regulations, in the temples or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning non-cult, and any other contrary provisions. We decree that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious Rites and are sealed with the seal

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of the same Congregation, shall have the same full faith in judicial proceedings as would be given to the signification of Our will, as expressed in these present Letters. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourth day of the month of May, the fourth Sunday after the Pasch of Our Lord Jesus Christ, in the year 1947, in the ninth year of Our Pontificate.

By special mandate of the Most Holy Father, for the Lord Cardinal Prefect of the Sacred Congregation for Religious Rites: DOMINICUS SPADA, Secretary for Apostolic Briefs.

[*Latin ed. p. 235*]

Acta Pii PP. XII 235 II. SAINT NICOLAS OF FLÜE, CONFESSOR AND HERMIT, IS PROCLAIMED THE FIRST AND PRINCIPAL CELESTIAL PATRON OF THE ENTIRE SWITZERLAND. POPE PIUS XII. For the perpetual remembrance of this. The Swiss people, for five centuries now, have piously venerated that most celebrated man, Nicholas of Flüe, whom We Ourselves have recently raised to the ranks of the Saints, fulfilling the fervent desires of the Swiss people. Indeed, His life is truly remarkable: first a soldier in the ranks, then a valiant leader; in his own city, a learned and upright jurist; at home, a family man, most human and concerned. In all his duties, whether in raising his children or in defending and administering the city, or rather, the "region," he was constantly inflamed by the highest charity of God, and constantly driven by it. From this charity of God, came charity for his country; from it, compassion for the poor and those afflicted by hardship; and finally, from it, loving care for his wife and children, and paternal concern. He shone marvelously and equally in the servant of God, both in the "active" life, as they call it, and in the "contemplative" life, until He, having reached his fiftieth year, happily withdrew into solitude, leaving behind his home, his upon his wife, and his children. There, enduring no discomforts, he spent twenty years, until his death, living a life of intense prayer and severe penance, happily and holily. This manner of spiritual life "did not diminish, but sanctified" his charity for his country. It is also worth remembering what happened in the year 1881. When a vehement dispute arose among the Swiss Confederation, which threatened to break the old pact of unity, begun in the year 1291 and subsequently renewed, and to disturb peace, envoys, as had often happened in times of adversity, were sent to the "hermitage," in the place commonly called "Ranft," to Nicholas the hermit, to seek his counsel and guidance. The man of God, after much and constant prayer, sent the following response to the dignitaries, a response of justice and peace, so that the disputes might be immediately resolved, and so that the Optimates would sign a pact in the city of "Stans" among eight "regions," which would restore and secure the national unity of all of Switzerland, and ensure freedom. From then on, "peace," which is "the work of justice," came to the Swiss people; from then on, the title and name of "Father of the Fatherland" was given to the

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servant of God. Therefore, the ceremonies of His canonization, held in the patriarchal Basilica of the Vatican, on the tenth day of the month, brought great joy to the people.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis – Official Commentary for May, during the feast of the Ascension of Our Lord Jesus Christ, which was completed by Us this year and long awaited by them, was presented. Now, the Venerable Brother Christian Caminada, adorned with the insignia of Coire, and the other Bishops of Helvetiae, both the clergy, and indeed the entire people of each "Region," through the chosen son Werner Durrer, the other from the local parish commonly called "Sächseln," in the diocese of Coire, where the Servant of God was born, lived, and was buried, earnestly requested that We would deign to declare Saint Nicholas of Flüe as the principal patron of all of Helvetiae before God. Since, indeed, His cult, immediately after his death, began to grow remarkably among all the Catholic citizens of that nation, We readily and willingly acceded to the aforementioned requests and prayers. Therefore, having heard the Venerable Brother Our Cardinal Charles Salotti of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Sacred Congregation of Rites, by the tenor of these present letters, and in a perpetual manner, from Our certain knowledge and mature deliberation, and by the fullness of Apostolic power, We confirm and declare Saint Nicholas of He Flüe, Confessor and Hermit, as the first and principal celestial patron of all of Helvetiae, with all and each liturgical privileges attached, which belong to the principal patrons of places, contrary to anything whatsoever. These things We decree and establish, ordaining that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that they shall fully suffice and apply to those to whom they pertain, or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the second day of June, in the year 1947, in the ninth year of Our pontificate. By special mandate of the Most Holy, for the Lord Cardinal from the Secretariat of State, DOMINICUS SPADA, from the Apostolic Briefs.

[*Latin ed. p. 237*]

Acta Pii PP. XII 237 III. A church dedicated in honor of Saint Vincent Ferrer and Saint Catherine of Ricci, in the city and diocese of Prato, shall be raised to the status of a minor basilica. PIUS PP. XII. For the perpetual memory of this event. — It is said that Saint Thomas exclaimed, as the seraphic Bonaventure wrote about the Patriarch of Assisi, "Let the saint

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labor for the saint." This very sentiment seems fittingly applicable to Saint Catherine of Ricci, since, under the guidance and leadership of the same, a monastery for Dominican virgins was built in the city of Prato, the first of its kind within the borders of Italy, dedicated under the name of Saint Vincent Ferrer. This church is certainly owed to the most generous man, Philip Salviati, a Florentine patrician, who was most devoted to "Saint of Prato." The church of the same saint has: and the relics of the virgin, marked with the evident stigmata of Christ, are kept under the main altar; and the name, not only common, but also canonical, has been added to the name of the titular saint, by decree of the Bishop of Prato, issued twenty-five years ago, when the four-hundredth anniversary of the birth of Saint Catherine was celebrated. The aforementioned church was consecrated on the third day of October in the year 1619, by Matthew Concinio, from Terranova, who had previously been the Bishop of Cortona, with the consent of John Baptist Ricasoli, the Bishop of Pistoia. After one hundred and seventy years, when Catherine was added to the list of Blessed Virgins, the church was expanded and brought to the form that is now visited, and it is unique in its kind, a masterpiece of skilled art. On the walls, one can see a wonderful depiction of the life of Catherine through sculptures made of semi-precious marble; and above all, the divine image of the crucified Christ with the Virgin Bride, which moves all who behold it, is truly admirable, and which, as confirmed by the Bull of Canonization and the liturgical hymn that has been sung for seventy-two years, represents the signs of our Redemption. Also kept in the church is the same Crucifix, as well as a painting of Jesus of Nazareth, which is said to have often spoken to Catherine; and a certain terracotta image of the Blessed Virgin Mary, of great artistic value and worthy of the veneration of the faithful, which the nuns and their house are said to have saved from the ravaging Spanish soldiers at the beginning of the sixteenth century. There is also located there: a Congregation of the Rosary.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary on the Third Dominican Order, the Pious Work of Saint Catherine, and the Pious Work of the Tabernacles; from which institutions, not only worship, but also a certain form of apostolate is fostered. The temple, located in the city, is guarded by Dominican sisters and frequented by the faithful, being considered a "Sanctuary of Saint Catherine," attracting many "by the fragrance of her perfumes." Now, in order that a new feast may be added to the solemnities celebrated at no time other than in honor of the Blessed Catherine of Ricci, and that the happy centennial may return after the Saint, the titular saint, was raised to the ranks of the saints, the Venerable Father Joseph Debernardi, Bishop of Pistoia and Prato, earnestly requests that We deign to adorn that most celebrated temple with the dignity of a Minor Basilica. Fur-

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thermore, wishing to please, with all due consideration, both the Ordinary and the clergy and the people of Prato, and especially the Religious of the house of Saint Vincent, We have, with a willing and paternal heart, decided to grant this request. Therefore, having also heard the Venerable Father Charles, our Cardinal Salotti, Bishop of Praeneste, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with full knowledge of Our Apostolic authority, by the force of these present letters and forever, We freely adorn the aforementioned church, dedicated to God in honor of Saint Vincent Ferrer and Saint Catherine of Ricci, in the city and diocese of Prato, with the title, honors, and privileges of a Minor Basilica. Notwithstanding any objections whatsoever. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully benefit the church to which they pertain, now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on. Given from the Vatican, under the Fisherman's ring, on the thirtieth day of the month of August, in the year 1947, in the ninth year of Our pontificate. By special mandate of the Most Holy, for the Lord Cardinal Secretary of State, DOMINICUS SPADA, Secretary for Apostolic Briefs.

[*Latin ed. p. 239*]

Acta P.P. XII, 239, IV. The Church dedicated to God in honor of Saint Syrius, located in the city of "Sanremo," within the Diocese of Ventimiglia, has been granted the honors of a minor basilica. Pope Pius XII, for the perpetual memory of this event, declared: "And trembling, he said: How terrible is this place? this is no other but the house of God, and the gate of heaven." This is rightly said of every sacred edifice, even in a small village far removed, even on inaccessible mountains; it is particularly fitting for the temple erected there, where, with heaven and earth and sea rejoicing, it is most unbecoming that the due service of men to God should be lacking amidst such natural beauty. Thus, the Church of Saint Syrius in the city commonly called "Sanremo," within the boundaries of the Diocese of Ventimiglia, should be regarded. Constructed in the eleventh century in the Romanesque and Lombard style, it was first a parish church, then a constitutive church, and extended its jurisdiction over the surrounding lands. This sacred edifice was recognized by the Apostolic Visitor in the year 1530 as being very ancient and splendid, and declared to be "outstanding." From the year 1766, it was incorporated into the Patriarchal Basilica of Saint Mary Major in Rome, and became a participant in its indulgences, privileges, and Apostolic graces. Finally, Pope Pius VII, of blessed memory, our predecessor, through Letters in the form of a Brief, on the twenty-seventh day of the

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month of May in the year 1833, under the Fisherman's ring, increased the number of canons to twenty-one, and declared in the most eloquent terms that the church itself flourishes and is worthy of the greatest veneration, "due to its antiquity, the extent of its endowments, the abundance of its sacred furnishings, the piety of its clergy, its teaching, and the zeal for religion, proven even in difficult times, and the frequency of the people." Formerly a cathedral, in which the Bishop of Albenga, under whose jurisdiction it previously stood, was required to reside for six months each year, it still flourishes, both because of the magnificence and austerity of its architecture, and especially because of the title and dignity of the Marian sanctuary which it possesses. Indeed, within it is preserved and devoutly venerated the image of the Blessed Virgin Mary of the Rosary, patroness of the city, to which crowds of pilgrims from all over come, and which, in the past year, in the month of October, our beloved son, Frederick, Cardinal Tedeschini, Prefect of the Vatican Patriarchal Basilica, solemnly redeemed with a golden crown. It is also worth noting that spiritual life still flourishes wonderfully in this church; for the parish priest, performing the duties of a vicarious general, together with the canons and his assistant,

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - With the official commentary and the assistance of the chaplains, the most recent works of piety and charity have been added to those already existing, namely: the Catholic Action, the Vincentian groups, the parish refectory for poor children, and the school of Christian doctrine. Furthermore, the aforementioned Church of Saint Syrius stands out for its devotion and veneration towards the Roman Pontiff and the Chair of Peter; indeed, by a devoted custom received from their ancestors, it bears half the burden of the expenses for the palms which are sent each year as a gift to this Holy See. Having all these things before us, the Venerable Brother Augustine Rousset, Bishop of Ventimiglia, also in the name of the Prefect, the canons, the clergy, the nobility, and the entire people, earnestly requested us to deign to honor the praised Church of Saint Syrius, which is a parish and collegiate church, with the title and dignity of a Minor Basilica. We, wishing to consider all things properly, and to promote the honor of the same Church and its clergy, as well as the spiritual benefit of the people, having offered our prayers, readily decided to grant this. Therefore, after consultations with our Venerable Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation regarding the fullness of our Apostolic power, by the force of the present letters and forever, we freely and graciously bestow upon the aforementioned Church, dedicated to God in honor of Saint Syrius, in the city commonly called "Sanremo," within the territory of the diocese of Ventimiglia, the title, privileges, and honors of a Minor

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Basilica, notwithstanding any objections. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully benefit the Church to which they pertain, now and in the future; and that it shall be rightly judged and defined accordingly; and that whatever is attempted in this regard by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given from the Palace of Gandulfo, under the Fisherman's ring, on the 7th day of the month of October, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal from the Secretariat of State, DOMINICUS SPADA, Secretary for Apostolic Briefs.

[*Latin ed. p. 241*]

Acts of the Popes, 241. XII. LETTER I TO THE ECCLESIASTICAL HIERARCHY AND THE PEOPLE OF THE COPIC ALEXANDRINE PATRIARCHATE, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE. SIXTEEN YEARS AFTER THE DEATH OF ST. PACHOMIUS, FOUNDER OF THE COENOBITICAL LIFE.

PIUS PP. XII. Venerable Brothers and beloved sons, greetings and the Apostolic Blessing.

Sixteen years ago, as tradition tells us, St. Pachomius, the glory and ornament of Egypt, peacefully departed this life, his death being the beginning of a true life. This event ought to be remembered and celebrated by all who are sons of this land—a land of ancient civil culture and the arts—but it especially behooves those who follow the teachings of this saint, who preserve the ancient faith, and who strive to imitate virtue to the best of their ability. And we hope and earnestly desire that this may not be without benefit and usefulness; for the diligent investigation of ancient events not only sheds light on new historical disciplines, but also provides salutary examples for those who thirst for truth. These examples are indeed desired by those who carefully consider the life of St. Pachomius. After having earned a living in the army, he, guided by a certain heavenly impulse, withdrew from military service, and, aspiring to greater things, turned away from the world in order to serve one God. It is known that he was the one who, as many citizens of every order, fleeing the temptations to which the world is prone, withdrew into solitude, and were educated and committed to monastic discipline under his guidance. Indeed, it is evident that he was the first to bring the coenobitical life to a certain order and to a wise arrangement, according to established principles. For this reason, he has justly and deservedly been granted a great name and praise in the annals of the Church; and not a few founders of monastic orders, who have followed him through the course of time, have looked to him, and have borrowed something of benefit from his prescriptions and institutions. And it must

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not be asserted that this way of life is entirely empty and unproductive for human society. First of all, it is to be noted that St. Pachomius taught his followers not only contempt for the world, and a love for penance, prayer, and study, but also labor, by which they could, each in their own way, provide for their needs.

[*Latin ed. p. 242*]

Acts of the Apostolic See - Commentary 242: To provide for the needs of body and soul, and to contribute something to the common and mutual benefit. Therefore, the spiritual life was closely linked to diligent labor for set hours; so that even in times of hardship and in the exertion of strength, the minds of the monks were always elevated with heavenly and supreme joy. Nor should we pass over in silence a matter of even greater and more serious importance. Indeed, while public and private morals were widely declining into a worse state, to the great detriment of religious and civil society; while the precepts of the Christian doctrine were stubbornly corrupted by the cunning deceptions of heretics, and countless peoples were surrounded by insidious errors, the monasteries of monks often proved to be a safe refuge, divinely revealed, and were almost fortresses and bulwarks of virtue and sanctity. From these, as all know, many apostles have departed, who sought peace, who reconciled, and who not only zealously defended the integrity of religion, but also spread it to other peoples with blessed results. Therefore, the Church owes much to the institutions of monks, as does civil society. Therefore, the celebrations that are held with you to commemorate the sixteenth century since the holy founder and author of this monastic life ascended to the heavens, are undoubtedly most worthy testimonies of gratitude. But let us, Venerable brothers and beloved sons, from these very celebrations, also express something that we firmly believe to be for the good of all. Indeed, through these secular solemnities and appropriate commemorations, we hope that the study of fraternal peace, harmony, and unity will be fostered, in which the religious community of St. Pachomius was contained, and which, in a remarkable way, served as an example. "Let each one," he wrote, "according to the precept of the Gospel, render to his brothers what is due to them, and put away anger and resentment... so that their hearts may be freed from the fear of God, and that truth may prevail over falsehood; so that, with wars ceasing, the tranquility of peace may return, and you may walk before God and men; so that you may love all equally; so that you may serve God and harmony..." 1. We earnestly pray that this harmony may reach not only domestic and civil association, but also the religious communion and agreement of souls, so that those excellent bonds of relationship, "which from the very origins of religion... have existed between the Roman and the Alexandrian Churches," may be preserved in due order 2.

1 From the Epistle of St. Pachomius, PL, XXIII, 101.

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2 LEO XIII, Apostolic Letter "Ad Coptos": "On Christian Unity"; A.L., vol. XV, p. 230.

[*Latin ed. p. 243*]

24. The acts of Pope Pius XII are restored, and may those "times of sanctity and glory" be happily recalled. May God grant that, just as today, from all of Egypt, all with one voice and one proclamation praise and venerate this illustrious founder of the monastic life, so likewise may all in the Catholic Church enjoy this necessary unity with us, from which, with great sorrow of the Apostolic See, many have been separated. We desire to embrace these individuals with a paternal spirit; and we earnestly pray to the Divine Redeemer, the supreme Shepherd of Shepherds, that from these present blessings, the most desired fruits of true unity may arise, illuminated by the light of the Most High and inspired by divine grace.

4. Emboldened by this sweet hope, and together with you, Venerable Brothers, and with our beloved flock, to each and every one of you, we gladly impart the Apostolic Blessing in the Lord, as a pledge of heavenly favors and a testament to our paternal benevolence. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of March, in the year 1938, in the tenth year of Our Pontificate.

PIUS PP. XII

TO THE MOST REVEREND ROMUALD MARIAMZILIANTI, ABBOT GENERAL OF THE CONGREGATION OF SAINT MARY OF MONTE OLIVETO, OF THE ORDER OF SAINT BENEDICT:

UPON THE COMPLETION OF THE FOURTEENTH CENTURY SINCE THE BLESSED DEATH OF SAINT BERNARD OF PTOLEMAIS, FOUNDER OF THE SAME CONGREGATION.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

From the ancient Benedictine root, from which so many salutary fruits have sprung forth for the civil society and the Catholic Church, a new shoot was produced in the fourteenth century; which, growing rapidly in a short space of time, produced strong and fruitful branches. It was cultivated and nurtured with wise counsel and the dew of divine grace by Saint Bernard of Ptolemais, "noble in life, but far more noble in character," whose blessed death, completed this year, you will worthily commemorate at the end of this century. We are confident that this will occur not without spiritual benefit.

[*Latin ed. p. 244*]

The Acts of the Apostolic See – Official Commentary, indeed, to recall and set forth in a clearer light the admirable examples of the virtues of your Founder, cannot fail to stir and move all those who contemplate Him with

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a studious mind, to imitate those very virtues. Bernard of Ptolomaea, being born of a patrician lineage, honestly educated, and instructed in the liberal arts, especially in jurisprudence, could easily promise himself honorable offices for the future. However, as he was of a great spirit, he did not feel called to the fleeting glories of this mortal life, but to attain heavenly things and to abide in them eternally. Therefore, having renounced all things, he withdrew with his companions into solitude, where he established an angelic, rather than a human, way of life. For he was "touched inwardly by a vehement fervor and a divine inspiration... day and night... he yearned for heavenly things." 2 His sanctity, indeed, moved "many Tuscans, both noble and common... who, having renounced all things pertaining to the pleasures of this age, were added to them"; and all of them, conformed to him in the best manner, "were constant in prayer, most silent, and eager to give praise to God." In order that their religious way of life might be strengthened and bound more firmly, they readily embraced the precepts and rules of the Benedictine Order; and by diligently and zealously putting them into practice, they not only consulted the best for their own eternal salvation, but also, as far as they could, stirred up others to reform their morals and to restore Christian virtues publicly and privately, by word, example, and deed. In these virtues, your Blessed Founder excelled in a most remarkable way; and especially in the angelic purity of mind, which he most diligently guarded throughout the course of his life with the thorns of penance, in constant and fervent prayer, in charity towards the poor and the afflicted, in meditating, not without the sweetest tears, on the sufferings of the Divine Redeemer, and finally, in the most ardent piety towards the Virgin Mother of God, to whom he wished to consecrate, with a special title, the monastic family founded by him. 3 4 Such an exalted Christian virtue, with which he and his companions shone, was most clearly manifested when a deadly plague was ravaging Etruria and other regions; your Blessed Bernard, together with his companions, did not hesitate to leave their beloved solitude, and fearlessly, forgetting the danger, visited the cities, towns, and villages, bringing solace to souls and bodies. In this exercise of Christian charity and apostolic zeal, 2 ANTONII, Ibidem, p. 7. BARGENSIS, Ibidem, p. 0. Chronicon Montis Oliveti, p. 5.

[*Latin ed. p. 245*]

246 The acts of Pope Pius XII show that Blessed Bernard and many of his monks were struck down by a contagious illness and met a holy and glorious death. Therefore, beloved sons, you have before you shining examples of virtues that you should emulate, according to your own condition; turn your minds and wills towards these, especially in these times, when the manners of men must be renewed, if ever, and when so many kinds of sorrows and every kind of injustice occur, which not only affect the bodies, but also the souls, and afflict them most grievously. Act with all

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possible diligence and strive with all your might; but above all, conform your religious life in such a way that in each of you, Blessed Bernard, the Ptolomaean, seems to live and work anew. We desire this for you, and we pray to God together with you, as a witness to the blessings of heaven and to the paternal benevolence of Our own, and We impart to you, beloved sons, and to the monks, nuns, and "oblates" of the Olivetan family, and to all those who will participate in these secular celebrations with a pious heart, Our Apostolic Blessing most freely in the Lord. Given at Rome, at Saint Peter's, on the eleventh day of the month of April, in the year 1848, in the tenth year of Our Pontificate. PIUS PP. XII.

TO THE REVEREND CAROL MANSPELD, GENERAL PREFECT of the Order of Regular Clerks of Saint Pantaleon, who is ill, concerning the convocation of a meeting from throughout the Order.

PIUS PP. XII. Beloved sons, greetings and Our Apostolic Blessing.

In order that the precepts and aims of ardent charity, which your venerable Father bequeathed to you as a sacred inheritance, and which He commended to you with clear rules and an exemplary manner, may be more effectively and healthily achieved from day to day, you decided, as We learned from your letters, to convene a meeting from throughout the Order, and to hold it near Padua next month of June, so that you may exchange counsel with one another. We greatly commend this; for We hope that it will contribute greatly, not only to properly forming your students, but also to illuminating the minds of all religious members, and to stimulating their zeal. But above all, it must be clear to you that it is necessary...

[*Latin ed. p. 246*]

246 Acts of the Apostolic See – Official Commentary: Indeed, while you strive with all your strength to heal the countless infirmities of the body, you should also, with opportune remedies, and with the help of divine grace, address the diseases of the soul, which are undoubtedly more harmful to men. In this matter also, as you well know, you can look to your most holy Founder as an example; for He always sought to comfort all those who were afflicted, both in body and soul, and to raise them up to the attainment of eternal life, even as they were already experiencing the failings of this world. Act, therefore, with that sweet and generous will with which you are accustomed to act; so that the infirm, moved by the impulse of your charity, may have the sweetest opportunity to entrust themselves completely to the mercy and grace of the Divine Redeemer. Encouraging you all with such intentions and purposes, and as a witness of Our special benevolence and a pledge of heavenly gifts, We gladly impart to you, dear son, and to the entire Oamilian family, most dear to Us, Our Apostolic Blessing in the Lord. Given in Rome, at St. Peter's, on the eighth day of the month of May, in the year 1928, in the tenth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND AND LORDLY MONSIGNOR JOHN

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BAPTIST, TITULAR BISHOP OF SANTA MARIA IN TRANSPONTINA, SECRETARY OF THE HOLY CONGREGATION FOR THE CATHOLIC CHURCH IN ITALY AND FOR THE ORIENTAL CHURCH, APPOINTED TO THE COLLEGE OF CARDINALS FIVE YEARS AGO. PIUS PP. XII, Dear Son, greetings and the Apostolic Blessing. Three years ago, when you happily completed ten years since receiving the priesthood, We publicly expressed the pleasant sentiments of Our congratulations to you, recalling with sweet memory your outstanding merits for the Church. Now, a new opportunity is given to Us to confirm Our esteem and benevolence towards you. For twenty-five years are soon to be completed since you were elected to the Supreme Council of the Church. Indeed, over this long period of time, the needs of your flock have increased daily, especially due to the most terrible war, and you have striven with ever greater diligence to provide for and assist them. Among your more recent praises, a special mention is due to the vigilant care that you have shown, which shone forth amidst the most cruel weapons of the warring factions, in defending the safety of the citizens, the rights of the Church, and the ancient monuments and beauty of the city.

[*Latin ed. p. 247*]

Acts of Pope Pius XII, 247, also, and with ardent zeal, you held last year a solemn Eucharistic Congress for the entire region. Therefore, we gladly seize the opportunity of this auspicious occasion to heartily congratulate you on the pastoral work you have diligently carried out, and we earnestly pray that all that is wholesome for you and for the people entrusted to your care may be granted by divine generosity. We also follow with all our hopes and prayers your pious endeavors for the upcoming Assembly in Emilia, which will be held next month for the unity of the Church, that it may achieve a truly blessed outcome. In the meantime, so that this celebration may be more beneficial to those faithful, we readily grant you the power, on the appointed day, after the Holy Mass has been celebrated according to the prescribed ritual, to bestow, in our name and with our authority, a plenary indulgence upon the assembled people, according to the usual conditions of the Church. Finally, let the Apostolic Blessing, a foretaste of heavenly graces and a witness of our particular charity, be a sign of our affection, which we lovingly impart to you, our beloved Son, to the entire clergy and to the people entrusted to you, in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of May, in the year 1948, in the tenth year of our pontificate. PIUS PP. XII. ADDRESS To the Most Reverend Cardinals, on the feast of St. Eugene I, wishing a blessed time to the Most Blessed Father. * The shining figure of Pope Eugene I. For the tenth time, divine Providence allows Us to receive, Venerable Brothers, your greetings on the feast of Our Patron Saint, and to express Our gratitude for your intimate and faithful collaboration, as well as Our confidence in the help of your prayers. But

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for the first time, We have the comfort today of receiving your greetings, presented so fervently and exquisitely by the beloved and most worthy new Dean of your Sacred College. Just a few months ago, We still heard, on the occasion of the Holy Nativity, the venerable and lamented Cardinal Gennaro Pignatelli di Beimonte. The Lord has called him to Himself on the evening of a long and fruitful * Residence. June 1, 1948.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary on the course of life. To offer praise and express Our gratitude towards him, the spirit immediately suggests a saying that perfectly suits him and portrays him entirely: he was the "good and faithful servant" of the Church of Christ and of this Apostolic See. Today, Our thoughts naturally turn towards the Holy Pontiff, whom Our parents, in their profound piety, imposed upon Us as a name and assured Us of his patronage upon Our entrance into life, without foreseeing the mysterious presage. And We, who for ten years have governed amidst the fury of the storm, amidst the violent blows of the hurricane, the barque of Peter, tossed ceaselessly and without respite among the rocks, are comforted by the memory of his examples, who here below was truly the "great priest, who pleased God in his days and was found just," and who now, from the eternal rest of heavenly glory, sends down upon the least of his Successors a sweet and powerful ray of light, which fills Us with consolation, courage, and confidence.

Terrena non metuit! Not fearing earthly things! The Sacred Liturgy depicts in the vigorous portrayal of a brief antiphon the figure of a Supreme Pontiff according to the spirit and the heart of the divine Master, encompassing the gravity of his mission and his responsibilities: *Dum esset Summus Pontifex, terrena non metuit:* While he was Supreme Pontiff, he feared nothing on earth! *Terrena non metuit!* He feared nothing on earth! This is the characteristic trait that summarizes the life and activity of all the great Popes, the trait that the Church has wished to make the title of honor of all the holy Popes. From the very moment when, despite Our unworthiness, We were called to follow in their footsteps, We have felt it as a constant admonition for Our conduct, We have made it an ideal, towards which, with all Our weak forces, We must strive. In a time like ours, agitated and agitating, a time in which truth and error, faith in God and the denial of God, the supremacy of the spirit and the dominion of matter, human dignity and the abdication of this dignity, the order of reason and the chaos of unreasonableness confront each other across the entire surface of the globe in a final struggle, the mission of the Church and of its visible head cannot be carried out and fulfilled with the blessing of Heaven unless under the banner: *terrena non metuit!* Should We fear? Of what? Are We not strong? Is the clash between the followers and enemies of Christ insurmountable?

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The Church suffers...

[*Latin ed. p. 249*]

249 The thought of the evil that his adversaries do to themselves, and the evil that they do to so many small, fragile, and ignorant souls, to whom they are a cause of scandal and ruin. He fears nothing for himself. Indeed, such intimate conviction of security only serves to rekindle the ardor of the disciples of Christ and to impress upon them a more vivid and profound awareness of their strength. A salutary awakening. In the semi-darkness, the dividing line between the two camps could seem almost fluid to superficial observers. The great light of truth has clearly drawn it, even in those very places where it seemed most uncertain. It is necessary now that anyone who still retains, in the depths of his soul, a remnant of Christian spirit, should awaken. This awakening can painfully shake the placid tranquility of those to whom the light of reality inexorably reveals renunciations and changes, to which they had not thought, and to which they can now no longer escape. But it is also a salutary awakening, for it frees the energies that have hitherto been imprisoned and almost lethargic, to the grave detriment of individuals and of the entire society. The sentiments, resolutions, and actions that arise from this awakening are not confined, according to a mistaken formula, to the field called "purely religious," meaning by these words the exclusion from any penetration into public life. On the contrary, their object in the civil, national, and international sphere encompasses every question in which moral interests are involved, every question in which it is a matter of taking sides for God or against God, in a word, every question that explicitly or implicitly touches upon religion. In these sentiments, in these resolutions, in these actions, the Catholic forces, while reserving their independence in the face of political tendencies and groupings, can sometimes follow a parallel path to theirs, insofar as common interests advise; a parallel path, but no more, without identification or subordination. These sentiments, these resolutions, and these actions constitute the solid front of Christian conscience to put a stop, in time and place, to the advance of religious nihilism, to the violence of brute force, to the profanations of personality and human dignity, to attacks against society or its deviations. Therefore, to all our beloved sons and daughters scattered throughout the world, who have enlisted in the army of Christ, dedicated to the struggle for the coming of his peaceful kingdom, in the name of God made man, we address our greetings.

[*Latin ed. p. 250*]

250 Acts of the Apostolic See - Commentary. - With official gratitude, while we express our most fervent wishes, that they, persevering faithfully until death, may be, on the great day of eternal retribution, among those "victors" to whom are reserved the magnificent, inscrutable promises of

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the mysterious revelation. We are certain that they will not be offended if we add a new, urgent exhortation to the expression of gratitude that rises from the depths of our heart: "Watch! Watch!" In the brief pauses between two battles, this vigilance without weakening is more necessary than ever, because then there is great danger of becoming complacent, of losing vigor, and of allowing the enemy to regain the ground painstakingly won. Days of truce are often no less important than days of battle. They must not be days of empty and fruitless interruption, but of useful work, of salvific work, of constructive work, to give substance and form to the beautiful hopes aroused by victory.

1. Work of Salvation

This work of salvation must also extend to the not inconsiderable number of those who have gone astray, who, although they believe themselves to be united with our devoted sons on the ground of faith, separate themselves to follow movements that actually tend to secularize and desacralize all of private and public life. Even if the divine words apply to them, "Father, forgive them, for they know not what they Dis do," this would not in any way alter the objective harmfulness of their conduct. They form a double conscience, inasmuch as, while claiming to remain members of the Christian community, they simultaneously, as auxiliary troops, serve in the ranks of the deniers of God. Now, this duplicity or this division threatens, sooner or later, to make them a pernicious tumor within the very heart of Christendom. They bring to our minds the memory of those of whom the Apostle Paul spoke "weeping," "lamenting," and who draw tears even from our eyes, because they are alienated from the enmity of the cross of Christ: *inimicos crucis Christi*.

2. Cf. Apoc., 2, 7-11.

3. I. - 0 0 . , 23, 34.

4. Phil., 3, 18.

[*Latin ed. p. 251*]

251 Acta Pii PP. XII. I. Materni ammonimenti della Chiesa. Finché è possibile, Noi cerchiamo con bontà e pazienza di aprire loro gli occhi per ricondurli a Colui che solo è via, verità e vita. Infatti, anche per le giuste e salutari soluzioni (conformi alle eterne norme divine) delle questioni terrene, soccorre la preghiera della Chiesa: « O Dio, ... dà a quanti si professano cristiani di respingere ciò che a questo nome è contrario e di seguire quel che gli è consono ». E mentre Noi eleviamo così la Nostra orazione per quei pericolanti, li scongiuriamo al tempo stesso di ascoltare gli ammonimenti della Chiesa, che oggi ancora come Madre amante esorta e prega, affinché essa non si veda infine costretta di applicar loro la severa sentenza del divino Maestro: « Se non ascolta nemmeno la Chiesa, abbilo come pagano e trattalo come tale ».

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4. *Or. Dom. S post. Pasch.*

5. *MATTH., 18, 17.*

Le riforme sociali. Ma la riconquista di tanti cuori erranti o esacerbati, che hanno smarrito i veri concetti e le sane idee sul mondo, su Dio e su se stessi, dipenderà essenzialmente dalla serietà, dalla lealtà, dalla energia e dal disinteresse che tutti gli animi retti apporteranno alla soluzione dei problemi fondamentali nati dalle rovine e dai rivolgimenti della guerra e del dopoguerra. Al centro di tali questioni e tutte dominandole, stanno, come ognuno sa, le riforme sociali, giuste e necessarie, e particolarmente l'urgente bisogno di dare alle classi meno abbienti case, pane, lavoro. Sarebbe tuttavia pericoloso, perché facilmente condurrebbe ad amare delusioni, se da quelle riforme si volessero trarre chimeriche speranze ed attese di un pienamente soddisfacente e rapido risultato. Oggi non si tratta soltanto di provvedere ad una ripartizione dei proventi della pubblica economia in maniera più equa e più corrispondente al lavoro e ai bisogni dei singoli. Per quanto importante possa essere questa esigenza, tuttavia, nelle presenti condizioni, principalmente dopo le immani distruzioni e le vicissitudini cagionate dalla guerra, ogni riforma sociale è strettamente legata con la questione di un saggio ordinamento della produzione. I rapporti tra l'agricoltura e l'industria nelle singole economie nazionali, e di queste con le altre, il modo e il grado della partecipazione di ogni popolo al mercato mondiale, tutti questi difficili problemi si presentano oggi nuovamente e diversamente di prima; dalla loro ragionevole soluzione dipende la produttività delle singole nazioni.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Commentarium Officiale, and therefore, also the well-being of individuals, since it is clear that where there is insufficient production, there cannot be sufficient distribution. Without doubt, there are peoples who today boast of a productive capacity, of which they show the progressive increase year after year. However, if this productivity is achieved through unrestrained competition and through a reckless use of wealth, that is, through the oppression and despotic exploitation of the labor and needs of individuals by the State, then it cannot be healthy and genuine, because social economy is an order of workers, of whom each is endowed with human dignity and freedom. The excessive exploitation of true human values is ordinarily accompanied by the exploitation of the treasures of nature, especially the land, and leads sooner or later to decadence. Only on the principles and according to the spirit of Christianity can social reforms be accomplished, which are imperatively demanded by the needs and aspirations of our time. These require from some a spirit of renunciation and sacrifice, from others a sense of responsibility and en-

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durance, from all hard and arduous work. Therefore, We address ourselves to Catholics throughout the world, exhorting them not to be content with good intentions and fine programs, but to proceed courageously to their practical implementation. Nor should they hesitate to join their efforts with those of those who, although outside their ranks, nevertheless agree with the social doctrine of the Catholic Church and are willing to follow the path laid down by it, which is not the path of violent upheavals, but of proven experience and energetic resolutions. The war in Palestina Among the political problems that await a proper solution, it is superfluous to say that the issue of universal peace comes first. And yet, with profound consternation of all Christendom, the flames of war, which were already burning in noble Greece and in ancient China, have been rekindled in the very places where, almost two millennia ago, the divine message of peace resounded, inaugurating the work of salvation. The truce, although provisional, announced this very night, must be greeted with a sigh of relief, as a dawn of hope. How could the blood of men continue to flow in torrents on the earth that the blood of the God-Man reddened in order to bring redemption and salvation to all men? How could the Christian world contemplate this with indifference or in sterile indignation?

[*Latin ed. p. 253*]

Acta Pii PP. XII 253: Quae terra, ad quam omnis, cum summa reverentia appropinquant, eam ardentissimo amore osculantes, a militibus in bello calpestata et a bombardamentis aereis icta est? Num permittemus ut devastatio Locorum Sanctorum consumatur, ut "magnus Sepulchrum Christi" perturbetur? Deus volens, ut periculum hujus horrendi flagelli definitive avertatur!

Visiones pacis: Quoniam iam annos tres mundus in morbo peregrinatur, et per varios viros errat, inter pacem et bellum fluctuans, animi perspicaces et fortes incesse non desinunt, quaerentes novas vias ad viam salutis. Per repetitos conatus reconciliationis, ad proximitatem nationum quae antea inter se pugnabant, ipsi se applicant, ut Europam, quae ad fundamenta movetur, restaurare conantur, et ut hunc focum perpetuae agitationis in baluardum pacis et in providentiale promotorem generalis tranquillitatis in toto orbe terrarum transformetur.

Ita, quamquam Ecclesiam in labyrinthum puramente terrenarum rerum non volentes inserere, censuimus opportunum esse ut Noster specialis legatus ad "Congressum Europae" recentiter in Haga habitum, nominaretur, ut sollicitudinem et encouragementem huius Sedis Apostolicae pro unitate populorum ostenderet. Et non dubitamus quin omnes Nostri fideles conscii erunt, quod locus eorum semper est iuxta illos animos generosos, qui vias ad mutuam intellegentiam et ad restitutionem veritatis spiritus pacis inter nationes praeparant.

Proximus Annus Sanctus: Quanto magis mundus praesens oculos suos

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ad spectaculum desolationis dissensionum et contradictionum suarum porrigit, tanto magis urgente est officium catholicorum, ut exemplum lucis unitatis et cohesionis, sine distinctione linguarum, populorum et stirpium, praebeant. Ad lucem huius idealis concordiae, Annus Sanctus appropinquans accipimus cum gratitudine erga Deum et cum fiducia in eius auxilium.

Numquis umquam dubitavit, si Urbs aeterna, materialiter et spiritualiter, ad eventum tam magni momenti dignam coronam afferre posset? Sed energia, sublimitas, fortis sensus ordinis in iustitia et pace, populi Bomae et Italiae, in mundo catholico tam profundam impressionem praebuerunt, ut omnis dubium dispergat et fundamentum omnis timoris auferat.

[*Latin ed. p. 254*]

Acts of the Apostolic See - Commentary 254. With intimate joy and tender emotion, We announce to you, Venerable Brothers, and to the entire Catholic world that, if it please the Lord, the Holy Year of 1950, the twenty-fifth in the history of the Church, will be celebrated according to the forms consecrated by venerable tradition. After those sad times, filled to the brim with sorrows and anxieties, may this truly holy year, through the grace of the Almighty, through the intercession of the august Mother of God, of the Princes of the Apostles, and of all the Saints, be for the human family an herald of a new era of peace, of prosperity, of progress. Such is Our most cherished desire, the object of Our most fervent supplications. May the days of the Holy Year bring the answer from Heaven to the prayer that, with one heart, Pastor and flock, the Catholic world, raise to God: "Rejoice us for the days in which you have afflicted us, for the years in which we have seen evil." (Psalm 89:15).

In this consoling expectation, We impart to you, Venerable Brothers, and to all Our beloved sons and daughters who have heard this Our Message, Our Apostolic Blessing with particular affection.

RADIOPHONIC MESSAGE GIVEN TO THE MOST REVEREND CARDINAL MINDSZENTY, ARCHBISHOP OF STRIGON, TO OTHER BISHOPS OF HUNGARY, TO PRIESTS, RELIGIOUS, AND TO THE FAITHFUL CHRISTIANS.

* "Praise be to Jesus Christ!" Dear good children of Hungary! In memory of the Eucharistic Congress, We greet you with affection. Ten years have passed since the Eucharistic Congress was held in Budapest, to which Cardinal Legate from the side of the late Pope Pius XI presided. Always, the memory and recollection of those solemn days fills Our heart with sweetness and gratitude, in that most celebrated City, on the banks of the Danube, where an immense multitude of people, coming also from distant regions, offered religious worship to the Divine Redeemer, present under the species of the Eucharist.

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* Given on May 30, 1948.

[*Latin ed. p. 255*]

The acts of Pope Pius XII, page 255, demonstrate, through the splendor of the sacred ceremonies, the magnificence of the gatherings, the variety and abundance of prayers, hymns, and chants, and the fragrance of faith and piety, that they are not inferior to those of the same kind offered elsewhere to Our Savior. But this faith and piety have not merely manifested themselves in external and fleeting signs; rather, they have been the source and origin of spiritual strength, which sustained you through the years in which war raged, and which also spurred you on to celebrate the Marian year. We were then most impressed by the outstanding virtues with which the Hungarians are adorned: devotion to religion, the dignity of humanity, fortitude, concord, and constancy; and we saw, with no small delight that has long remained in Our mind, that you aspire to nothing more than to adhere to the illustrious institutions and examples of Saint Stephen, your protector and patron. Not long after that Eucharistic Congress, which shone with joy and peace, events and circumstances followed that all know, and for which we lament with you all the more, the greater the charity we feel for you after having seen you. How many calamities and disasters have afflicted beloved Hungary! How many of her sons have been killed, wounded, and captured! How many ruins have been accumulated! Even a considerable part of this beautiful city, and the royal halls where we were received, have collapsed, struck and damaged by the fury of war. But your noble nation, which has endured many adversities over the course of centuries, has never been overwhelmed by these immense trials. As an ancient and vigorous oak can be shaken, it cannot be eradicated. Indeed, it is your strength to act and to suffer bravely. But this fortitude, this patience in suffering, and this full confidence in hope, arise from the fact that, trusting in God, you nurture the fire of the Holy Spirit in the inner sanctuary of your minds, and you are imbued with the fruits of the Gospel and its precepts. For the spiritual things, for the sake of which we live above all else, if we wish to preserve the dignity of human nature, await victory, however much violence and fear may oppose them, because they thrive with powerful forces: for whatever may sink under a greater weight, rises again. Christian religion, which you have received as the most precious treasure from Saint Stephen and your glorious ancestors, and which you guard with such diligence, certainly brings about the fact that, as it is the source of all virtues, your character, which stands out and shines with a singular excellence, is all the more evident and radiant, even as those who deny the name and power of God seek to deceive you with falsehoods and distortions. Let none of you waver; rather, let each of you persevere

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in worthy endeavors. "For no one is wise, no one..."

[*Latin ed. p. 256*]

Acts of the Apostolic See - Commentary 256: "No one is more important than a faithful person; but no one is a Christian unless he perseveres to the very end." May the Eucharistic mystery, which is the bond of charity, be cultivated and cherished by you with the utmost piety, so that, united with the Catholic Church, obedient to your sacred pastors, steadfast in faith, and enriched in good and salutary works, you may flourish even amidst difficulties, and may prepare an age for yourselves and your descendants, which, rich in the gifts of peace and happiness, will correspond to Our and your hopes.

Having prayed these things from the heart, with our eyes and hands raised to heaven, We impart the Apostolic Blessing with fervent affection to Our beloved Son, Cardinal Joseph Mindszenty, Archbishop of Gran, to the other prelates of Hungary, to the priests, religious men and women, and to all the Christian faithful. We commend to the Virgin Mary, the Mother of God, your great Lady and Queen, the wishes and hopes that Our love for you inspires, that they may be fruitful and bring a happy outcome.

"Dear Hungarian children! Stand firm in the love of the Eucharistic Jesus and the Hungarian Madonna! May the Lord Jesus Christ be praised! Long live Mary's Kingdom!"

TERTULLIAN, *De praescripta haeret.*, I, III.

[*Latin ed. p. 257*]

The Most Holy Sacred Congregation of the Holy Office.

257 ACTA SS. CONGREGATIONUM.

THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

A WARNING.

Since it has been ascertained in various places that mixed gatherings of non-Catholics with Catholics have taken place, contrary to the prescriptions of the Sacred Canons and without prior permission from the Holy See, in which matters of faith have been discussed, all are reminded that, according to canon 1325 § 3, it is forbidden for laypersons and clerics, whether secular or religious, to participate in such gatherings without the aforementioned permission. Moreover, it is far less permissible for Catholics to convene and establish such gatherings. Therefore, Ordinaries are urged to ensure that these prescriptions are strictly observed by all. These pre-

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scriptions are to be observed with even greater diligence when it concerns gatherings which are called "ecumenical," in which Catholics, whether laypersons or clerics, may in no way participate without the prior consent of the Holy See. Furthermore, since mixed acts of worship have been observed, both in the aforementioned gatherings and outside of them, all are again reminded that, in accordance with canons 1258 and 731, § 2, any communication in sacred matters is absolutely prohibited.

Given at Rome, from the Offices of the Holy Office, on the 5th of June, 1948.

Petrus Vigorita, Notary.

SACRED CONGREGATION CONSISTORIAL.

PROVISION FOR CHURCHES.

The Most Holy Lord, Our Pope Pius XII, by the divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches with a new Pastor: on January 8th, 1948.

— To the Archiepiscopal Church of Massiliensi, recently elevated to the Archiepiscopal rank, the Most Reverend Father John Delay has been appointed, who was previously the Bishop of that diocese.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis — Official Commentary, March 23. — To the Metropolitan Church of Olmütz, the Reverend Joseph Matocha, professor in the Theological Faculty of Olmütz, on April 17. — To the titular episcopal see of Anaea, the Reverend Alfri4um Müller y San Martin, General Vicar of the Archdiocese of Saint Christopher of Havana, appointed as Auxiliary to His Excellency, the Most Reverend Father Emanuel Cardinal Arteaga y Betancourt, Archbishop of the same Archdiocese of Saint Christopher of Havana. — To the titular episcopal see of Constance in Arabia, the Reverend Anscharium Joliet, General Vicar of the Diocese of Ghent, appointed as Auxiliary to His Excellency, the Most Reverend Father Charles Justin Calewaert, Bishop of Ghent, on April 22. — To the cathedral church of Chiavari, His Excellency, the Most Reverend Father Francis Marchesani, formerly Bishop of Cava de' Tirreni and Sarno, on April 24. — To the titular episcopal see of Zorolus, the Reverend Carolus Homerus Garant, professor of Sacred Scripture at the "Laval" University in the province of Quebec, appointed as Auxiliary to His Excellency, the Most Reverend Father Mauritius Roy, Archbishop of Quebec. — To the titular episcopal see of Barena in Pisidia, the Reverend Alfrid B. Leverman, pastor of the Church of the Blessed Virgin Mary of the Most Holy Rosary in the city of Halifax, appointed as Auxiliary to His Excellency, the Most Reverend Father John Thomas Me Nally,

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Archbishop of Halifax, on April 29. — To the cathedral church of Boiano-Campobasso, His Excellency, the Most Reverend Father Albert Carinci, formerly Bishop of Aesernia and Venafrano. — To the cathedral churches of Macerata and Tolentina, perpetually united with each other, the Reverend Sylvius Cassulo, Canon of the Cathedral Chapter of Tortona and Rector of the Major Seminary, on May 12. — To the titular episcopal see of Eleutherna, the Reverend Paul Tkotsch, pastor of the church of Saint Mauritius in the city of Berlin, appointed as Auxiliary to His Eminence and Reverend Lord Conrad, Cardinal von Preysing, Bishop of Berlin, on May 15. — To the cathedral church of Botucatu, His Excellency, the Most Reverend Father Henry Hector Golland Trinidade, formerly Bishop of Bomfim, on May 22. — To the cathedral church of Cafelândia, His Excellency, the Most Reverend Father Henry Gelain, formerly Bishop of Cajazeiras, on May 22. — To the titular episcopal see of Briana, the Reverend Paul Rolim Löureiro, Chancellor of the Metropolitan Curia of São Paulo in Brazil, appointed as Auxiliary to His Eminence and Reverend Lord Charles Carmel, Cardinal de Vasconcellos Motta, Archbishop of São Paulo in Brazil. — To the titular episcopal see of Gea, the Reverend James Thomas.

[*Latin ed. p. 259*]

The Sacred Consistorial Congregation, on the 26th of O'Dowd, appointed Mr. Russell J. Me Vinney, the rector of the Cathedral Church of Providence, as the director of the seminary of the same diocese.

The Sacred Congregation for the Propagation of the Faith: By decree of the Most Holy Father, Pope Pius XII, dated the 12th of February, in the year 1918, the Apostolic Vicariate of Bethlehem was established, with the Most Reverend Father Leon Klerlein, the titular Bishop of Voncaria, who had previously been the Apostolic Vicar of Kroonstad, as its head.

The Sacred Congregation for the Propagation of the Faith, with the approval of the Holy Father, has appointed the following:

On the 20th of February, 1918:

Reverend Father Boniface Bertoli, O.F.M., as the Apostolic Prefect of Misurata.

On the 5th of March:

Reverend Father Joseph Arregui y Paraguirre, O.P., as the Apostolic Prefect of the Island of Formosa.

On the 20th of March:

Reverend Father James Hagan, of the Congregation of the Holy Spirit, as the Apostolic Prefect of Benue.

II. DESIGNATION FOR APPEALS:

According to canon 1594, § 2 of the Code of Canon Law, the Apostolic

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Vicar of Mandalay has designated the Tribunal of the Apostolic Vicariate of Toungoo for matters of appeal. This designation was approved by the Most Holy Father, Pope Pius XII, in an audience on the 9th of April, in the year 1948.

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECLARATION

Since, by virtue of the Apostolic Constitution *Deus scientiarum Dominus*, dated May 24, 1931, all that was previously required under the same Constitution for obtaining the degree of Licentiate is now required for obtaining the degree of Laureate, the Sacred Congregation for Seminaries and Catholic Universities, by special mandate of the Supreme Pontiff, declares and decrees that the Licentiate, obtained in accordance with the norms of said Constitution, shall have the same legal effects as the Laureate previously obtained under the same Constitution, unless the Apostolic See shall otherwise decree in particular cases, always observing, in particular, canon 1598, § 2 of the Code of Canon Law, and article 21, 2° of the aforementioned Constitution.

Given in audience on May 23, 1948.

I. Card. PIZZARDO, Prefect.

L. S.

I. Rossino, Archbishop titular of Thessalonica, Secretary.

[*Latin ed. p. 261*]

26. Acta Sacrae Romanae Rotae. TRIBUNALS SACRA ROMANA ROTA. Citationes edictales.

In the matter of the NULLITATIS MATRIMONII (VERONESI-CAIANO), since the actual place of residence of the Reverend Joseph Caiano is unknown, we cite him to appear before the Tribunal, either in person or through a duly appointed procurator, at the seat of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 11, 1948, at the twelfth hour, in order to resolve the doubt in question, or to subscribe to the following, and to designate the day for the Rotal hearing for the determination of the cause: Whether there exists a nullity in the marriage in this case.

The Ordinary authorities of the locality, the parish priests, the clergy, and all the faithful who have knowledge of the aforementioned Reverend Joseph Caiano's place of residence, are obliged to ensure that he is informed of this edictal citation.

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Boleslaus Filipiak, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 29, 1948.

H. Felice, Notarius.

[French Translation, included for context, but not to be translated.]

Etant inconnu le lieu de la demeure actuelle de M. Joseph Caiano, défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 11 octobre 1948, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote. Conste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Joseph Caiano devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis — Official Commentary II LÜNEN, OR JANUARY. ON THE NULLITY OF MARRIAGE (MARIOTTI-DORGIA) Since the actual place of residence of the aforementioned Lord Vladimir Borgia is unknown, in the case of which we have spoken above, we summon him to appear before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 7, 1948, at the eleventh hour, either in person or through a lawfully constituted procurator, to resolve the doubt in question, or to subscribe to the following, and to designate the day on which the Rotal hearing will be held for the determination of the case. * Whether the nullity of the marriage is established in this case. • The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Lord Vladimir Borgia, must take care to ensure that he is informed of this official summons. * William Heard, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, June 5, 1948. Hugo Eelice, Notary. * Since the current place of residence of Mr. Vladimir Borgia, the defendant in this case, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Cancelleria) on October 7, 1948, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota. * Does the nullity of the marriage exist in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the residence of the aforementioned Vladimir Borgia must, as far as possible, inform him of this summons.

[*Latin ed. p. 263*]

Diary of the Human Curia, 26th. DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, May 11, 1918, in the

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Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was convened, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Raphael Chylinski, a professed priest of the Order of Friars Minor Conventual. Tuesday, May 25, 1918, in the Apostolic Palace at the Vatican, the ordinary Sacred Congregation of Rites was convened, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed: 1) The resumption of the cause for canonization of the Blessed John of Dukla and Simon of Lpnica, Confessors of the Order of Friars Minor. 2) The introduction of the cause of the Servants of God: a) Joseph Marello, Bishop of Acqui, founder of the Congregation of the Oblates of Saint Joseph. b) Leo Ignatius Mangili and Paul Denn, priests of the Society of Jesus, and their companions, martyrs. Tuesday, June 8, 1918, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general Sacred Congregation of Rites was convened, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, gave their vote: 1) Regarding the totality for the canonization of the Blessed Vincenza Gerosa, a virgin, co-foundress of the Sisters of Charity of the Blessed Captain. 2) Regarding the virtues of the Venerable Servant of God, Bartholomew Canale, a professed priest of the Congregation of the Regular Clergy of Saint Paul, the Barnabites.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis — Official Commentary. SECRETARY OF STATE HONORS. With certificates from the Secretary of State, the Most Holy Father Pius XII, reigning happily, has deigned to bestow: The Order of St. Sylvester, Commander's Cross: February 3, 1948. Upon Mr. Genco Giacinto, of the prelatura nullius of Altamura.

Upon Mr. Caretta Raffaele, of the diocese of Lech.

Upon Mr. Liaci Eugenio, of the same diocese.

Upon Mr. Galli Raffaele (Rome).

Upon Monsignor Bonizzoni Emilio, of the diocese of Crema.

Upon Monsignor Viviani Paolo, of the same diocese.

Upon Mr. Maliardi Pietro, of the diocese of Monopoli.

Upon Mr. Nanni Ettore, of the diocese of Sarsina.

Upon Mr. Vaccarino Angelo, of the archdiocese of Vercelli.

Upon Mr. Brigo Alfonso, of the diocese of Novara.

Upon Mr. Cane Eligio, of the same diocese.

Upon Mr. Cane Rocco, of the same diocese.

Upon Mr. Meloni Carlo, of the same diocese.

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Upon Mr. Ubezio Pacifico, of the same diocese.
The Order of St. Sylvester, Knighthood: December 15, 1947.
Upon Mr. Colazinchero Giovanni, of the diocese of Alatri.
Upon Mr. Vinciguerra Pasquale, of the same diocese.
Upon Mr. Battistini Iulio, of the diocese of Cesena.
Upon Mr. Domeniconi Vincenzo, of the same diocese.
Upon Mr. Cusi Carlo, of the archdiocese of Milan.
Upon Mr. Jelmini Pietro, of the same archdiocese.
Upon Mr. Felici Reale, of the diocese of Norcia.
Upon Mr. Mariolu Anthony, of the diocese of Nuoro.
Upon Mr. Meloni Luigi, of the same diocese.
Upon Mr. Nonne Gregu Salvatore, of the same diocese.
Upon Mr. Salustri Anthony (Rome).
Upon Mr. Genovese Ernesto, of the archdiocese of Turin.
Upon Mr. A speri Carlo, of the archdiocese of Milan.
Upon Mr. Galimberti Romeo, of the same archdiocese.
Upon Mr. Guazzoni Mario, of the same archdiocese.
Upon Mr. Monina Pietro Luigi, of the same archdiocese.
Upon Mr. Porrini Giovanni, of the same archdiocese.
Upon Mr. Referè Luigi, of the same archdiocese.
Upon Mr. Jacchini Francesco (Rome).
February 29, 1948.
Upon Mr. Piccolomini Alfred (Rome).
Upon Mr. Ripamonti Giuseppe, of the diocese of Novara.

[*Latin ed. p. 265*]

Year XL, Volume I, July 10, 1948 (Series H, Volume XV) - No. 7. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. SACRED CONGREGATION. SECRET CONSISTORY. Tuesday, the twenty-first day of the month of June, in the year 1948, in the Apostolic Palace at the Vatican, there was a Secret Consistory, whose acts are reported in order.

I - CHAMBERLAIN OF THE SACRED COLLEGE. The Most Reverend Cardinal Marmaggi presented and returned the ring of the Sacred College of the Most Holy Roman Church to His Most Holy Lordship, our Pope, who delivered it to the Most Reverend Cardinal Jorio, who this year is the Chamberlain of the aforementioned Sacred College.

II - ADDRESS OF HIS HOLINESS AND CONFIRMATION OF THE PROMOTION OF THE PATRIARCH OF THE CHALDEAN BABYLONIANS AND THE PATRIARCH OF THE MELCHITE ANTIOCHIANS.

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VENERABLE BROTHERS. Two matters, pertaining to two of the most ancient Churches of the East, require that We, before you in this most august assembly, exercise Our authority, according to the custom of the Apostolic See. Indeed, after a year, on the twenty-first day of the month of July, the Patriarch of the Chaldean Babylonians, Joseph Emmanuel Thomas, after...

[*Latin ed. p. 266*]

266 For a long period of years, he diligently fulfilled the office entrusted to him, reaping abundant and salutary fruits; but finally, weakened by old age and exhausted by his apostolic labors, he reached the end of his earthly life and departed from this mortal existence with a most pious death. The Bishops of the same rite, together with the rest of the clergy and the people, lamented the loss of their most beloved Pastor; and they offered prayers for his soul through fitting funeral rites and through votive prayers offered to God. Subsequently, during a legitimately convened Synod, they appointed the Venerable Brother Joseph Ghanima, Archbishop with the title of Metropolitan, to take his place; and he took the name Joseph V I I. After the proper formalities were completed, all those present, the Bishops and the elected Patriarch, presented us with courteous letters, in which they professed their ardent zeal for the Catholic faith, and they again expressed their most devoted will towards us and this Apostolic See; while humbly requesting that the election be ratified and confirmed by our authority. The matter, as is customary, we entrusted to our Venerable Brothers, the Cardinals of the Holy Roman Church, who preside over the Sacred Council for the Oriental Church, for examination and deliberation; and these, after carefully considering the matter, judged that this request should be granted. For we are concerned with a man of sacred office, who, in recent years, has not only proven himself worthy in the proper training of the young and in guiding the Christian people towards virtue through his word and example, but has also diligently fulfilled the most important duties, and has earned the esteem of all good men. The qualities of his mind shone forth especially when, supporting the declining years of his predecessor, he offered him his assistance. Therefore, we approve and ratify the election of this man as Patriarch of Babylon of the Chaldeans; and we decree that he be adorned with the sacred Pallium, taken from the tomb of the Blessed Peter. Wherefore, by the authority of Almighty God, and of the Holy Apostles Peter and Paul, and by our own authority, we ratify and confirm this election.

[*Latin ed. p. 267*]

The Acts of the Holy Fathers, Pius XII, page 267, confirm and ratify the request made by the Chaldean Bishops; and therefore, we elevate the Venerable Joseph Ghanima from the Archiepiscopal title of the Martyropolitan to

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the Patriarchal seat of the Chaldean Church of Babylon, and we constitute and declare him Patriarch of that same Church, as will be indicated in the decree and in the consistorial documents, notwithstanding any contrary provisions. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Another matter pertains to the Melchite Church of Antioch, and which likewise requires our intervention. You know that last year, on the eighth of September, the Venerable Brother Cyril Mogabgab, who, until his advanced age, had so diligently fulfilled the very important office entrusted to him, peacefully departed this life, having been consumed by the passage of time and afflicted by grave infirmity; and we, along with all his brethren, lament his loss, and we earnestly implore God to grant him eternal reward. In the following month of October, the Melchite Bishops convened a legitimate Synod, and, with fervent prayers imploring the Divine assistance, and after due deliberation, they elected as Patriarch the Venerable Brother Maximum Saigh, the Archbishop of Berytus and Gibail, to whom the name Maximus IV has been given. Then, those Bishops who had assembled, together with the elected Patriarch, presented to us letters filled with their official communications, testifying their obedience to us, and declaring their unwavering spirit of Catholic faith and unity; and in these letters, they urged us to confirm with our authority the election which they had carried out. As the circumstances required, we presented a full account of the matter to our Venerable Cardinals of the Sacred Congregation for the Eastern Church, who, after carefully considering the matter, deemed it appropriate to grant and accede to this request. To prove...

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary, concerning the judgment: We are moved by the virtues which distinguish the newly appointed Patriarch; in particular, his apostolic zeal and his clear prudence, by which the first Archbishop of Tyre, and subsequently of Beirut and Gibail, in fulfilling the duties entrusted to him, has bound congregations to him with benevolent devotion, one after another. Therefore, we desire to approve and confirm his election, and we wish to honor and adorn him with the sacred Pallium, taken from the tomb of the Blessed Peter. And so, by the authority of Almighty God, and of the Holy Apostles Peter and Paul, and Our own, we confirm the election, or petition, made by the Venerable Brothers Bishops of the Melkite rite; and therefore, we constitute and declare the Venerable Brother Maximum Saigh, freed from the bond by which he was still bound to the Melkite Archdioceses of Beirut and Gibail, as Patriarch of the Melkite Church of Antioch, as will be indicated in the decree and the consistorial documents; all contrary things notwithstanding. In the name of the Father, and the Son, and the Holy Spirit. Amen. For the present, nothing remains except that we consult with the Diocese concerning its appointed

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Pastor, as is customary.

III - CHOICE OF CHURCHES

Then, the Reverend Cardinal Pizzardo, having relinquished the title of Santa Maria in Via Lata, chose the suburbicarian Church of Albano Laziale. Upon leaving the hall, the Blessed Father, intending to follow up his expressed preference with benevolent favor, provided for the Church of Albano Laziale, appointing the Reverend Joseph, Cardinal Priest, Pizzardo, as its Bishop and Pastor, as will be stated in the forthcoming decree. Having re-entered the consistorial hall, the Reverend Cardinal Pizzardo took his seat, second to last among the Cardinals of the Order of Bishops. Likewise, the Reverend Cardinal Aloisi Masella, having relinquished the title of S. Maria in Vallicella, chose the suburbicarian Church of Praenestina, which the Blessed Father provided for, in the same manner, for the Reverend Benedict, Cardinal Priest, Aloisi Masella. Who, having re-entered the consistorial hall, sat last among the Cardinals of the Order of Bishops.

[*Latin ed. p. 269*]

269 IV — CONSTITUTIONS OF CHURCHES. Then, We have decreed the following appointments for churches: To the titular archbishopric church of Martyropolis, We have appointed His Excellency, Father Vladimir Ladyka, Apostolic Exarch for the Ruthenians in the central region of Canada, formerly titular Bishop of Abydus. To the titular archbishopric church of Naupactus, We have appointed Reverend Father Robert Ronca, Urban Prelate and Rector of the Pontifical Major Seminary of Rome, whom We have also established as a Prelate of nullius diocese and as Pontifical Delegate for the Pontifical Shrine of the Blessed Virgin Mary of the Holy Rosary. To the cathedral church of Aesernia and Venafra, We have appointed His Excellency, Father John Lucato, formerly titular Bishop of Tigias. To the titular bishopric church of Calama, We have appointed His Excellency, Father Eugene Lebouille, formerly Bishop of Lompim. To the cathedral church of Civita Castellana, Hortana, and Gallesina, We have appointed Reverend Father Robert Massimiliani, parish priest of Saint Gregory the Great in the city of Fermo. To the cathedral church of Sciacca, We have appointed Reverend Father John Baptist Velasco, of the Order of the Friars Preachers. To the cathedral church of Kicheuven, recently erected, We have appointed Reverend Father Ferruccio Ceol, of the Order of the Friars Minor. To the titular bishopric church of Pionitana, We have appointed Reverend Father Dominic da Silva Goneales, of the archdiocese of Braga, Urban Prelate, whom We have established as Coadjutor with right of succession to His Excellency, Father Joseph Alver Matoso, Bishop of Guarda. To the titular bishopric church of Tiberias, We have appointed Reverend Father Raphael Macario, General Vicar of the

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diocese of Tortona, whom We have established as Auxiliary Bishop of Albano Laziale. To the titular bishopric church of Germen in Galicien, We have appointed Reverend Father Peter Severi, canon and theologian of the cathedral chapter of Cesena, whom We have established as Auxiliary Bishop of Praeneste. To the titular bishopric church of Bargyliotana, We have appointed Reverend Father John Ghislen Delcuve, of the Order of the Friars Minor Capuchin, whom We have established as Apostolic Vicar of Ubangi in Belgium.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary: To the titular Bishop of the Church of Bonitza, Reverend Father David Hickey, of the Society of Jesus, who was appointed Apostolic Vicar of Beliz. To the titular Bishop of the Church of Celerina, Reverend Father George Mercier, of the Missionaries of Africa, who was appointed the first Apostolic Vicar of Ghardaia in the Sahara. To the titular Bishop of the Church of Abitinae, Reverend Father Gerard Bertrand, of the Missionaries of Africa, who was appointed Apostolic Vicar of Navrongo. To the titular Bishop of the Church of Coens, Reverend Father Nicholas Schneiders, a member of the Congregation of the Immaculate Heart of Mary, who was appointed the first Apostolic Vicar of Makassar. To the titular Bishop of the Church of Agathonica, Reverend Father William Brasseur, a member of the Congregation of the Immaculate Heart of Mary, who was appointed the first Apostolic Vicar of Montan. Furthermore, by Apostolic Letters sealed with the leaden seal, the Reverend Father Cardinal Francis Marchetti Selvaggiani, Dean of the Sacred College and Bishop of the suburbicarian diocese of Tusculum, was appointed Prefect of the suburbicarian Church of Ostia, thereby accumulating the suburbicarian diocese of Tusculum in his person. Also, by Apostolic Letters sealed with the leaden seal, it was announced that the Patriarch of Alexandria of the Copts, Mark II Khouzan, already a Bishop of Thebes of the Copts, had resigned. Finally, by Apostolic Letters sealed with the leaden seal, the resignation of other sacred prelates was made public, namely: the Archbishop of N leopolitan in Epirus, Alexander Guidati, who is now the Archbishop of Naxia; the Archbishop of Naxia, John Baptist Filippucci, who is now the Archbishop of Athens; the Archbishop of Corcyra, Gregory Vuccino, who is now the Bishop of Syros; the Archbishop of Athens, Mark Sigala; the Archbishop of Paria, Alexander Evreinoff, who is now the Bishop of Pionita; the Archbishop of Lemnus, Gabriel Garrone, Coadjutor with right of succession to His Eminence, the Most Reverend Cardinal Saliège, Archbishop of Toulouse.

[*Latin ed. p. 271*]

From the Acts of Pope Pius XII, page 271:

Sergiopolitanum, Anthony Tani, Apostolic Nuncio to the Republic of

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Cuba.

Quebec, Mauritius Roy, already Bishop of Trifluvian in Canada.

Dercense, Peter Thomas McKeefry, Coadjutor with right of succession to the Most Reverend Thomas O'Shea, Archbishop of Wellington.

Neopatrense, Leonidas Medina, already Bishop of Socorro and San Gil.

Aprense, Arthur Hughes, Apostolic Internuntius in Egypt, already Bishop of Hieropolis.

Arborens, Sebastian Fragni.

Germense in the Hellespont, Lawrence Gargiulo, Coadjutor with right of succession to the Most Reverend Dionysius Casaroli, Archbishop of Caieta.

Chamberiense, Louis de Bazelaire.

Tranense, Nazarene and Barolense with perpetual administration of the diocese of Yigil, Reginald Joseph Addazi.

Baltimorense, Francis Keough, already Bishop of Providence.

Washingtonense, Patrick O' Boyle.

Reginense, Michael Cornelius O'Neill.

Tegucigalpense, Joseph of the Cross Turcios, already Bishop of Carrhenum.

Gangrense, Anthony Peter John Fourquet, already Archbishop of Guangzhou.

Pisanum, Hugh Camozzo, already Bishop of Fiume.

Anazarbense, Henry Doering, already Archbishop-Bishop of Poona.

Massiliense, the Church recently elevated to an archdiocese.

John Delay, already Bishop of the same diocese.

Camberrense and Goulburnense, newly erected archdioceses, Terence Bernard McGuire, already Bishop of Goulburn.

Angelorum in California, James Francis McIntyre, already Archbishop of Palatine.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Commentarium Officiale.

OmaUensem, Geraldum Thomam Bergan, already Bishop of Des Moines.

Olomucensem, Iosephum Matocha.

BISHOPS:

H er acropolitanum, Paulum Meletiev.

Tyrensem et Sanctoriensem, united dioceses in person, Georgium Xenopoulos.

Amadiensem in Mesopotamia, Raphaelem Rabban.

Akrensem in Mesopotamia, Paulum Cheikho.

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Arsamosatenum, Stephanum Katcho.

TolcoJiamaënsem, Thomam Asagoro Wakida.

Caffenum, Iosephum Augustinum Hagendorens, Apostolic Vicar of Tshumbé.

Drivastensem, Danielem Liston, Coadjutor with right of succession to the Most Reverend Doctor Iacobi Leen, Archbishop-Bishop of Port-Louis.

Attudensem, Ioannem Lueck, Apostolic Vicar of Aliwal.

IlermontMtanum, Nicolaum Verhoeven, Apostolic Vicar of Manado.

Aeliensem et Praelatum Nullius, Iosephum Hascher.

Salenum, Floyd Laurentium Begin, Auxiliary to the Most Reverend Doctor Eduardi Francisci Hoban, Bishop of Cleveland.

Emeriensem, Zdzislaw Golinski, Coadjutor to the Most Reverend Doctor Stephani Wyszynski, Bishop of Lublin.

Parnassenum, Danielem Tavares de Baeta, Auxiliary to the Most Reverend Doctor Helvetii Gomes de Oliveira, Archbishop of Mariana.

Eressensem, Zachariam de Vizcarra y Arana.

Timceuvensem, newly erected diocese, Ioannem Vernerium Lesinski.

AllaJiabadéhsem, Leonardum Iosephum Raymond.

Coadjutor with right of succession to the Most Reverend Doctor Ioannis Ieremiae Láwler, Bishop of Ràdipolitan, GuIielmum McCarty, Bishop of Ana, who has now succeeded.

[*Latin ed. p. 273*]

Acts of Pope Pius XII: Cidyessus/Gl&Tiámm Bayet, Apostolic Vicar of Laos. Cratia, Camillus Placidus Crous y Salichs, Apostolic Vicar of Caqueta. Egugenscm, Louis Amadeus Lefevre, Apostolic Vicar of Rabat. Qïbbensem, Hilary Mary Vermeiren, Apostolic Vicar of Coquilhatville. Rusicade, Edward Mason, Apostolic Vicar of Bahrel-Ghazal. Cassandria, George Béjot, Auxiliary Bishop to the Most Reverend Maurice Dubourg, Archbishop of Besançon. Corisopitense, Andrew Fauvel. Tirazona and Administrator of Tudela, Emmanuel Hurtado García, now Bishop of Bilta. Malacitanum, Angel Herrera Oria. Illerdense, Aurelius Del Pino Gómez. Almeriense, Alphonsus Rodenas García. Saint Christopher of Laguna, Dominic Pérez Cáceres. Uritanum, Alberic Semeraro. Ponce, James McManus. Arycanda, Anthony Alves de Siqueira, Auxiliary Bishop to the Most Reverend Charles Carmel, Cardinal of Vasconcelos Motta, Archbishop of Saint Paul in Brazil. Limata, John Sison, Auxiliary Bishop to the Most Reverend James Sancho, Bishop of Nueva Segovia. Apollonia, John Patrick Cody, Auxiliary Bishop to the Most Reverend Joseph Ritter, Archbishop of Saint Louis. Aegeae, John Joseph Wright, Auxiliary Bishop to the Most Reverend Richard James Cushing, Archbishop of Boston. Etenna, James Joseph Byrne, Auxiliary Bishop to the Most Reverend John

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Gregory Murray, Archbishop of Saint Paul of Minnesota.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary, by Henry Theophilus Klonowski, Auxiliary to the Most Reverend Father William Joseph Hafev, Bishop of Scranton. Midensem, John Kyne. Porto Velho, Mcanore Charles Gavilanes Chamorro. Plymouth, Francis Grimshaw. Dolichenum, Peter Mary Puech, Auxiliary to the Most Reverend Father Joseph Moussaron, Archbishop of Albi. Uzès, Maurice Perrin, Auxiliary to the Most Reverend Father Charles Albert Gounot, Archbishop of Carthage. Thasus, Joseph Marling, Auxiliary to the Most Reverend Father Edwin O'Hara, Bishop of Kansanopolitan. Lahore, Marcellus Roger Buyse. Patos de Minas, Augustine Wildermuth. Germanicopolitanum, Joseph Aurelian Bilgeri, Apostolic Vicar of Eshowe. Anthedon, Marcellus Lefebvre, Apostolic Vicar of Dakar. Lambaesitanum, James Moynagh, first Apostolic Vicar of Calabar. Capitolias, Adolph Noser, first Apostolic Vicar of Accra. Bilta, Ansgarius Canutus Nelson, Coadjutor with right of succession to the Most Reverend Father John Evangelist Müller, Apostolic Vicar of Sweden. Sebastopolitanum, in Armenia, George Craven, Auxiliary to the Most Reverend Father Bernard S. R. E. Cardinal Griffin, Archbishop of Westminster. Sufetanum, Charles Cavallera, Apostolic Vicar of Nyeri. Paterson, Thomas Aloysius Boland, now Bishop of Hirina. Sela, Thomas John McDonnell, Auxiliary to the Most Reverend Father Francis S. R. E. Cardinal Spellman, Archbishop of New York. Budweis, Joseph Hlouch.

[*Latin ed. p. 275*]

From the Acts of Pope Pius XII, page 275:

Euanucensem, Theodosius Moreno, already Bishop of Cajamarca.

Trincomalee, Ignatius Glennie.

Rawalpindi, newly erected diocese, Nicholas Hettinga.

Rhincoruthanum, Jerome Adam, Apostolic Vicar of Libreville.

Polystylus, Louis Augustus Chorin, Apostolic Vicar of Bangkok.

Parramatta, James Grent, Apostolic Vicar of New Guinea, Netherlands.

Mactaritanum, Francis Uamcepu (Wang-tse-pu), already Bishop of Tjansiensi.

Muenster, Michael Keller.

Goelen and the Territorial Prelature of Bananal, Candid Penso.

Trifluvian, in Canada, George Leon Pelletier, already Bishop of Ephaestia.

Nicopolis, in Bulgaria, Eugene Bossilkoff.

Birtha, John Michael Anthony Haussen, Coadjutor with right of succession to the Most Reverend William Lemmens, Bishop of Roermond.

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Aberdeen, John Matheson.

Cuernavaca, Alphonsus Espino.

Zaparen, Hubert Newell, Coadjutor with right of succession to the Most Reverend Patrick McGovern, Bishop of Cheyenne.

Slobozia, Roman Atkielski, Auxiliary to the Most Reverend Moses Kiley, Archbishop of Milwaukee.

Methone, James McNulty, Auxiliary to the Most Reverend Thomas Walsh, Archbishop of Newark.

Setea, Aloysius Abel Caillouet, Auxiliary to the Most Reverend Joseph Rummel, Archbishop of New Orleans.

Taian, Hugh Donohoe, Auxiliary to the Most Reverend John Mitty, Archbishop of San Francisco in California.

Lycopolis, Alexander Habib Skandar.

[*Latin ed. p. 276*]

"Acts of the Apostolic See - Official Commentary: Byblus, Daniel Augustine Lemonnier, Auxiliary to the Most Reverend Peter, Cardinal Petit de Julleville, Archbishop of Rouen, now deceased. Satan, Stephen Sidarouss. Barcaenm, Riifînum Santos, Auxiliary to the Most Reverend Michael O'Doherty, Archbishop of Manila. Marquettensem, Thomas Lawrence Noa, formerly Bishop of Saloni. Sindensem, Joseph Maximilian Mueller, Coadjutor with right of succession to the Most Reverend Edmund Heelan, Bishop of Siopolitani. Pastopolitanum, Aemilius Botero González. G ajamar, Paul Ramirez Taboada. Montis Albani, Aloysius de Courrèges d'Ustou, formerly Bishop of Grysopolitanum in Macedonia. Limburgensem, Ferdinand Dirichs. Litomericensem, Stephen Trochta. Apamiensem, Felix Guiller. Sancti Deodati, Henry Brault. Hadrianopolitanum in Eonoriade, John Baptist Anselm, formerly Bishop of Dinajpur. Iasensem, Anthony Durcovici. Eepliaestiensem, Andrew Ledere, Auxiliary to the Most Reverend Caelestine, Cardinal Suhard, Archbishop of Paris. Drepanensem, Philip Iacolino. G elender itanum, Aloysius Hadrian Díaz, formerly Bishop of Cali. Tabudensem, Lawrence Tétrault, Apostolic Vicar of Bukoba. Maximianensem in Numidia, Henry Mary Dubuc, formerly Bishop of Barquisimeto. Comensem, Felix Bonomini, formerly Bishop of Interamna and Nar mens.

[*Latin ed. p. 277*]

In the year of Pope Pius XII, number 277: Cynopolitanum in Arcadia, Joseph Ciamgioenpuo (Chang-Iun-po), now Bishop of Siuenhoavensem. Sagalassensem, Franciscus Joosten, now Bishop of Tatomensem. Tanagraeum, Henricus Amat Prunier, now Bishop of Salem. Ombitanum, Antonius Ignatius Camargo, Auxiliary to the Most Reverend Arthur Celestinus Alvarez, Bishop of Calabocensis. Austiniensem, a diocese newly

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erected, Aloysius Eeicher. Bellevillensem, Albertus Rodulphus Zuroweste. Sasimensem, Wendelinus Nold, Coadjutor with right of succession to the Most Reverend Christopher Edward Byrne, Bishop of Galvestoniensis. Aliphanum, Joseph Delia Cioppa, now Bishop of Tiberiensem. Meloënsem in Isauria, Paulus Busch, now Bishop of Lycopolitanum. Remesianensem, Franciscus Xaverius Ochoa, now Bishop of Coeitevensem. Gtirbitanum and Prefect of Nullius Palmensem, Carolus Saboia Bandeira de Mello. Conanensem and Prefect of Nullius Santaramensem, Anselmus Pietrulla. Colybrassenum and Prefect of Nullius Labreanum, Joseph Alvarez. Modrenum and Prefect of Nullius de Foz de Iguassù, Emmanuel Konner. Bebastenum in Palaestina, Franciscus Bottino, Auxiliary to the Eminent Most Reverend Mauritius S. B. E. Cardinal Fossati, Archbishop of Taurinensis. Prusiensem, Paulus Petrus Pinier, Auxiliary to the Most Reverend Augustine Laynaud, Archbishop of Algeriensis. Hieropolitanum, Benignus Carrara, Coadjutor with right of succession to the Most Reverend Paulinus Ioannes Tribbioli, Bishop of Imolensis. Magydensem and Prefect of Nullius Chapadensem, Vinibaldus Talleur. Lamianum, Ioannes Duperray, Coadjutor with right of succession to the Most Reverend Gabriel Brunhes, Bishop of Montis Pessulani.

[*Latin ed. p. 278*]

2.78 Acta Apostolicae Sedis - Official Commentary • Petrograd, newly erected diocese, Emmanuel da Cunha Cintra. Tabenum, Edward Jette, Auxiliary to the Most Reverend Joseph Papineau, Bishop of Joliette. Siüenhoavenseni, Peter Wang-Mu-To. Gotten, Francis Gleeson, Apostolic Vicar of Alaska. Thuburnica, Attilio Beltramino, first Apostolic Vicar of Iringa. Vzala, Gerard Wantenaar, first Apostolic Vicar of Basankusu. Hirina, Aemilius Socquet, Coadjutor with right of succession to the Most Reverend John Thevenoud, Apostolic Vicar of Ouagadougou in French Sudan. Acarassus, Aloysius Janssens, already Bishop of Gehol. Nazaré in Brazil, Charles Coelho. Lacedaemonia and the Prefecture nullius of Saint Peregrine the Hospitable in Upper Air and Purity, Julius Mattioli. Sebela, Joseph Rodgers, Coadjutor with right of succession to the Most Reverend Michael Fogarty, Bishop of Laon. Antipadrid, Francis Lieuchinuen (Liu-Chin-wen), already Bishop of Fenyang. Rhandus, Anthony Ferreira Gomes, Coadjutor with right of succession to the Most Reverend Dominic Emmanuel Frutuoso, Bishop of Portalegre. Olena and the Prefecture nullius of Xingu, Clement Geiger. Amathusium in Cyprus, Isidore Borecky, Apostolic Exarch for the Ruthenians in the Eastern Canadian Province. Diospolitanum in Thrace, Marian Jankowski, Auxiliary to the Most Reverend Ignatius Swirski, Bishop of Siedlce. Tabbora, Ladislaus Suszynski, Auxiliary to the Most Reverend Romuald

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Jalbrzykowski, Archbishop of Vilna.

[*Latin ed. p. 279*]

Acts of Pope Pius XII, 219. Faustinopolitan, Bernard Czapliinski, Auxiliary to the Most Reverend Casimir Kowalski, Bishop of Oulm. Ghent, Charles Calewaert. Uxell and Terralba, Anthony Tedde. Alinda, Irish Norman Michael O'Brien, Auxiliary to the Most Reverend Norman, Cardinal Gilroy, Archbishop of Sydney. Motherwell, newly erected diocese, Edward Douglas. Appian, John Murphy, Coadjutor with right of succession to the Most Reverend Ambrose James Moriarty, Bishop of Solop. Praen, Emmanuel a Iesu Pereira, Auxiliary to the Most Reverend Emmanuel Pereira Ribeiro, Bishop of Funchal. Isauropolitan, John Baptist Urrutia, Apostolic Vicar of Hué. Tullia, Joseph Van den Biesen, Apostolic Vicar of Lwangwa. Tiddita, Joseph Brendan Whelan, first Apostolic Vicar of Owerri. Tigavita, Alphonsus Bossart, first Apostolic Vicar of Ipamu. Serteita, Ubald Lehman, first Apostolic Vicar of the Cook Islands. Caetita, Joseph Terceiro de Souza. San Carlos de Pinhal, Rui Serra. Tanaita, Andrew Roborecky. Tymbrias, Dionysius Vismara, now Bishop of Hyderabad. Cali, Julius Caicedo, now Bishop of Barranquilla. Coadjutor with right of succession to the Most Reverend Gerard Shaughnessy, Bishop of Seattle, Thomas Arthur Connolly, Bishop of Zobten. Pasleta, newly erected diocese, Jacob Black. Corumbé, Orlando Chavez.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis — The official commentary from Ghrysopolis, in Macedonia; Florentino Sanz Esparza, formerly Bishop of Cuttack. From Priene, Anthony De Castro Mayer, Coadjutor with right of succession to the Most Reverend Father Octavian Pereira de Albuquerque, Bishop of Campos. From Armidale, Edward John Doody. From Pachnemunitan, Delphin Des Rosiers, the first Apostolic Vicar of Basutoland. From Tadamat, Francis Odon De Wilde, Apostolic Vicar of Mangara. From Tyria, Angel Muzzolon, the first Apostolic Vicar of Chaco Paraguayan. From Yagen, Victor Sartre, Apostolic Vicar of Tananarive. From Vermopolis, John Toohey, Coadjutor with right of succession to the Most Reverend Father Edmund Gleeson, Bishop of Maitland. From Legia, William Patrick Whelan, Coadjutor with right of succession to the Most Reverend Father David O'Leary, Apostolic Vicar of Transvaal, later named Johannesburg. From Des Moines, Edward Celestine Daly. From Sarepta, John Francis Dearden, Coadjutor with right of succession to the Most Reverend Father Hugh Charles Boyle, Bishop of Pittsburgh. From Tps, Leon Fahey, Coadjutor with right of succession to the Most Reverend Father Joseph Francis McGrath, Bishop of Baker. From Ilium, Leon John Steck, Auxiliary to the Most Reverend Father Duane Garrison Hunt, Bishop of Lake Salty. From Niterói, John de Matha de Andrade y Amaral, formerly Bishop of Amazonas. From Binda, Celestine

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Fernandez, Auxiliary to the Most Reverend Father January Méndez del Rio, Bishop of Huajuapan. From Pesqueira, Adelm Machado Cavalcante. From Satala, in Armenia, Salvatore Herrera y Pinto, formerly Bishop of Puno. From Interamna and Narni, John Baptist Dal Prà.

[*Latin ed. p. 281*]

Acts of Pope Pius XII, 281. Michael Albert Arduino, Bishop of Sciocèuvensenij. Joseph Iulian Oste, Bishop of Gehol. Calicutensem, Aldus Patroni, Bishop of Traculenum. John Colburn Garner, the first Apostolic Vicar of Praetoriensem. Joseph Cucherousset, Apostolic Vicar of Banguensem, from Stratonicensem in Caria. Frederick Hall, Apostolic Vicar of Albensem Maritimum. John Baptist Bosenthal, the first Apostolic Vicar of Syedrensem. Oscar Jolliet, Auxiliary Bishop to the Most Reverend Charles Calewaert, Bishop of Constantiensem in Arabia. Alphrid Müller y San Martín, Auxiliary Bishop to the Most Reverend Emmanuel S. B. E. Cardinal Arteaga y Betancourt, Archbishop of Sancti Christophori de Habana, from Anaeum. Francis Marchesani, already Bishop of Clavarensem, and now Bishop of Cavensem et Sarnensem. Carol Homer Garant, Auxiliary Bishop to the Most Reverend Mauritius Boy, Archbishop of Zorolensem. Alphrid Leverman, Auxiliary Bishop to the Most Reverend John Thomas McNally, Archbishop of Boianensem-Campobassensem. Albert Carinci, already Bishop of Aeserniensem and Venafranum. Sylvius Cassulo, Bishop of Maceratensem et Tolentinum. Francis Rogâcs, Coadjutor with right of succession to the Most Reverend Francis Virág, Bishop of Sebastenum in Phrygia. Paul Tkotsch, Auxiliary Bishop to the Most Reverend Conrad S. B. E. Cardinal Von Preysing, Bishop of Eleuthernensem. Roderic Turner, Canon of Liscioeivensem, a newly established diocese. Marcellinus Araniburu y Arandia, from Vijayapuram. 19 - ACTA, volume XV, number 7. July 10, 1948.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Commentary, Official: Avissa, Vincent Billington, the first Apostolic Vicar of Kampala. Botucatu, Henry Hector Holland Trinidade, now Bishop of Bonfirn. Oajazeiras, Henry Gelain, now Bishop of Oajazeiras. Brian, Paul Rolim Loureiro, Auxiliary to the Most Reverend Father Charles Carmel, Cardinal of Vasconcelos Motta, Archbishop of São Paulo in Brazil. Cea, James Thomas O'Dowd, Auxiliary to the Most Reverend Father John Joseph Mitty, Archbishop of St. Francis in California. Providence, Ruffus John McVinney. PRELATE (of NULLIUS): Altamurensis and, Aquaviva, Salvatore Rotolo, Bishop of Nazianzen. ABBOTS (of NULLIUS): Einsiedeln, Bennon Gut. Of the Territorial Abbey of Monte Oliveto Maggiore, Ronuald Maria Zilianti.

V - THE TAKING OF THE OATH. After the appointments to the churches, the Reverend Cardinal Pizzardo, Bishop of Albano Laziale, and

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the Reverend Cardinal Aloisi Masella, Bishop of Palestrina, took the oath in the customary manner.

VI - REPORT ON CAUSES. The Reverend Cardinal Micara, Prefect of the Congregation of Sacred Rites, having obtained the permission of the Most Blessed Father, delivered a discourse on the life and miracles of Blessed Joan of Lestonnac, a widow, foundress of the Order of the Daughters of the Blessed Virgin Mary, as well as of Blessed Vincentia Gerosa, a virgin, the other foundress of the Sisters of Charity in the town of Luere, in the diocese of Brescia; and he recounted the acts which, after a prior and careful examination, the Congregation of Sacred Rites deemed worthy to be admitted and approved in the cause of the Beatification and Canonization of these Blessed ones. After the report was concluded, the Most Holy Lord Our Pope inquired individually of the Reverend Fathers Cardinals, and each Cardinal declared his opinion.

[*Latin ed. p. 283*]

Acta Pii Pp. 283 XII VII - PETITIONS FOR THE PALLIUM. Then, the Most Reverend Cardinal Micara, acting in the name of Cardinal Marchelementi Selvaggiani, petitioned for the Holy Pallium for the Cathedral Church of Ostia. The Archbishop of Pisa, personally, requested the Pallium for his Metropolitan Church. Through a procurator, petitions for the Pallium were made by the patriarchal Churches: Alexandrina Coptorum, Babylonensi Chaldaeorum, Antiochena Melchitarum. Also, by the metropolitan Churches: Nasiensi, Corcyrensi, Quebecensi, Coltimbensi in Ceylon (by succession), Alborensi, Chamberiensi, Tranensi, and Barolensi, Baltimorensis, Reginatensi, Tegucalpensi, Camberriensi, and Crulburnensi (of recent foundation), Angelorum in California, Omahcnsi, Olomucensi; and by the archiepiscopal Churches: Atheniensi and Vashingtonensi.

BY PAPAL ACT CONCERNING THE FOUNDATION AND CONFIRMATION OF SECULAR INSTITUTES. POPE PIUS XII. Having happily completed the first year since the promulgation of Our Apostolic Constitution *Provida Mater Ecclesia*, and considering the multitude of souls hidden "with Christ in God," who in this world strive for holiness and dedicate their entire lives "with a great heart and a willing mind" to God in new Secular Institutes, We cannot but give thanks to Divine Goodness for this new group, which has augmented the ranks of those who profess the counsels of the Gospel in the world; and also for the valuable support with which the Catholic apostolate is providentially strengthened in these troubled and sorrowful times.

1. The Holy Spirit, who ceaselessly recreates and renews the face of the earth, so often devastated and despoiled by so many evils, has called to Himself many most beloved sons and daughters, whom We bless with great affection in the Lord, granting them a special grace, so that, gathered together in Secular Institutes, and [reference to Psalm 109(110), 30. 4, p.

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114].

[*Latin ed. p. 284*]

284. Those five orders, insipid and obscure in this world, from which they are not, yet in which, by divine disposition, they must remain, are a never-failing source of salt; a light, renewed by vocation, which does not vanish; a small but efficacious leaven, which, always and everywhere working, and mixed with all classes of citizens, from the lowest to the highest, strives to reach and permeate each individual, so that it may mold the entire mass, so that the whole may be leavened in Christ.

6. 7. 8. 6. That these Institutes, born everywhere among the nations, may be effectively guided according to the norms of the Apostolic Constitution *Provida Mater Ecclesia*, and may bear most abundantly those excellent fruits of sanctity which are hoped for; and that, being solidly and wisely arranged in ranks, they may valiantly engage in the Lord's battles, in both private and public works of the apostolate, We, with great joy, confirming the aforementioned Apostolic Constitution, after mature deliberation, by Our own authority, with certain knowledge, and by the fullness of Our Apostolic power, declare, decree, and establish the following:

10. I. Societies, of clerics or laics, professing Christian perfection in the world, which appear to possess the elements and requirements prescribed in the Apostolic Constitution *Provida Mater Ecclesia* with certainty and completeness, must not, nor can they, under any pretext, be abandoned among the common associations of the faithful (cc. 684-725), but must necessarily be restored and elevated to their own proper nature and form, which corresponds most closely to their character and needs.

II. In this elevation of faithful societies to the higher form of Secular Institutes (cf. n. I), and in the perfecting of all Institutes, whether general or even individual, it must always be kept in mind that the proper and peculiar character of Secular Institutes, namely, their secular nature, in which the entire reason for their existence consists, must shine forth in all things. Nothing must be taken away from the profession of full Christian perfection, solidly founded on evangelical counsels and truly religious in substance, but perfection must be exercised and professed in the world; and therefore, with regard to all that is permitted, and 6 Cf. JOHN, XV, 19. 6 Cf. MATT., V, 13; 7 Cf. JOHN, IX, 5; MARK, I, 5; IX, VIII, 49; 12; LUKE, EPHESIANS, V, XIV, 34. 8. 8 Cf. MATT., XIII, 33; 1 COR., V, 6; COLOSSIANS, V, 9. 9 Cf. ROMANS, VIII; CONT., VT, II.

[*Latin ed. p. 285*]

Acta Pii PP. XII 285, which are consistent with the offices and works of that same perfection, should be adapted accordingly. The entire life of the members of Secular Institutes, dedicated to God through the profession of perfection, must be directed towards the apostolate, which, through the

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purity of intention, the interior union with God, the generous forgetfulness of self and courageous self-denial, and the love of souls, must be constantly and holily exercised, so that it may reveal, as much as possible, the inner spirit by which it is formed, and at the same time nourish and renew itself continuously. This apostolate, which encompasses the entire life, is so deeply and sincerely felt in these Institutes that, with the help and counsel of Divine Providence, it not only provides an opportunity for the consecration of life, but has, to a great extent, imposed its own reason and form, and, in a remarkable way, has demanded and created a specific end, even while pursuing a generic end. This apostolate of Secular Institutes must be exercised not only in the world, but as if from the world, and therefore must correspond to the pressures, exercises, forms, places, and circumstances that are characteristic of this secular condition.

III. Those things which pertain to the canonical discipline of the religious state do not apply to Secular Institutes, nor should religious legislation, in general, be applied to them or be valid for them, according to the norm of the Apostolic Constitution *Provida Mater Ecclesia* (Art. II, § 1). On the contrary, those things which are found in these Institutes and are harmoniously connected with their secular character, provided that they do not in any way hinder the full consecration of the entire life and are consistent with the Constitution *Provida Mater Ecclesia*, may be preserved.

IV. The hierarchical, interdiocesan, and universal constitution, in the manner of an organic body, applies to Secular Institutes (ibid., Art. IX), and this application should undoubtedly confer greater internal strength, a broader and more effective influence, and stability upon them. However, in this organization, which must be adapted to each Institute, account must be taken of the nature of the end that the Institute pursues, of the greater or lesser extent of its expansion, of its degree of evolution and maturity, of the circumstances in which it operates, and of other similar factors. Nor are the forms of Secular Institutes to be rejected or despised, which are founded on confederation and which wish to retain and moderately foster a local character in each nation, region, or diocese, provided that they are informed by a correct and Catholic sense of the Church.

V. Secular Institutes, whose members, although living in the world, nevertheless demonstrate, with the approval of the Church, a full consecration to God and souls, and which possess an internal, hierarchical organization, interdiocesan and universal, in various degrees, belong among the states.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis — An Official Commentary. Those institutions which, by order and recognition of the Church itself, are perfected juridically, are numbered by the Apostolic Constitution *Provida Mater Ecclesia*. Therefore, those institutions which have been assigned and entrusted to the care of that Holy Congregation competent in the matter,

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which governs and cares for the public institutions of perfection, are hereby included. Hence, with due regard always to the tenor of the canons and the express prescription of the Apostolic Constitution *Provida Mater Ecclesia* (Art. IV, §§ 1 and 2), and to the rights of the Holy Congregation of Councils concerning common pious sodalities and pious unions of the faithful (c. 250, § 2), and of the Holy Congregation for the Propagation of the Faith concerning ecclesiastical societies for seminaries for foreign missions (c. 252, § 3), all societies throughout the nations — even those supported by ordinary or even pontifical approval — which are recognized as having the elements and requirements proper to Secular Institutes, must necessarily be brought into this new form, according to the norms mentioned above (cf. n. I), and, in order that the unity of direction may be preserved, We have decreed that they be appropriately assigned and entrusted to the Holy Congregation for Religious, within whose purview a special Office has been established for Secular Institutes. VI. We commend with paternal affection to the moderators and assistants of the Catholic Action and other associations of the faithful, within whose maternal embrace so many and excellent young people are educated in the Christian life and initiated into the exercise of the apostolate, who are invited by a higher vocation to attain greater things, either in Religious Orders and Societies of common life, or even in Secular Institutes, that they generously promote such holy vocations; and that they offer a helping hand not only to Religious Orders and Societies, but also to these truly provident institutions, and that they readily make use of their services, provided that the internal discipline of each is observed. We entrust the faithful execution of all that We have established by this Motu Proprio to the Holy Congregation for Religious and to the other Holy Congregations mentioned above, and to the Ordinaries of the places and to the Directors of the societies concerned — as far as each pertains to them — by Our authority. And We command that those things which We have established by these Letters, granted by Motu Proprio, shall always be valid and firm, notwithstanding anything to the contrary. Given at Rome, at St. Peter's, on the tenth day of the month of March, in the year 1947, in the beginning of the tenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 287*]

287 APOSTOLIC CONSTITUTION CONCERNING THE RUTHENIAN EXARCHATE WITHIN THE CANADIAN TERRITORY. The single episcopal Ordinariate, or Exarchate, for the Ruthenians hitherto existing within the Canadian territory is divided, and from it, within the territory of the Exarchate, an Apostolic Exarchate for the Ruthenians is established, divided into three parts: Central, Eastern, and Western. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of all the faithful of whatever rite residing in any part of the world, the supreme care having been divinely entrusted to the Roman Pontiffs, demands that

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those things which appear necessary or opportune for the salvation of souls be diligently pursued. – Moved by the counsel of God, Our Servant, Pope Pius X, Our Predecessor, readily accepted the prayers of the prelates of that region, who had expressed their desire that the spiritual governance of those Ruthenians be adequately provided for, according to their rite and discipline; through Apostolic Letters, dated July fifteenth of the year nineteen hundred and twelve, he established an episcopal Ordinariate, or Exarchate, for the Ruthenians residing within the Canadian territory; to which, subsequently, appropriate norms were given by the Apostolic See through the Decree *Fidelibus Ruthenis* of August eighteenth of the following year, and through another Decree concerning the Greek-Ruthenian rite of May twenty-fourth of the year nineteen hundred and thirty. Now, since the Ruthenians within the Canadian territory have also increased in number and merit, We, no less concerned for their spiritual welfare than Our Predecessors, having considered the favorable opinion of the Most Reverend Brother Ildebrand Antoniutti, titular Archbishop of Synnada, Apostolic Delegate within the Canadian territory, and with the counsel of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Eastern Churches, and supplementing what is necessary, and after mature deliberation and certain knowledge, by the fullness of Our Apostolic authority, We divide the single episcopal Ordinariate, or Exarchate, hitherto existing for the Ruthenians residing within the Canadian territory, into three parts, of which one will form the Apostolic Exarchate of the Ruthenians of the Central Canadian Territory, whose seat shall be in Winnipeg.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Commentarium Officiale. The city [of Winnipeg], where hitherto the seat of the aforementioned single Exarchate has been located, shall remain its seat in the future; and its Exarch shall have jurisdiction over the Ruthenians residing in the civil provinces commonly known as Manitoba and Saskatchewan, and in the neighboring northern regions; and we establish the cathedral in the church of Saints Wladimir and Olga, located in the same city of Winnipeg. Another part shall form the Apostolic Exarchate of the Eastern Canadian Territory; its seat shall be in the city of Toronto; and its Primate shall exercise jurisdiction over the Ruthenians residing in the civil provinces commonly known as Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, Newfoundland and Labrador; and we establish the cathedral in the church of Saint Josaphat, located in the city of Toronto. The third shall comprise the Apostolic Exarchate of the Western Canadian Territory, its seat shall be in the city of Edmonton; and its Exarchs shall be subject to the Ruthenians residing in the civil provinces commonly known as Alberta, British Columbia, as well as in the regions commonly known as Yukon, and in other regions that extend northward towards the Arctic Ocean; and we establish the cathedral

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in the church of Saint Josaphat in the aforementioned city of Edmonton. We desire that these three Exarchates be immediately subject to Us and to the Apostolic See; and we fully entrust to their respective Primate, for the time being, the care, governance, and administration, both spiritual and temporal, of each of their Exarchates, together with all rights, insignia, privileges, as well as burdens and obligations, according to the norms of the sacred canons and the particular law of the Ruthenian Church, pertaining to their pastoral office. In order that the Exarchs may be able to exercise not only jurisdictional but also ordaining functions within the boundaries of their Exarchates, as Bishops in their dioceses, they shall be distinguished by the episcopal character and title, and therefore, we shall grant them some titular churches. Furthermore, the churches mentioned above, namely Saints Wladimir and Olga in the city of Winnipeg, Saint Josaphat in the city of Toronto, and Saint Josaphat in the city of Edmonton, we raise to the rank and dignity of cathedral churches, and therefore, we grant them all the rights, privileges, and prerogatives that other cathedrals throughout the world enjoy by right, provided that they are exercised according to the approved rite and legitimate customs. The Exarchs shall be chosen by at least six, or at least four, Consultors, who are priests recommended for their piety, prudence, and learning, and who reside in the Ordinary's seat or in nearby places, and who are available to assist the Ordinary in the governance and administration of the Exarchate, and who are able to assist him in the celebration of sacred ceremonies. Since there is not yet a seminary for young Ruthenians for the purpose of forming future members of the Church in the Canadian Territory, we desire that, as soon as it is possible, an Exarch shall establish such a seminary; in the meantime, however, the Exarchs shall take care of the education of young men.

[*Latin ed. p. 289*]

Acta Pii PP. XII 289: The Ruthenian Bishops are requested to admit to their seminaries young men called by the Lord. The Exarchal fund, until stable revenues are established, will be constituted by contributions similar to those of a cathedral, which, after consultation with their advisors, the Ordinaries will determine equitably, and which each parish and community must pay, as well as by offerings from the faithful, for whose benefit the Exarchates were established. Regarding all other matters, such as the rights and obligations of clergy, disputes that may arise between the Exarchs and the Latin bishops, and the strict observance of the Byzantine rite in the sacred functions, we order that the sacred canons and norms prescribed in the Decrees mentioned above be observed. Furthermore, we decree that as soon as these Letters are demanded for execution, all and each, whether from the secular clergy or from religious orders, who are engaged in the care of souls, shall be considered as belonging to that Exarchate in whose territory they legitimately reside. We also wish that any

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ecclesiastical goods, if there are any, be considered as belonging to that Exarchate in which they are located. Finally, we order that all documents and records pertaining to the two newly established Exarchates be transmitted to the offices of these Exarchates from the chancery of the former single Exarchate as soon as possible, so that they may be carefully preserved in their archives. For all the matters set forth and established above for execution, we appoint the aforementioned venerable Brother, the Apostolic Delegate in the Canadian Prefecture, and we grant him all and each powers, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the obligation to transmit a certified copy of the executed acts to the Holy Congregation for the Eastern Churches as soon as possible. These present Letters, to be delivered to each of the aforementioned Apostolic Exarchates, we order to be copied in triplicate, and we declare that whatever is contained in them, even if any person, whether of interest or presumed to have an interest, has not been heard or has not agreed to the foregoing, shall never be considered subject to any flaw of surreptition or fraud, or of nullity, or of intention, or of any other, even substantial and unforeseen, defect, but that these shall always be considered as made and issued with full knowledge and authority, and shall remain perpetually valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and, if anyone, with or without knowledge, should attempt to interfere with these, we will and order that it shall be entirely void and of no effect.

[*Latin ed. p. 290*]

Acta Apostolicae Sedis – Official Commentary 290, to the extent that it is effective, by the rules established in synodal, provincial, general, and universal councils, by general or special Apostolic Constitutions and Ordinances, and by any other dispositions of the Roman Pontiffs, Our Predecessors, and by all other contrary things, even those worthy of special mention, all of which are hereby repealed. – Finally, We wish that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be given precisely the same credence as if they themselves were presented or shown. To no one shall it be permitted to infringe or contradict these Our Letters, concerning division, erection, constitution, subjection, concession, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the third day of March, in the ninth year of Our Pontificate. Pro S. R. E. [For the Holy Roman Church] The Chancellor,

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F. Card. MARCHETTI SELVAGGIANI, E. Card. [His Eminence] The Secretary of the Congregation. 8. C. [Sub-Cardinal] for Eastern Churches, from the Secretariat. f Alfonsus Carinci, Archbishop [Titulos], Dean, Protonotary Apostolic. Ludovicus Kaas, Protonotary Apostolic. Loec [Illegible] Plumbi Reg. in Cane. Ap., vol. LXXV, n. 15 - A l. Trussardi. APOSTOLIC LETTERS. SAINT NICHOLAS OF BARENS, BISHOP, AND CONFESSOR, IS DECLARED THE FIRST AND PRINCIPAL PATRON SAINT OF THE CITY AND DIOCESE OF RIOJA, IN THE REPUBLIC OF ARGENTINA. PIUS PP. XII For the perpetual memory of the matter. – That the religion revealed by Christ the Lord is perennial, this is both a matter of faith and is confirmed by the secular history of the Church. Christ Himself, who promised that "And behold I am with you all days, even to the consummation of the world," is "always living to intercede for us"; and not only He, but also His Saints, who, through the perpetual bestowal of their supernatural gifts and graces,

[*Latin ed. p. 291*]

The Acts of Pope Pius XII, section 201, state that he made many participants. Therefore, it is not surprising that the glorious tombs of the Saints are still revered today; that "that their memory might be blessed, and their bones spring up out of their place,"; and that, finally, they continue to provide their faithful with heavenly patronage, along with miracles, and a protection that never fails, and that they still signify blessings. Among these is the most celebrated Saint, beloved by God and regarded by the faithful as a miracle-worker, namely Nicholas, who, although he was a Bishop in Myra, in Lyciensis, Asia Minor, and died there piously and saintly, is nevertheless called "of Bari" because of Bari, a city in Italiae, where His tomb is located, and he is rightfully and deservedly included among them. This most holy defender of the Trinity, invincible and vigorous, was, in the Myrensi diocese, and, as is said, in the first Ecumenical Council of the Sacred Vatican, so endowed with the gift of miracles by God, that in the East, and then in the West, and throughout the entire Catholic world, His name came to be spoken in blessing. Therefore, it gives our paternal heart great joy to learn that Saint Nicholas of Bari, Bishop and Confessor, has been honored and venerated with the greatest devotion and piety for many centuries in the city and diocese of Rioiensi. A large sanctuary is dedicated to him, which our predecessor, Pope Pius XI, elevated to the dignity of a cathedral in 1934, for the diocese he himself had established. Every year, countless crowds of the faithful from throughout the Republic of Argentina gather before His ancient image. In all the churches of the diocese, the images of the aforementioned Saint Nicholas are venerated; in almost all families, at least one of the children is given His name; for all, as a most important and beloved patron, revere Saint Nicholas of Bari with such devotion that they are accustomed to call Him, familiarly and affectionately, "Our Fa-

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ther." For this reason, some of our predecessors have generously granted indulgences and privileges to the church of Saint Nicholas in Rioiensi, up to our predecessor, Pope Pius X, of blessed memory, who, in 1913, donated a golden diadem, which he himself had blessed, to be placed upon His image; although this was not actually done until 1920, during the happy reign of our predecessor, Pope Benedict XV, of blessed memory. We, too, gladly accede to the supplications of the Venerable Brother Froylán Ferreira Reinafé, Bishop of Rioiensi, as well as the insistent and urgent desires of the clergy, the notables, and the entire people, and we wish to grant a fitting reward for so much faith, and a clear and public testimony of our own devotion, so that, through Saint Nicholas, God may be honored more and more each day, "God is wonderful in his saints," and Jesus Christ, the Only Begotten Son of God and our Redeemer, who is "the source of life and holiness."

[*Latin ed. p. 292*]

Acts of the Apostolic See – with official commentary and having been heard by the Most Reverend Brother Charles, Cardinal of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Congregation for Sacred Rites, by the tenor of these letters and in a perpetual manner, from certain knowledge and mature deliberation, by the fullness of Our Apostolic power, We confirm, constitute, and declare Saint Nicholas of Bari, Bishop and Confessor, of the city and diocese of La Rioja, in the Republic of Strasbourg, as the principal heavenly patron, to all and each, with all liturgical privileges pertaining to the principal patrons of places. Contrary things notwithstanding. These things We decree, We establish, We determine that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effects; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of the month of December, on the feast of Saint Nicholas of Bari, in the year 1946, the eighth of Our pontificate. > By special mandate of the Most Holy, for the Lord Cardinal from the Secretariat of State: DOMINICUS SPADA, from Apostolic Briefs.

[*Latin ed. p. 293*]

Sacred Congregation for Religious – 293

SACRED CONGREGATION FOR RELIGIOUS

INSTRUCTION CONCERNING SECULAR INSTITUTES

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Since Our Most Holy Father promulgated the Apostolic Constitution *Provida Mater Ecclesia*, in order that all things established therein might be more effectively carried into effect, the Sacred Congregation for Religious, to whose competence Secular Institutes have been entrusted (Special Law, Art. IV, §§ 1 and 2), has been deemed worthy to be appointed, and to which all necessary and appropriate powers are granted for this purpose. Among the duties and functions which this pontifical appointment imposes upon the Sacred Congregation, according to the express definition of the Constitution itself, it is to be noted that the Congregation is able, "as necessity dictates and experience warrants, either by interpreting the Apostolic Constitution or by perfecting and applying it," to issue norms which are deemed necessary or useful, either for Secular Institutes in general, or for some of them individually (Art. II, § 2, 2°).

Indeed, although complete and definitive norms concerning Secular Institutes, so that the present development of these Institutes is not dangerously restricted, are better postponed to a more opportune time, it is expedient that some things, which have not been clearly set forth by all in the Apostolic Constitution *Provida Mater Ecclesia*, and which have been rightly interpreted, should be more clearly declared and established forthwith, while firmly preserving the prescriptions which, in the aforementioned document, Our Most Holy Father, by his own motion, dated the 12th of the current month, established.

Therefore, the Sacred Congregation has decided, by way of Instruction, to collect and publish in a clear and concise manner the most important norms, which rightly deserve to be considered fundamental for the solid establishment and ordering of Secular Institutes from the very beginning.

1. In order that some Association, although entirely dedicated to the profession of Christian perfection and the exercise of the apostolate in the world, may lawfully and deservedly assume the name and title of a Secular Institute, it must possess not only all and each of the elements which, according to the norms of the Apostolic Constitution *Provida Mater Ecclesia*, are deemed necessary and integral to...

[*Latin ed. p. 294*]

294. Secular Institutes are reviewed and defined (Articles I and III), but furthermore, it is absolutely necessary that they be approved and established by a Bishop, after prior consultation with this Sacred Congregation (Article V, § 2; Article VI).

2. Associations of the faithful, which possess the characteristics described in the Apostolic Constitution, are, everywhere, within the territories of the common jurisdiction as well as within the territories of the Missions, subject by law to this Sacred Congregation for Religious, according to the norms of that Constitution, and are subject to the Constitution's special law; nor is it permitted for them, in any way or

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by any title, according to the aforementioned document (n. V), to remain among the common associations of the faithful (CIC, Law II, Paragraph III), except for n. 5 of this Instruction.

3. To obtain permission for the erection of a new Secular Institute, the local Bishop, and no other, must petition this Sacred Congregation, clearly demonstrating all that which is defined in the Norms for the erection and approval of Congregations, published by the aforementioned Sacred Congregation for Religious (March 6, 1921, nn. 3-8), with appropriate references. Schemas of the Constitutions must also be sent (at least six copies), written in Latin or another language accepted by the Curia, and furthermore, directories and other documents which may serve to understand the nature and spirit of the Association. These Constitutions must contain all that pertains to the nature of the Institute, the classes of members, the governance, the form of consecration (Article III, § 2), the bond arising from the incorporation of the members into the Institute (Article III, § 3), common houses (Article III, § 4), the duties and exercises of piety of the members of the Institute.

4. Associations which, before the Constitution *Provida Mater Ecclesia*, were legitimately erected or approved by Bishops, or which had obtained some papal approval of associations of the laity, in order to be recognized by this Sacred Congregation as Secular Institutes, whether of diocesan or papal law, must submit to this Sacred Congregation the documents of erection or approval, the Constitutions by which they were previously governed, a brief historical, disciplinary, and apostolic account, and, especially if they are only of diocesan law, also testimonies from the Ordinaries in whose dioceses they have their headquarters. After these matters have been carefully considered in accordance with Article VI and VII of the Constitution *Provida Mater Ecclesia*, and examined as the circumstances warrant, permission for erection or a Decree of praise may be granted.

5. Associations which have been recently founded, or not sufficiently developed, and also those which are newly established, even though they may reasonably have good hopes for themselves, so that, if things proceed favorably, solid and genuine Secular Institutes may arise from them, it will be more appropriate if they do not...

[*Latin ed. p. 295*]

The Sacred Congregation for Religious Affairs, in its deliberation number 295, proposes to the Holy Congregation that permission for the erection [of a new religious institute] be obtained from it. According to the general rule, which allows for exceptions only in cases of grave reasons duly proven, these new Associations, until they have demonstrated sufficient merit, must remain under the paternal authority and protection of the diocesan bishop and operate as mere Associations, which exist in fact rather than by law, and then, not by leaps and bounds, but gradually and

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step by step, they will develop under certain forms of associations of the faithful, such as pious unions, sodalities, or confraternities, according to the circumstances.

6. While these preliminary developments (n. 5) are ongoing, it must be carefully ensured that, clearly demonstrating that these are indeed Associations that propose to themselves the full consecration to the life of perfection and apostolate, and that they possess all the other characteristics required of a true Secular Institute, nothing is permitted to these Associations, either internally or externally, that exceeds their present condition, and appears to correspond to the specific reason and nature of Secular Institutes. In particular, they must avoid those things that, if later permission for erection as a Secular Institute is denied, could easily be removed or destroyed, and that would seem to exert some pressure on the Superiors to grant approval or to grant it too easily.

7. In order to render a secure and practical judgment on the true nature of a Secular Institute of a given Association, that is, whether it effectively leads its members, in their secular state and condition, to that full consecration and dedication that, even in the external forum, reflects the image of a life of perfect holiness, and whether, in substance, it is truly religious, the following must be carefully considered:

a) Whether the members, strictly speaking, who are enrolled in the Association, "besides those exercises of piety and self-denial" without which the life of perfection would be a vain illusion, actually practice and solidly adhere to the three general evangelical counsels, in one of the various forms that the Apostolic Constitution admits (Art. III, § 2). However, members may be admitted in a broader sense, and with greater or lesser commitment to the Association, who aspire to evangelical perfection and strive to practice it in their own condition, even if they do not fully embrace or are not capable of embracing all the evangelical counsels to a higher degree;

b) Whether the bond by which the members, strictly speaking, and the Association are linked to each other is stable, mutual, and complete, so that, according to the norm of the Constitution, the member gives himself entirely to the Association, and the Association is such, or is seriously intended to be such, that it will take care of the member and be responsible for him in law (Art. III, § 3, 2°);

[*Latin ed. p. 296*]

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c) Whether and in what manner, or by what title, common houses, which are prescribed in the Apostolic Constitution (Art. III, § 4), actually exist or strive to exist, so as to attain the ends for which they are established.

d) Whether those [Institutes] should be avoided which are not in accordance with the nature and purpose of Secular Institutes, such as, for

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example: habits which do not correspond to the secular condition, or a common life similar to that of a religious community or one comparable to it (Tit. XVII, L. II, C. I. C.), or one externally ordered (Art. II, § 1; Art. III, § 4).

8. Secular Institutes, according to Art. II, § 1, 2°, of the Apostolic Constitution *Provida Mater Ecclesia*, and also with due regard to Art. X of the same Constitution, and Art. II, § 1, I, thereof, are not subject to the proper and particular law of religious orders or societies, nor may they make use of it. However, the Sacred Congregation may, by way of exception, and in accordance with the tenor of the Constitution (ibidem, Art. II, § 1, 2°), adapt and apply certain particular prescriptions of religious law to Secular Institutes, and may even prudently require certain more or less general criteria, based on experience and the intrinsic nature of things, from that law.

9. In particular:

a) Although the prescriptions of can. 500, § 3, do not strictly apply to Secular Institutes, nor is it necessary to apply them to them as they are written, nevertheless, a solid criterion and a clear direction for approving and regulating Secular Institutes can be prudently deduced from them.

b) Although nothing prevents Secular Institutes, according to the law (can. 492, § 1), from being aggregated to Orders and other religious communities, with a special concession, and from receiving various forms of assistance and even some degree of moral guidance from them, nevertheless, other forms of stricter dependence, which would seem to detract from the autonomy of the governance of Secular Institutes, or to subject them to a more or less strict form of protection, even if desired and invoked by the Institutes themselves, especially those of women, can only be granted with difficulty, carefully considering the good of the Institutes, and weighing the spirit and the apostolate to which they are called, and with appropriate precautions.

10. Secular Institutes,

a) by reason of the state of perfection which they profess, and the total consecration to the apostolate which they impose, are manifestly called to a higher degree of perfection and apostolate than those things which seem sufficient for the faithful, even the best, who work in mere lay associations or in the Catholic Action and other pious works;

b) nevertheless, they must undertake their own apostolate and ministries, which constitute the particular ends of these Institutes, in such a way that their members — avoiding all confusion of states — may manifest a praiseworthy detachment from...

[*Latin ed. p. 297*]

The Sacred Congregation of Religious, 297, provides an example of hum-

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ble, constant collaboration with the Hierarchy, and may, insofar as possible, offer assistance to other faithful who see and observe this, always safeguarding its internal discipline (cf. Motu Proprio *Primo feliciter*, n. VI).

11. a) The Ordinary, when, having obtained permission from the Holy See, he proceeds with the erection of a Secular Institute, which previously existed either as an Association or, in fact, as a Pious Union or Sodality, may determine, with regard to the qualifications of the members and the requirements set forth in the Constitutions of the Institute, whether it is appropriate to take into account those things that were previously done, for example, trials, consecrations, etc.

b) During the first ten years of the Secular Institute, calculated from its erection, the local Bishop may grant dispensations from the requirements of age, time of trials, years of consecration, and other similar things, which are generally prescribed for all Institutes or for a particular one, in order to effect offices, duties, grades, and other legal matters.

c) Houses or centers founded before the canonical erection of the Institute, if they were established with the permission of both Bishops, according to canon 495, § 1, become, by the very fact of the erection, parts of the Institute.

Given at Rome, from the offices of the Sacred Congregation of Religious, on the nineteenth day of the month of March, of Saint Joseph, Spouse of the Blessed Virgin Mary, in the year 1948.

[Signature] Aloysius Card. Lavitrano, Prefect.

[Signature] Fr. Lucas Hermenegildus Pasetto, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PARAKOU. - IN DAHOMEY (BENIN)

DECREE CONCERNING THE ALTERATION OF VICARIATE BOUNDARIES.

Whereas, in an Audience on the thirteenth day of the month of May of the current year, Our Holy Father, Pope Pius XII, erected the Apostolic Prefecture of Parakou, the same Supreme Pontiff, in the same Audience, having heard the report,

[The text is incomplete and ends abruptly.]

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary 298, sentences of the

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Most Eminent Fathers of this Sacred Congregation for the Propagation of the Faith, who, in plenary assemblies on the 10th of the same month and year, considered the matter under discussion, decreed that the boundaries between the Apostolic Prefecture of Parakou and the Apostolic Vicariate of Dahomey, which shall henceforth be called Ouidahense, be modified in such a way that they are the same as the civil boundaries between the civil district of Savalou, whose entire territory belongs to the Apostolic Vicariate of Ouidahense, and the civil district of Parakou, whose territory, together with the district of Tchaourou, entirely belongs to the Apostolic Prefecture of Parakou, and furthermore, ordered that the present Decree concerning this matter be made public. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th of May in the year of Our Lord 1948. P. Card. FTJMASONI BIONDI, Prefect. L. © S. f Celsus Costantini, Archpriest titular of Theodosius, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES

DECREE: THE LITUANIAN COLLEGE IS ESTABLISHED IN THE CITY OF ROME.

Happily, after the Apostolic Visitation of the Seminaries of the Republic of Lithuania in the year of Our Lord 1936, the plan was initiated to found an Ecclesiastical College in Rome, in which Clergy of outstanding qualities of mind and will would be received, sent by the Lithuanian Bishops, so that they might be more fully educated near the Supreme Seat of the Catholic Magisterium. However, a terrible war rendered the matter fruitless, since, alas, the Catholic people of Lithuania were utterly overthrown! The clerical seminaries were taken away, and ecclesiastical men fled from the homeland. Indeed, only a few young men are now available who are to be dedicated to the service of the Lord, "as if a few olives remained, which are shaken from the tree, and the clusters are finished." Nevertheless, in these most grievous years, great effort is made... 1 Is. 24, 13.

[*Latin ed. p. 299*]

The Sacred Congregation for Seminaries and Universities, numbering 299, was urged to Rome by the needs arising from all parts of the world, to gather all the sons of Lithuania who desire to become soldiers of Christ for the salvation of souls. Therefore, all the Bishops of the Lithuanian nation, under the leadership of the Most Reverend Metropolitan of Kaunas, earnestly petitioned the Apostolic See to kindly establish a college in Rome for Lithuanian clerics and younger priests who are engaged in sacred studies. Consequently, with the primary support of this Sacred Congregation, a group of clerics who had left their homeland was gathered in the City,

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to which were added some priests who desired to acquire a deeper understanding of ecclesiastical doctrine. With the counsel and assistance of the Lithuanian Prelates, who constantly demonstrate the concern they have for them before God, the "College of Saint Casimir" was established in the year of Our Lord 1946, under most auspicious circumstances, with suitable buildings and prudent directors appointed.

Recently, the directors of the newly established College submitted "Regulations" for discipline, piety, and the promotion of studies to this Sacred Dicastery for approval, which we found to be imbued with the best spirit and approved them with pleasure. Now, with the initial endeavors proceeding successfully, and at the request of the Most Reverend Metropolitan Archbishop of Kaunas, together with all his suffragans, the Supreme Pontiff, in an Audience on April 25th of this year, graciously agreed, with the aforementioned Cardinal, Prefect of the same Sacred Congregation for Seminaries and Universities, reporting, to canonically erect in the City the Lithuanian College of Saint Casimir. Therefore, this Sacred Congregation, with the authority granted to it by His Holiness Pope Pius XII, erects and declares erected the Lithuanian College of Saint Casimir, with all rights, offices, and privileges that pertain to ecclesiastical colleges established in Rome. All things to be observed according to law; nothing whatsoever to the contrary notwithstanding.

Given in Rome, from the halls of Saint Callixtus, on the 1st day of May, in the year of Our Lord 1948, on the feast of Saints Philip and James the Apostles.

IOSEPH Card. PIZZARDO, Prefect.

L. rB S. f Ioseph Rossino, Archbishop titular of Thessalonica, Secretary.

(Reference: 2 Corinthians 1:12)

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN TRIBUNALS

FROM THE SACRED OT (Office of the Tribunal)

EDICTAL CITATION REGARDING THE NULLITY OF MARRIAGE (PIOTROWSKA-OROSZ)

Since the actual place of residence of Mr. Stanislaus Orosz is unknown, in the matter of which we have spoken above, we summon him to appear before the Seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 9, 1948, at the eleventh hour, either in person or through a legitimately constituted procurator, to discuss the doubt in question, or to subscribe to it, and to designate a day for the Rotal hearing

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for the determination of the cause: Whether there exists a nullity in the marriage in this case.

The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Stanislaus Orosz, must take care to ensure that he is informed of this edictal citation.

Henricus Caiazzo, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, June 15, 1948.

Hugo Felice, Notary.

*It is unknown the current place of residence of Mr. Stanislas Orosz, defendant in this cause; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 9, 1948, at 11 o'clock, to discuss or subscribe to the doubt mentioned below, and to fix the day for the decision of the cause before the Rota.

Whether there exists a nullity in the marriage.

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Stanislas Orosz must, as far as possible, ensure that they are informed of this citation.

[*Latin ed. p. 301*]

ACTS OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

RESPONSES TO PROPOSED QUESTIONS

The Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having considered the following questions proposed in a plenary session, have ordered that responses be given as follows:

I. Concerning the right of a superior of a religious institute to inspect the letters of his subjects.

Q. Whether religious, in cases in which they are subject to the local Ordinary, can freely send letters to, and receive letters from, that Ordinary, without these letters being subject to inspection, in accordance with canon 611.

A. Affirmative.

Given in Rome, in the Vatican City, on the 27th day of November, in the year 1947.

II. Concerning the privilege of forum.

Q. I. Whether, in order to incur excommunication or suspension, as men-

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tioned in canon 2341, it suffices that someone, with reckless audacity, bring a person, as described in the same canon, before a lay judge; or whether it is required that the person brought before the judge be formally cited by the judge.

A. Affirmative with regard to the first part, negative with regard to the second.

Q. II. Whether the interpretation given in the response to the first question is valid retroactively.

A. Negative; and it takes effect from the day of publication in the official commentary of the Acta Apostolicae Sedis.

Given in Rome, in the Vatican City, on the 26th day of April, in the year 1948.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary III Concerning marriage contracted through a proxy. Question: Whether the proxy, as mentioned in canon 1089 § 1, must be designated by the person giving the command; or whether another person may be authorized to make such a designation. Answer: Affirmative with respect to the first part, negative with respect to the second. Given in Rome, in the Vatican City, on the 31st day of May, in the year 1948. M. Card. MASSIMI, President. L. © S. A. Coussa, of the Order of the Basilians of Aleppo, Secretary.

[*Latin ed. p. 303*]

DIARY OF THE ROMAN CURIA 303

DIARY OF THE ROMAN CURIA

SECRETARY OF STATE

His Holiness has graciously deigned to establish the Central Committee for the upcoming Holy Year, and at the same time, has been pleased to appoint its members, by means of documents from the Secretary of State dated June 28, 1948:

Honorary President: The Most Eminent and Reverend Cardinal Francesco Marchetti Selvaggiani, Suburbicarian Bishop of Ostia and Frascati, Dean of the Sacred College, General Vicar of the same Holiness for the city of Rome and its district;

President: His Excellency, the Most Reverend Monsignor Valerio Valeri, Titular Archbishop of Ephesus, Apostolic Nuncio;

Vice-President: His Excellency, the Most Reverend Monsignor Ludovico

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Kaas, Treasurer and Secretary of the Sacred Congregation of the Fabric of St. Peter's;

Members: Their Excellencies, the Most Reverend Monsignors:

Alberto di Jorio, General Auditor of the Reverend Apostolic Chamber, Secretary of the Institute for Religious Works;

Celso Costantini, Titular Archbishop of Theodosiopolis of Arcadia, Secretary of the Sacred Congregation for the Propagation of the Faith;

Giuseppe Rossino, Titular Archbishop of Thessalonica, Secretary of the Sacred Congregation for Seminaries and Universities;

Antonino Arata, Titular Archbishop of Sardi, Member of the Sacred Congregation for the Eastern Church;

Luca Ermenegildo Pasetto, Titular Archbishop of Iconium, Secretary of the Sacred Congregation of Religious Orders;

Alfonso Carinci, Titular Archbishop of Seleucia of Isauria, Secretary of the Sacred Congregation of Rites;

Alfredo Ottaviani, Member of the Supreme Sacred Congregation of the Holy Office;

Benedetto Renzoni, Member of the Sacred Congregation Consistorial;

Francesco Bracci, Secretary of the Sacred Congregation of the Discipline of the Sacraments;

Francesco Roberti, Secretary of the Sacred Congregation of the Council;

Beniamino Nardone, Secretary of the Sacred Ceremonial Congregation;

Domenico Tardini, Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs;

Giovanni Battista Montini, Substitute of the Secretary of State of His Holiness;

Martino Giovanni O'Connor, Titular Bishop of Thespiae, Rector of the Pontifical North American College;

Giovanni Urbani, Titular Bishop of Assume, General Ecclesiastical Assistant of the Italian Catholic Action;

The Most Illustrious and Reverend...

[*Latin ed. p. 304*]

Acts of the Apostolic See – Official Commentary 304, attended by: Monsignor Federico Gallori of Vignale, Chamberlain of the Papal Court; Enrico Dante, Prefect of the Pontifical Ceremonies; Carlo Grano, Head of the Protocol Office of the Papal Secretariat of State; Renato Fontenelle, Canon of the Vatican; The Reverend Father Anselm M. Albareda, O.S.B., Prefect of the Vatican Apostolic Library; Their Excellencies: Prince Don Aspreno Giuseppe Colonna, Assistant Prince to the Papal Throne; Prince Don Carlo Pacelli, General Counselor of the State of the Vatican City; Marquis Don Giovanni Battista Sacchetti, Major Steward of the Sacred Apostolic Palaces;

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Prince Don Francesco Chigi della Rovere, Commander of the Pontifical Noble Guard; The Illustrious Mr. Count Dr. Engineer Enrico Pietro Galeazzi, General Director of Technical and Economic Services of the Vatican City State; Secretary: The Reverend Monsignor Sergio Pignedoli, to whom the task of the "Office for the Holy Year" is also entrusted, established within the Papal Secretariat of State.

NECROLOGY: April G, 19 to May 1, 1948.

Monsignor Giovanni Domenico Vargas, titular Bishop of Gerara.

Monsignor Martino Chiolino, titular Bishop of Calama.

Monsignor Stefano Fourcadier, titular Bishop of Ippona Zàrito.

May 2.

Monsignor Francesco Joosten, titular Bishop of Sagalasso.

Monsignor Pietro Tagliapietra, Archbishop of Spoleto.

May 13.

Monsignor Basilio Takach, titular Bishop of Zela, Apostolic Exarch of the Ruthenians of Subcarpathia in the United States of America.

May 20, 21, 29.

June 7.

June 12.

July 1.

Monsignor Domenico Marsiglia, Archbishop of Rossano.

Monsignor Ramberto Faure, Bishop of Saint-Claude.

Monsignor Mattia Ehrenfried, Bishop of Würzburg.

Monsignor Enrico Alvarez Gonzalez, titular Bishop of Sciro, Apostolic Vicar of Urubamba and Madre de Dios.

Monsignor Giovanni Heavey, Bishop of Oairns.

Monsignor Paolo Salman, Archbishop of Transjordan.

Monsignor Luigi Arrigoni, titular Archbishop of Apamea of Syria, Apostolic Nuncio to Peru.

Monsignor Pasquale Righetti, Bishop of Savona and Noli.

[*Latin ed. p. 305*]

Ann. et vol. XL, 16 Augusti 1948 (Ser. H, v. XV) - N. 8

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

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MOTU PROPRIO

ABROGATUR ALTERUM COMMA PARAGRAPHI SECUNDAE CAN. 1099

PIUS PP. XII

Decretum *Ne temere*, datum per iussum felicis memoriae Pii X, constituerat (art. XI) omnes in Ecclesia *catholica* baptizatos, etiamsi postea a fide declinassent, teneri ad servandam matrimonii *formam* in Concilio Tridentino definitam.

Verum, ut matrimonia eorum qui, ab *acatholicis* nati et in Ecclesia *catholica* baptizati, ab infantili aetate in haeresi vel schismate aut infidelitate vel sine ulla religione adoleverunt, non irrita evaderent, statutum fuit in Codice Iuris Canonici huiusmodi baptizatos non teneri ad canonicam matrimonii *formam* servandam.

At experientia triginta annorum satis docuit exemptionem a servanda canonica matrimonii *forma*, huiusmodi in Ecclesia *catholica* baptizatis concessam, bono animarum haud emolumento fuisse, immo in solutione casuum saepe saepius difficultates multiplicasse; quamobrem Nobis visum est expedire ut memorata exceptio revocetur.

Et ideo Nos, auditis Emis ac Revmis Patribus Supremae S. Congregationis S. Officii, Motu Proprio ac de plenitudine Apostolicae potestatis, decernimus ac statuimus omnes in Ecclesia *catholica* baptizatos teneri ad canonicam matrimonii *formam* servandam; abrogamus itaque alterum comma paragraphi secundae can. 1099, et iubemus ut verba: *item ab acatholicis nati, etsi in Ecclesia catholica baptizati, qui ab infantili aetate in haeresi vel schismate aut infidelitate aut sine ulla religione adoleverunt* - ACTA, vol. XV, n. 8. — 16-8-1948.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary: Those who, having reached the age of adolescence, are excommunicated according to canon 1099 for having contracted marriage with a non-Catholic, are absolved. However, taking this opportunity, we admonish other Missionaries and Priests to diligently observe the prescriptions of canons 750-751. Therefore, we command that these Apostolic Letters, issued by Our own initiative, be recorded in the Acta Apostolicae Sedis, and we decree that the orders contained therein shall have effect from January 1st of the year 1948. Contrary to anything to the contrary, even deserving of special mention. Given from the Vatican, near Rome, on the first day of August, in the feast of St. Peter in Chains, in the tenth year of Our Pontificate. PIUS PP. XII. APOSTOLIC CONSTITUTIONS I CONCERNING THE

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APOSTOLIC PREFECTURE OF IRINGA (OF IRINGA), IN BRITISH EAST AFRICA, WHICH IS ELEVATED TO THE RANK OF APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is certainly fitting that any Church flourishing among the infidel peoples should be raised to a higher rank, provided that the Catholic cause there has experienced a not insignificant growth. Therefore, since the Apostolic Prefecture of Iringa, in British East Africa, through the diligent preaching of the Gospel, especially by the Institute of the Missions from Consolata, to which that Prefecture has been entrusted, has, with God's help, produced joyful fruits, it has been deemed fitting to raise it to the rank of Apostolic Vicariate and to that dignity. Therefore, after deliberation with the council of the Venerable Brothers, Our Cardinals, who govern the Sacred Congregation for the Propagation of the Christian Faith of the Holy Roman Church, and with the favorable vote of the Venerable Brother David Mathew, titular Archbishop of Apamea in Bithynia, and Delegate for British East and West Africa, and after all necessary preparations have been made,

[*Latin ed. p. 307*]

307 The acts of Pope Pius XII, or of those who may deem it their concern, with the consent of all, having carefully considered and with certain knowledge, by the fullness of Our Apostolic authority, We establish and constitute the Apostolic Prefecture of Iringa, with its defined boundaries, as an Apostolic Vicariate, named Iringaënse; and We grant to the aforementioned Institute of the Consolata, for Our pleasure and that of the Apostolic See, the same in perpetuity. To this new Apostolic Vicariate of Iringa, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates throughout the world are lawfully possessed and enjoy, and We likewise subject them to the same obligations and duties. All of which, as above established and constituted, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these present documents were exhibited or shown. To no one is it permitted to infringe or contradict this decree of erection, constitution, commission, concession, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-eight, on the eighth day of the month of January, in the ninth year of Our pontificate.

For His Holiness,

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K. F. Cardinal MARCHETTI SELVAGGIA, Prefect.

P. Card. FÜMASONI BIONDI, Secretary.

S. of the College, Subdeacon.

L. C. de Propaganda Fide, Prefect.

f. Alfonsus Carinci, Archbishop, titular of Seleucia, Apostolic Protonotary.

Arthurus Mazzoni, Apostolic Protonotary.

EXPEDITA, on the fourteenth day of February, in the ninth year.

Alfridus Marini, Plumber.

Place of lead: Lead seal in the Register of the Apostolic See, volume LXXIV, number 98.

A l. Trussardi.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary II

CONCERNING BASANKUSU (BASANKUSUENSIS),

APOSTOLIC PREFECTURE OF BASANKUSU IN THE BELGIAN CONGO,

RAISED TO THE RANK OF AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT,

DECREES.

The Roman Pontiffs, accustomed to elevate to a higher rank, for the supreme authority divinely entrusted to them over the entire Church, even amidst the infidels, a mission that has yielded outstanding and constant fruits, if the true religion of Christ has flourished there.

Now, since the Apostolic Prefecture of Basankusu in the Belgian Congo, through the diligent care of the members of the Society of Missionaries of St. Joseph of Mill Hill, to whom this task has been entrusted, has, with the help of God, produced joyful fruits, especially in these recent times, it has been deemed worthy to be raised to the rank of an Apostolic Vicariate.

Therefore, with the advice of our Venerable Brethren, the Cardinals of the Most Reverend Congregation for the Propagation of the Faith, and with the favorable vote of the Venerable Brother John Dellepiane, titular Arch-

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bishop of Stauropolis and Apostolic Delegate in the Belgian Congo, and having taken all necessary measures, and with full knowledge and the fullness of our Apostolic authority, We hereby erect and establish the aforementioned Apostolic Prefecture of Basankusu, with its established territorial boundaries, into an Apostolic Vicariate, to be called Basankusu. We also decree that this Apostolic Prefecture shall remain entrusted to the care of the Apostolic Society of Missionaries of St. Joseph of Mill Hill, for the sake of Our own and the Apostolic See's well-being.

Furthermore, We grant to this new Apostolic Vicariate of Basankusu, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates are commonly endowed and enjoy, and We subject them equally to the same obligations and duties.

All of the above, as established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions.

Copies or excerpts, even printed ones, of these documents, must nevertheless bear the hand of a public notary.

[*Latin ed. p. 309*]

The Acts of Pope Pius XII, page 309, are secured with the writings and seal of a person established in ecclesiastical dignity or office, and We entirely wish that they be held in the same faith as would be given to them if they were presented or shown here. No one is permitted to infringe upon or contradict this page of erection, constitution, commission, statute, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and forty-eighth, on the eighth day of the month of January, in the ninth year of Our pontificate.

For the Sacred Congregation of Propaganda Fide,

P. Card. MARCHETTI SELVAGGIANI, Prefect.

P. Card. FUMASONI BIONDI, Secretary.

Arthurus Mazzoni, Protonotary Apostolic.

Albertus Serafini, Protonotary Apostolic.

EXPEDITA, the twenty-sixth day of February, in the ninth year.

Alfridus Marini, Plumber.

In the place of lead, Registry of Lead, in the Apostolic Archives, volume LXXIV, number 96.

— A l. Trussardi.

III. THE CATHEDRAL CHURCH OF MARSEILLES.

THE CHURCH OF MARSEILLES IS EXEMPTED BY METROPOLITAN

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RIGHT FROM THE CHURCH OF AIX, AND IS ELEVATED TO THE RANK AND DIGNITY OF AN ARCHDIOCESAN CHURCH.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL MEMORY OF THE EVENT,

Among the prominent dioceses of France, the diocese of Marseilles deserves to be mentioned by right and merit. Indeed, it shines not only with antiquity, since it is considered to reach the very apostolic age, but also with the firmness of the Catholic faith, as well as with perpetual fidelity and with all devotion towards the Roman Pontiffs, who, for this reason, have granted the bishops of Marseilles the special privilege of the pallium.

Considering these things, and keeping in view the civil importance that the city of Marseilles enjoys in the present day, We, desiring to honor the venerable Brother John Delay, the present Bishop of Massi-

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis — In order to offer some testimony of Our benevolence to the diocese, clergy, and Christian people, We have readily accepted the prayers, by which the Cathedral Chapter of that diocese earnestly requested that the Episcopal See of Massiliensis be raised to the rank and dignity of an archiepiscopal diocese. Therefore, having considered the favorable opinion of the Most Reverend Brother Angelo Joseph Roncalli, titular Archbishop of Mesembria and Apostolic Nuncio in Gallia, and having, as far as necessary, obtained the consent of those who might be concerned, and after mature deliberation and with full knowledge of Our Apostolic authority, We hereby separate the cathedral church of Massiliensis, which has hitherto been a suffragan of the metropolitan church of Aquensi, from that metropolitan jurisdiction, and We place it directly under Ourselves and the Apostolic See, and We raise and elevate it to the rank and dignity of an archiepiscopal church, without, however, assigning it any suffragan dioceses; and We grant to it all and each of the rights and privileges which other archiepiscopal churches enjoy and possess throughout the Catholic world. We declare that the current Metropolitan of Massiliensis shall henceforth be raised in title and dignity to the rank of Archbishop; and We grant to him that, along with the other archiepiscopal insignia and honors, in addition to the use of the pallium, of which he already enjoys the privilege, he may also be adorned with the privilege of carrying the cross before him, in accordance with the norms of liturgical law, and within the limits of his own archdiocese. Furthermore, We raise the canonical order of the principal temple, that is, the cathedral church of Massiliensis, to the rank and dignity of an archiepiscopal chapter, together with all the rights and privileges which archiepiscopal chapters enjoy and possess by com-

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mon law. Moreover, by these present Letters, We promote and constitute the Most Reverend Brother John Delay, currently the Bishop of Massiliensis, for the increased dignity of his diocese, to the rank of Archbishop of Massiliensis, and We wish that he be regarded as such by all. For all of the above matters, as arranged and established, We depute the aforementioned Most Reverend Brother Angelo Joseph Roncalli, Apostolic Nuncio in Gallia, to see that they are carried out, and We grant him the necessary and appropriate powers, including the power to delegate, to another person of ecclesiastical standing, for the purpose in question, and We charge him with the duty of transmitting a certified copy of the executed acts to the Sacred Congregation of the Consistory as soon as possible. We declare that these present Letters shall be firm, valid, and effective, and shall have and obtain their full and complete effect, and that they must be inviolably observed by all to whom they apply; and, if anything should happen to be attempted against them by anyone, knowingly or unknowingly, through any authority, We will and declare that it shall be entirely void and of no effect.

[*Latin ed. p. 311*]

The Acts of the Popes, volume 311, chapter XII, notwithstanding any contrary matters, even those deserving special mention, to which we derogate from all of them. These Letters, whether transcribed or excerpted, even printed, if signed by the hand of a public notary and sealed with the authority of a person constituted in ecclesiastical dignity or office, shall be given the same credence as if they were present. To no one shall it be permitted to infringe upon or contradict this document of exemption, removal, subjection, concession, statute, derogation, and our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the thirty-first day of the month of January, in the ninth year of Our Pontificate.

For the Holy Roman Church,

The Cardinal F. MARCHETTI SELVAOGIANI, Prefect.

The Cardinal R. ROSSI, Secretary.

Dean of the Sacred College.

The Reverend Father C. Consistorial Secretary.

Francis Hannibal Ferretti, Protonotary Apostolic.

Arthurus Mazzoni, Protonotary Apostolic.

In the Place.

© Plumbi Reg. in Cano. Ap., vol. LXXV, n. 86 - A l . Trussardi .

IV. QUITENSIS (AMBATENSIS). FROM THE ARCHDIOCESE OF QUITENSIS, A PORTION IS SEPARATED, AND THEREAFTER A NEW

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DIOCESE OF AMBATO IS ESTABLISHED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Those things which appear to contribute to the greater spiritual good of the Christian faithful, and indeed to make their governance easier, We, with solicitude for all the Churches over which We are urged, strive diligently to accomplish. We take care to establish new dioceses, especially by dividing those that are considered to be extensive in territory and abundant in the number of the faithful. Therefore, with the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, and with the support of the Venerable Brother Ephrem Forni, titular Archbishop of Darnitano and Apostolic Nuncio in the Republic of Ecuador,

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - With the kind consent of the Most Reverend Father Charles Mary De La Torre, Archbishop of Quito, we have received petitions in which you request that we separate a portion from the vast territory of the Archdiocese of Quito and establish a new diocese therefrom. Therefore, having carefully considered all matters and with full knowledge of our Apostolic authority, and to the extent that it may be necessary, we detach from the territory of the Archdiocese of Quito that portion which includes the civil province commonly called Tungurahua, and from it we erect and establish a new diocese to be called Ambato. The boundaries of this diocese shall be as follows: on the north, with the Archdiocese of Quito; on the south and west, with the Diocese of Bolivar; and on the east, with the Vicariate Apostolic of Napo and the Apostolic Prefecture of Canelos. This new diocese shall have the following parishes: Ambato, J zamba, Atocha, St. Bartholomew, Quisapincha, Pasa, Pilahuin, Tisaleo, Mocha, Gemllos, St. Rose of Minarica, Picaihua, Pelileo, Huambalo, Baños, Patate, Quero, Pillaro, St. Andrew, St. Michael. We establish this diocese, thus erected and defined by its boundaries, as a suffragan of the Metropolitan Church of Quito, and we subject its current ordinaries, the Archbishops of Quito, to the Metropolitan jurisdiction. We establish the episcopal seat in the city of "Ambato," from which the diocese derives its name, and therefore, we decree that this city shall be endowed with the title and dignity of a city, and shall be adorned with the rights and privileges with which other episcopal sees are commonly endowed. Furthermore, the parish church, dedicated to God in honor of St. John the Baptist, which is located there and in which the Bishop's chair is placed, we raise to the rank and dignity of a cathedral church, and therefore we grant to the Bishops of Ambato, for the time being, all the insignia, privileges, honors, rights, and jurisdictions with which other cathedral churches and their prelates throughout the world are endowed; and we subject them equally to the same burdens and obligations as other Bishops. The episcopal table shall

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be supported, in addition to the revenues of the curia and the offerings of the faithful, by a sum assigned by the Ecuadorian Government. Furthermore, in order to enhance the dignity of this Church of Ambato and to establish a Bishop's senate, we decree that a Cathedral Chapter shall be erected by other Apostolic Letters; and we grant that, until this diocese has a canonical Chapter, diocesan consultants shall be elected and appointed in its place to carry out the necessary functions. We also order that, as soon as it is possible, in accordance with the prescriptions of the Code of Canon Law and the Sacred Congregation for Seminaries and Universities, a small seminary shall be established, and from it, at least two selected young men, or at least one, shall be sent, without interruption, to the Pontifical Latin College in the United States.

[*Latin ed. p. 313*]

The acts of Pope Pius XII, page 313, concerning the establishment of [a new diocese] in the city [of Quito] are hereby ordered to be sent. Concerning the administration, governance, the Vicariate Capitular, the election, and other rights and duties pertaining to the diocese, we command that those things be observed which the sacred canons prescribe. Furthermore, with regard to the clergy specifically, we decree that as soon as these Letters are demanded for execution, the clergy shall be considered newly assigned to the diocese, residing within the territory of the province of Tungurahua. Finally, we command that all documents and records pertaining to the new diocese and its clergy and faithful be promptly sent from the Chancery of the Archdiocese of Quito to the Chancery of Ambato, so that they may be diligently preserved in this archive. For all of the above matters, as has been established and decreed, we appoint the Reverend Brother, the Apostolic Nuncio in the Republic of Ecuador, whom we mentioned above, to be responsible for their execution, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to achieve the purpose for which this is done, and we impose upon him the duty of transmitting to the Sacred Congregation of the Consistory the authentic copy of the acts of the execution completed, as soon as possible. These present Letters are to be considered firm, valid, and effective, and are to be inviolably observed by all to whom they pertain; and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we will and declare that such an attempt shall be entirely null and void, without prejudice to any other provisions, even those worthy of special mention. Furthermore, any transcriptions or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall be given the same validity as these present Letters. To no one is it permitted to infringe upon or contradict this page of our deliberation, erection, constitution, statute, concession, derogation, delega-

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tion, and will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the twenty-eighth day of the month of February, in the ninth year of Our Pontificate.

For the Sacred Roman Edict,

F. Card. MARCHETTI SELVAGGIANI, Prefect.

Fr. R. C. Card. ROSSI, Dean of the Sacred College.

Secretaries of the Sacred Congregation of the Consistory.

Ludo vicus Kaas, Apostolic Protonotary.

Arthurus Mazzoni, Apostolic Protonotary.

Loco £B Plumbi Reg. in Conc. Ap., vol. LXXV, n. 66 - A l. Trussardi.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER from the VENERABLE SERVANT OF GOD, BLESSED IOANNA OF THE CROSS, VIRGIN, FOUNDRESS of the INSTITUTE of SAINT ANNA, DELANOUE, addressed to the community. PIUS PP. XII. For the perpetual memory of this event. — It is the characteristic of the Saints to heroically follow and understand the examples and precepts of the Divine Redeemer, as handed down in the sacred Scriptures and through the teaching of the Church, and to shape their entire life according to them, so that what the Apostle said of himself may rightly and properly apply to them: "For I live, now not I, but Christ liveth in me." However, the most wise God, when He calls a soul to perfection, or to the highest degree, draws it gently and urges it sweetly, and does not suppress or take away its natural gifts, but rather strengthens and fills them with His grace, and raises and carries it to a mystical union with the supernatural. Therefore, it happens that every Saint preserves the nature of his soul and intellect, although changed by divine grace, and that he converts only what is most pleasing to him in the Gospel of Christ to his own sanctification, and makes his form of life accordingly. This happens in the same way, by divine providence, with the Venerable Servant of God, Ioanna Delanoue, whose sanctity is confirmed and strengthened by the precept of Christ: "Seek ye first the kingdom of God, and his justice, and all these things shall be added unto you." With these words, the Master of Truth exhorted His Apostles and disciples so that they should not be troubled by any lack of food or clothing, or by any poverty of earthly goods, but rather should trust entirely in God alone and in His paternal providence; so that the Servant of God herself could be called the "Holy Providence of God," who, when she interpreted and sought the "Kingdom of God" by giving herself entirely to the poor, the sick, and the abandoned, was then called by her fellow citizens "Mother of the Poor," and is rightly and deservedly called by this sweet name even

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now by the faithful who are devoted to her. Born in Salmur, a small town in the diocese of Angers in France, in the year one thousand six hundred and sixty-sixth, in the month of June, on the eighteenth day, which fell on the sixth day of the week, the feast of the salutary Passion and Death of the Lord, Ioanna was the twelfth child of the honorable marriage of Petrus Delanoue and Franciscae Hureau, who practiced a small trade.

[*Latin ed. p. 315*]

Acta Pii Pp. XII 315, in the village of "Fenêt," near the sanctuary of the Blessed Virgin Mary of Perpetual Sorrow "des Ardilliers." After quickly losing her father, Joan, encouraged by her mother through words and example, spent her childhood dedicated to religion and pious works, reciting the Rosary daily. However, when she initially doubted the validity of the Holy Eucharist, and unable to find a suitable guide for her conscience, she gradually lost her initial fervor, and, while engaged in her parents' trade, although she never neglected the precept of attending Mass on holy days, she was accustomed, as was the custom at that time, to conduct business in the church. However, God, vigilantly watching over her as a loving Father, providentially arranged for her to find a confessor who was both secure and prudent, and also a very pious widow, renowned for her holiness, named Francisca Souchet, from whom she received divine guidance on several occasions, leading her to a richer and more profound spiritual life. For if God's servant had not, without divine intervention, found either that priest, named Geneteau, or that pious woman from Rennes, who would kindle in her heart faith, trust, and love for God, she might have fallen into that very grievous and hopeless heresy, Jansenism, which she steadfastly and firmly opposed. Obedient to their best counsel, she abstained from trade on holy days and prepared herself for a more fervent piety. Indeed, around Pentecost, barely a year after the death of her mother, she conceived in her heart that evangelical saying: "Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." (Matt 19:21). Inspired by a three-day spiritual awakening, on the Saturday after the feast of Corpus Christi, she traveled to Saint Martin in Tours, and from then on, she began to gather orphans, elderly women, and sick and abandoned women into her home, which was already known by the name "Providence." When a rockslide destroyed that house, God's servant and her companions took refuge in another. Then, receiving two young women from the diocese of Tours, in the fourth year of the new century, on the feast of Saint Anne, the mother of the Blessed Virgin Mary, God's servant, along with three companions, founded the Institute of the Sisters of Saint Anne, Servants of the Poor; whose statutes were approved five years later, on the twenty-ninth day of September, by the Bishop of Angers, carefully crafted with great wisdom, imbued with the love of God and neighbor, and supported by divine

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Providence. Meanwhile, the spirit of Joan, who took the religious name of Joan of the Cross and was called the "First Servant," had been nurtured by Ludovicus Grignion de Montfort, whom We...

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - We recently added this individual to the ranks of the saints. At that time, he had returned from the City and was a pilgrim to the sanctuary of "des Ardilliers." Ten years after the Saint had been received into the house of "Fontis," the Handmaid of God moved to the house of "Trium Angelorum"; and there, the following year, in the year 1717, with an increasing number of the poor and residents, the new foundation of "Magnae Pravidentiae" began to be built. In that place, Ioanna exercised shining virtues, namely: evangelical poverty, supreme humility, rigorous penance, frequent fasting, the heroic mortification of the senses and the entire body, remaining nevertheless, for a long time, healthy and strong; finally, about a year before her death, she fell ill with a fever and suffered greatly from her head. For four months, she was tormented by spiritual distress; then she recovered "peace that surpasses all understanding." Then, rapt up to God, longing for God, speaking to God as a bride in the Canticles, strengthened by the sacred Viaticum, she encouraged her daughters to trust completely in Providence and to care for the poor, and fell asleep in the Lord the day after the Feast of the Blessed Virgin Mary, assumed into Heaven, in the year 1736, in Salmurii, in the village of "Fenêt," in the house of "Providentiae," in the very midst of those in whom she had long deserved to be, in the camp of Christian charity. "That Saint died," according to the voice of the people, and those who rushed to her virginal remains, as if to venerate sacred relics. These, first placed in the chapel of "Providentiae," were transferred sixty years later to the sanctuary of "des Ardilliers," to which both the religious sisters and the guests moved. A hundred years after her death, they were more fittingly placed in the chapel of the choir of the religious; and finally, from the year 1881, they rest in the church near the house of the Congregation's leader, where once there was a Benedictine abbey of Saint Florentius; and there they are greatly venerated. For they are like that evangelical "Amen, amen, I say to you, unless the grain of wheat falling into the ground die,." Indeed, the Institute of "Sisters of Saint Anne of Providence," sown in blessings, yields blessings and measures them out. She who had sown such good seed deserved to be glorified justly and rightfully. Therefore, because of the fame of her virtues, which the Handmaid of God displayed even during her mortal life, and also because of the miracles by which God was said to have confirmed the sanctity of His Handmaid, both before and after her death, the Venerable was granted the honors of the Blessed among the Saints, after the ordinary

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processes had been completed, by the Congregation of Sacred Rites.

[*Latin ed. p. 317*]

The acts of Pope Pius XII, page 317, state that the cause was initiated, so that, through a decree issued on the twelfth day of December in the year one thousand eight hundred and ninety-eight, Pope Leo XIII, Our Predecessor, personally signed the introduction of the cause. Afterwards, after legitimate Apostolic investigations were carried out, a discussion began regarding the virtues of Joan Delanoue. Furthermore, on the twentieth day of April in the year one thousand nine hundred and twenty, a preparatory congregation was held before the Most Reverend Cardinal Andrea Frühwirth, of the Order of Preachers, who was then the Promoter of the Cause. The preparatory congregation itself, with the Cardinals of the Sacred Congregation present, took place on the twenty-fourth day of May in the year one thousand nine hundred and twenty-seven, under the presidency of Cardinal Camillo Laurenti, Prefect of the Sacred Congregation of Rites. Finally, the General Congregation was held before Pope Pius XI, Our Blessed Predecessor, on the twenty-eighth day of May in the year one thousand nine hundred and twenty-nine. In that congregation, the aforementioned Cardinal Promoter proposed the question of the heroic nature of the virtues, both theological and cardinal, of the Venerable Servant of God, Joan Delanoue; present were the Most Eminent Cardinals and Consultor Fathers, who gave their votes. Our Predecessor also decreed that the virtues of the Venerable were of heroic stature, on the seventh day of June of the same year. Then, after the question of three miracles, which were said to have been granted by God through the intercession of the Virgin, was raised (although a dispensation was granted from Quarten, by Apostolic benevolence), three congregations were held: the preparatory congregation, on the thirty-first day of October in the year one thousand nine hundred and thirty-nine, before His Eminence Cardinal Carlo Salotti, then Prefect of the Sacred Congregation of Rites and Promoter of the Cause, whom God has recently called to His heavenly homeland; the preparatory congregation itself, with the Cardinals of the same Sacred Congregation present, took place on the eighteenth day of June in the year one thousand nine hundred and forty. Finally, in the General Congregation held before Us on the eleventh day of November in the year one thousand nine hundred and forty-one, the aforementioned Cardinal Promoter proposed the question of the miracles, and all the Cardinals, officials, and Consultor Fathers, according to their conscience, responded; We Ourselves, through a decree issued on the sixteenth day of the same month, declared that there were three miracles, and therefore, the case could proceed further. Only the question remained to be discussed, whether the Venerable Servant of God could safely be proposed for canonization among the Blessed in Heaven. This question was proposed by the aforementioned, most esteemed Car-

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dinal Carlo Salotti, in the General Congregations held before Us on the sixth day of December of that same year; and all who were present, both Cardinals and others.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary. The Cardinals entrusted with safeguarding the sacred rites, as well as the Official Prelates and Consultor Fathers, unanimously responded affirmatively. However, in this matter of such great importance, We hesitated to reveal Our mind and deemed it necessary to offer prayers, so that We might obtain heavenly assistance in forming a judgment on such a serious matter. After having offered fervent prayers, finally, on the eleventh day of the month of January in the year one thousand nine hundred and forty-second, that is, on the Sunday within the octave of the Epiphany, after the Holy Eucharist had been duly celebrated, with the Most Reverend Cardinal Present and Our beloved sons Alfonso Carinci, Archbishop of Seleucia in Isauria, formerly Secretary of the Congregation of Rites, and Salvatore Natucci, Promoter of the Faith, We decreed that it was safe to proceed with the Beatification of the Venerable Handmaid of God, Joan Delanoue. Now, since these things are so, We, also moved by prayers, by Our Apostolic authority, through the tenor of the present document and in a perpetual manner, grant the faculty that the aforementioned Venerable Handmaid of God, that is, Sister Joan of the Cross, Foundress of the aforementioned Institute of the Sisters of "Santa Ana of Providence," may henceforth be called by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful; and furthermore, We permit that images of the aforementioned Blessed may be reproduced in the future. Moreover, by Our authority, We grant that the Office [of Matins, Lauds, etc.] may be recited and a Mass celebrated each year of the Commemoration of All Virgins, with readings and prayers specially approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant this recitation of the Office and the celebration of the Mass only in the diocese of Angers, where the Handmaid of God was born and where she passed away to the Lord; also, in churches and chapels throughout the world where the Institute of the Sisters of "Santa Ana of Providence" is located, by all Christian faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, both from the secular and religious clergy, in the churches or chapels where the feast is celebrated, provided that they are present. Finally, We grant the faculty that the solemnities of the Beatification of the Venerable Handmaid of God, Joan Delanoue, may be celebrated, with due observance, in the aforementioned churches or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any con-

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stitutions and Apostolic ordinances and decrees concerning non-cult, and any other contrary provisions. We decree that copies of these documents, even printed ones, may be presented, provided that they are signed by the hand of the Secretary of the Sacred Congregation of Rites, and are sealed with the seal of the same Congregation, in dis-

[*Latin ed. p. 319*]

Acta Pii PP. XII 319. Furthermore, that the same complete faith be applied to judicial proceedings as is expressed in these Letters, which signify Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the ninth day of the month of November, the twenty-fourth Sunday after Pentecost, in the year 1947, the ninth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Secret Archives, from Apostolic Briefs. II. The VENERABLE SERVANT OF GOD, BROTHER BENILDUS, IN THE WORLD PETER ROMANÇON, MEMBER OF THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS, is declared Blessed. PIUS PP. XII. For the perpetual memory of this matter. — It has always been the admirable Providence of God to grant to the Holy Church of Christ those aids which circumstances and events demanded, and to stir up, at the opportune time, from among the faithful, men and women endowed with all virtues, and especially those for whom there was greater need. This also happened with the Venerable Servant of God, Brother Benildus, of the Religious Family of the Brothers of the Christian Schools, founded by Saint John Baptist de La Salle, who flourished in France, a land most fertile in saints, at a time when, due to continuous and grave disturbances of the state, the proper education of children and adolescents had become more necessary and, at the same time, more difficult; and the excellent examples of virtue of this Servant of God are presented to all the faithful, especially to educators, in this our age, in which, alas, after the most terrible war, true peace has not yet dawned for men, and it seems both necessary and difficult to properly form the morals of young people and adolescents. Within the Diocese of Claromont, in the humble town of Thureti, the Servant of God was born in the year of the restoration of our salvation, 1805, on the fourteenth day of the month of June, from John Romançon and Anne Chanty, who, rather than being blessed with worldly goods, were distinguished by Christian piety. The parents, having received the child from God, hastened to have him regenerated by the waters of Holy Baptism, and gave him the name of Peter. Furthermore, little is known to us about his family, since he rarely and sparingly spoke of himself or of his affairs; it is known, however, that the mother was especially devoted to the upbringing of the child in all

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piety.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis — The official commentary often led him to the sacred edifice so that he might pray there and attend the sacred rites. The mother's solicitude was well repaid by the boy, who grew up pious, docile, obedient, and inclined to virtue. The parents did not neglect to cultivate him with the first rudiments of letters, and therefore he was entrusted to a certain John Délais, a schoolmaster of the aforementioned town. However, because he possessed a rustic and excessively slow intellect, and was unaccustomed to the company of his peers and games, and was subjected to their jests and derision, he not only displayed patience beyond his years, but also clearly demonstrated, by the rapid progress he made in his studies, how much those around him were deceived. Meanwhile, while his parents were devoted to the cultivation of the fields, they often entrusted the boy with the care of the flock, so that he might use the solitude of the fields to read pious books, and raise his mind more freely before God in the sight of nature. It was a remarkable thing, and as if a foreshadowing of his future life, to see the boy gathering his peers together to teach them the rudiments of Christian instruction. Moved by admiration for the Brothers of the Christian Schools, whom he had seen in Clermont, reciting the Rosary of the Blessed Virgin with singular devotion, he felt himself drawn to that Institute in a certain way, which he immediately revealed to his parents. In this vocation, he experienced a remarkable confirmation on the day he first approached to receive the Sacred Gifts of the Body of Christ. His parents readily agreed and sent him to the neighboring town of Rigodunum, where the aforementioned Brothers had schools. Firmly resolved in his purpose, he requested to be admitted among the novices, but his request was not granted due to his small stature; however, when he was sixteen years of age, having grown somewhat taller, his petition was fulfilled. He entered the novitiate in the city of Clermont, where the wise director, Brother Aggaeus, who then presided, foretold that the young man would one day bring glory to the Lasallian Institute, as if illuminated by a heavenly light. Received with a blessed name and having completed the novitiate with excellent merit, he approached to undertake the institution of boys, so that he might, in turn, render to them all the good things which he had first received through the religious Brothers. In the meantime, his most pious mother died, and therefore, with the permission of the Superiors, he returned briefly to his family, and then quickly returned to the religious family. Having made his vows, first temporarily and then perpetually, he lived in the same ministry, always and forever, devoted to the education and sanctification of youth, except that, as he was most eager to practice obedience and humility, he sometimes performed even the most humble tasks, as necessity demanded, for example, cooking, being

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a porter, a gardener, and the like. Many cities and towns are remembered in which the Servant of God faithfully and diligently fulfilled the most noble and important office of teacher of boys: Rigodunum, Aureiiacum, Claroniontium, Lemovicum.

[*Latin ed. p. 321*]

Acta of Pope Pius XII, 321, Molinae, Billiomagus, and other places, which he edified by the examples of his virtues during a shorter or longer stay, and whose growing number, adhering to the footsteps of the Divine Master and following the instructions of the Holy Founder of his Congregation, greatly benefited through his wonderful teaching. In the year one thousand eight hundred and forty-one, at the age of sixty-three, he was transferred from Billiomagus, where he was prefect of schools, to Saugium, a town commonly called "Saugues," near the Loire, in order to establish a new house there for the members of the Sodality and to found new schools, which the town lacked and which were greatly needed, given the particular circumstances of the time, the place, and the inhabitants, for the uncultivated youth and those almost entirely ignorant of all disciplines. His arrival was celebrated with such a remarkable gathering and joy by the people that it seemed to resemble a triumph. Nevertheless, he, along with his members, had to endure some serious difficulties, at least initially, not only from the citizens but also from the local parish priest, who favored another Congregation; however, the virtue of Brother Benild, and the abundant fruits that the Sodality produced, moved them. For more than twenty years, that is, until his death, the Servant of God resided in the aforementioned town, fulfilling the important role of Prefect of Schools, excelling in piety, prudence, doctrine, and charity towards God and his neighbor, in all these virtues, especially those that should be proper to a religious member and a Christian teacher, serving as an example. His piety towards God was such that he never began to teach the boys without first strengthening his own soul through prayer and seeking heavenly light. His filial love for the Most Blessed Virgin Mary, who had, in a certain way, called him to the religious life, shone forth especially when he selected some of his students of various ages and from different social classes, who, following his example and the words he spoke, recited the Rosary of the Virgin Mary every hour before the image of the Mother of God. His prudence was evident both in guiding his members and in advising the students and their parents, constantly directing them towards the path of salvation. His charity, which he employed as a ministry, was truly remarkable and entirely exceptional: he took care of all his students in such a way that no father could have done better for his children, always keeping the words of the Divine Master before his eyes: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven" (Matthew 19:14). Therefore, his primary concern was to teach the catechism, a task which he performed

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with the utmost patience and kindness: neither slow learners nor rough manners bothered him. On the contrary, the more slow or rough the students seemed, the more dear they were to him. He governed all, both the members of the Sodality and the students, with an even temper, never too severe, although firm, nor too lenient. And although, at times, as was customary in that place and time...

[*Latin ed. p. 322*]

322 The Acts of the Apostolic Sects – the official commentary – stated that he carried a rod, but never used it in anger, serving only the ministry, and only administered correction after making the sign of the Cross. This very equanimity and constant kindness was, without a doubt, the greatest reason why the boys loved their teacher and showed him complete and ready obedience. It is not to be passed over in silence, indeed it deserves special mention, that this humble teacher, through his holy instruction, was the author of many of his students embracing a priestly or religious life. Therefore, it is not surprising that all the citizens of Saugues, especially the parents of the students, who daily witnessed the virtues of the teacher and the abundant fruits of his salutary education, followed him with singular love and are accustomed to call him a saint, even though he is still living. The principal cause of this Christian perfection is undoubtedly to be found in his constant and complete observance of the Rule of his Congregation. His contemporaries testified that he said he would be happy if he should die while fulfilling some precept of the Rule, and that, when death was truly approaching, those present saw him weeping, because, as he himself said, he had not observed the rules as faithfully as he had hoped. Therefore, Venerable Brother Benildus is a most excellent example of regular observance for all Religious members, and especially for his own. "But they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity," it is written in the book of the Prophet Daniel (12:3). Therefore, it is not surprising that, after having completed his fifty-seventh year, broken down by labors and a grave and prolonged illness, on the thirteenth day of the month of August, in the year one thousand eight hundred and sixty-two, in the aforementioned city of "Saugues," properly fortified with all the sacraments of the Church, as he had ardently desired, he surrendered his most pious soul, and that all unanimously began to consider him a saint and to invoke his intercession with God. The mortal remains of the Servant of God were carried to the church of the town, as we said, and attracted a large crowd of people to the funeral and to the tomb. Everyone eagerly sought to obtain a piece of his clothing, and his virtues were publicly proclaimed. This reputation for holiness, before and after the death of the Servant of God, grew more and more each day, so that an Ordinary Informative Process was prepared in the ecclesiastical court of Aniciensi and brought to this Alma Urbs, and presented

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to the Congregation of Sacred Rites. On the twenty-first day of the month of April, in the year one thousand nine hundred and thirty, under Pope Leo XIII, Our Predecessor, a discussion took place regarding the introduction of the cause for the Beatification and Canonization of the Venerable Servant of God, Brother Benildus, and a Commission was happily appointed, which is customarily called the Commission for the introduction of the cause. After all that is necessary for such a judgment has been completed,

[*Latin ed. p. 323*]

The Acts of Pope Pius XII, page 323, record that discussions began concerning the virtues of the Venerable Servant of God, which, endowed and adorned with heroic qualities, were approved and declared by the solemn judgment of the Apostolic See by our blessed predecessor, Pope Pius XI, on the eighth day before the Kalends of January, in the year 1928. Subsequently, the question of two miracles, which were said to have been wrought by God through the intercession of the Venerable Brother Benildus, was raised. After two congregations, namely a preparatory and a main congregation, and another general congregation held before Us on the twenty-eighth day of January of the year 1947, after all matters had been thoroughly investigated, We ourselves, on the sixteenth day of February of the same year, solemnly declared that the aforementioned miracles were established, and that the process could therefore proceed further. Since, according to the laws of the sacred forum, nothing remained except to consult the Cardinals Prefect of the Congregation for Sacred Rites, and others accustomed to giving advice, as to whether they considered it safe to proceed with the solemn beatification of the Venerable Servant of God, in a general meeting held before Us on the twenty-fifth day of March of the preceding year, both the aforementioned Cardinals of the Holy Roman Church, and those present, Prelates and Consultors, unanimously responded that it was safe to proceed. We, in this matter of such great importance, did not hesitate to open our minds, and after offering fervent prayers, we sought beforehand the help of the Supreme One. And having done so, on the fifth day of June of the same year 1947, on the feast of the Most Holy Body of Christ, during the most devout Eucharistic Sacrifice, in the presence of our most venerable Brother, Charles Cardinal Salotti, Bishop of Preneste, Prefect of the Congregation for Sacred Rites, and our beloved son, Alexander, Cardinal Verde, of the Holy Roman Church, Relator of the Cause, and the Venerable Brother Alphonso Carinci, titular Archbishop of Seleucia, Secretary of the same Congregation for Sacred Rites, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, We solemnly decreed that it was safe to proceed with the solemn beatification of the Venerable Servant of God, Brother Benildus. And since this is so, moved by the prayers of many Bishops, and of the entire Religious Family of the Brothers of Christian Schools, We, by Our Apostolic

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authority, grant that the aforementioned Venerable Brother Benildus be henceforth called by the name of Blessed, and that his body and relics be offered for public veneration, although not in solemn supplications; and We also permit that images of the same Servant of God be displayed. Furthermore, by the same authority, We grant that an office be recited annually concerning him, not of Pontiffs, but of Common Confessors.

[*Latin ed. p. 324*]

Acts of the Apostolic See - Official Commentary 324, with proper rubrics, approved by Us, and a proper Mass, also approved by Us, shall be celebrated, observing the rubrics, but only in the dioceses of Aniciensi and Olaromontana, as well as in the churches and public chapels of the Congregation or Institute of the Brothers of Christian Schools, wherever they may exist. Finally, We grant that the solemnities of the beatification of the Venerable Servant of God, Brother Benild, observing the necessary regulations, shall be celebrated in the aforementioned dioceses, as well as in the churches or public chapels of the aforementioned Congregation, within one year from the same solemnities duly performed in the Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic constitutions and ordinances, as well as decrees concerning the prohibition of cults, and any other contrary provisions whatsoever. We decree that copies of the present document, even printed ones, shall have the same full force and effect in all discussions, including judicial ones, provided that they are signed by the hand of the Secretary of the Congregation of Holy Rites, and sealed with the seal of the Cardinal Prefect, as if they were the original. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fourth day of the month of April, in the year one thousand nine hundred and forty-eight, in the tenth year of Our Pontificate. From the Most Holy Secretariate for the Cardinal DOMINIC SPADA, appointed by Apostolic Briefs. LETTER I TO THE MOST REVEREND LORDS: AUGUSTUS, Titular Archbishop of St. Mary of Peace, of the Holy Roman Church, Cardinal HLOND, Archbishop of Gnesen and Warsaw; ADAM STEPHAN, Titular Archbishop of St. Mary Nova, of the Holy Roman Church, Cardinal SAPIEHA, Archbishop of Cracow; AND TO THE OTHER ARCHBISHOPS, BISHOPS, AND ORDINARY PASTORS OF THE PLACE IN POLONIAE: IN ANSWER TO OFFICIAL LETTERS SENT FROM THE EPISCOPAL ASSEMBLY OF CZESTOCHOVIA. PIUS PP. XII, Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing. — We have always been deeply moved and concerned by the news that is brought to Us from such a distinguished part of the universal flock, entrusted to Our Apostolic care by divine providence, which...

[*Latin ed. p. 325*]

Indeed, Poland is a faithful land. For this illustrious nation, throughout the course of many centuries, amidst alternating fortunes of joy and sorrow,

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has steadfastly established the foundation of its active life and, time and again after setbacks, has renewed its faith, remaining undaunted and in an unbreakable union with this Apostolic See. Therefore, beloved sons and venerable brothers, we are not surprised by what you, not long ago gathered together before the Marian shrine of Częstochowa, have humanely reported to us. For it is at this most celebrated temple, dedicated to the heavenly Queen of Poland, that you, in fact, convene almost every and year, so that the benign Mother may provide you with her light, her counsel, and her protection at the opportune time. But this most recent gathering of bishops coincided with the first anniversary of the day when the entire Polish nation was consecrated to the Immaculate Heart of Mary, so that today, the need to draw strength and find refuge in her seems even more pressing. Indeed, the heavenly Mother not only shines gently like the morning star, but she is also that strong woman who has often stood forth in the Church to defend the rights of her divine Son, "Thou art beautiful, O my love, sweet and comely as Jerusalem terrible as an army set in array" (Song 6:3). Furthermore, as you deliberated among yourselves for the good of those souls so dearly beloved, striving to preserve and foster them with all your might, you also saw that the faithful themselves, as pious pilgrims, approached the feet of Mary. Thus, their fervent supplications, rightly joined with yours, brought about the obtaining of more powerful and abundant divine gifts and protections from the Holy Spirit. We are also pleased to hear that large crowds of the faithful have flocked to their sanctuary, offering prayers and penances, as a holocaust of propitiation and supplication to God, following the example of the early disciples of Christ, who, preparing themselves for the Lord's battles, "And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers" (Acts 2:42). Indeed, while there are just causes for joy and consolation in your land, there are also more and more clouds that threaten to obscure and dim the light shining brightly from Częstochowa, far and wide. Therefore, the Church, as in past ages, is experiencing, by the secret counsel of God, a succession of alternating triumphs and adversities, "mixing joys with sorrows" (Hymn on the feast of St. Joseph). But it is necessary for us to express to you, who have been divinely entrusted with the governance of the Church, to govern and pursue it in every nation "under heaven" (Acts 2:5), and especially in those where it has achieved greater triumphs, our deep sympathy and our heartfelt concern for your anxieties. For, as you yourselves know, in times past...

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Commentarium Officiale. Almost the entire Polish nation has firmly adhered to the persuasions of religion, and no one has dared to publicly oppose the prescribed tenets of the Catholic faith; now, however, these are openly mocked. Therefore, in this fertile

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field entrusted to your care, an enemy strives to sow weeds and to suppress the good seeds. For that which is good is not perishable, it cannot be replaced, and it surpasses all other mortal things, as the Divine Master said: "For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. 16:26). Nevertheless, certain writings, printed with the favor of excessive liberty, or rather, sheer license, cast doubt on the very truths that are the foundation of your religion, which, like a pestilent virus, is insinuated into the social body, and sometimes, the dogmas of the faith or the pious practices of Christian life are openly ridiculed. These daring acts are undertaken, lest, if possible, the flame of faith, which the children of Poland have hitherto seemed to eagerly suckle from their mother, be extinguished, and that access be opened to any kind of supernatural order, solely through the inventions of reason, or rather, delusions, which loosen the reins of all kinds of desires? In some cases, the principles of the Catholic faith are impugned and rejected, and even from the homes and shelters of children, orphans in particular, the very name of God, as you have reminded us, and whatever other sign of religion, are forced to be banished. These are certainly sad signs of increasingly difficult times; for even the wisdom of the ancients taught: "Reverence is due to the child" (Juvenal, XIV, 47); what, then, can be said of today's society, which, under the auspices and with the help of the Christian religion, has achieved only the progress of civil culture? At the same time, there is a danger that the transmission of religion in schools will be restricted, so that it cannot complete the education of students that they have received at home. This situation, as you have observed, is becoming more serious every day, because, on the one hand, there is given license to attack the ancestral heritage and the Catholic doctrine of morals, while, on the other hand, the same freedom is not granted to defend them, so that the right to protect the truth is denied, which is willingly granted to the propagation of error. These are indeed the inclinations and dangers of public affairs that affect you and our heart, tempering and restraining those joys that arose from the celebrations in Czestochowa. But we are certain that the injustices of the times will not weaken, but rather strengthen your spirit, because you know well that the Church, as history testifies, has often triumphed after struggles and conflicts against the powers of darkness, and the Sacred Scriptures openly teach: "The life of man upon earth is warfare" (Job 7:1), and also: "He who contends in the arena is not crowned."

[*Latin ed. p. 327*]

Acta Pii PP. XII 327, unless he has lawfully contended" (II Timothy 2:5). Indeed, your intentions, your concerns, and your labors are manifest to us. For you have decided to descend into the arena against the injuries and threats of impiety, and to suitably admonish the faithful, so that they

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may diligently beware of errors, with the deceptive appearance of truth being presented before them, and of the allurements and temptations of worldly goods. And indeed, there are certain non-Catholic sects, as you have informed us, which, taking advantage of the economic difficulties that afflict those who are weak, attempt to draw them to themselves with the promise of some temporary gain. Therefore, we especially exhort you to illuminate the faithful with the truth with all effort and diligence, so that the arts and calumnies of the adversaries may be exposed, by whom they strive to detract from the Church and its teaching, and from its ministers. It is certainly a characteristic of this age to distort the truth in every and to adulterate error with a false splendor, so that the mind is subject to the Apostle's admonition: "And no wonder." (2 Corinthians 11:14). But the faithful will give thanks to you, their pastors, because they have preserved or defended for themselves the freedom that Christ has given us, and each one will be able to repeat the words of the sacred author: "You have delivered me from the tongue of the wicked, and from the words of liars" (Sirach 51:4, 7). But to your concern and your tireless apostolate, all the faithful must respond with increased zeal and a cheerful spirit. It is their duty to be instructed, so that they may be prepared and ready to overcome the difficulties of the adversaries, so that they may bear witness to the light and truth that are diffused by Christ; and not only with words, but especially with good works, so that the enemy of the Christian name may be able to say nothing evil about them. Therefore, let them be constant in observing the divine laws, generous in self-denial, and irreproachable in practicing justice and charity towards their neighbors. But that the faithful may be better and more thoroughly instructed in the truths of the Catholic religion, and that they may render due worship to God, let the solemn day be remembered each week, which He Himself has wished to reserve for Himself from the time of the ancient Law: "For the Lord's day is holy" (2 Esdras 8:10). The profanation of this day turns away heavenly blessings from the people, and likewise hinders the prosperity of this life itself. Before we bring these letters to a close, our beloved sons and venerable brothers, we declare from the heart our congratulations for all that you have accomplished with the concordant will of your council, in order to provide for the particular needs, especially in religious and social matters, of those nations that have migrated from the eastern regions in such a pitiable manner. This is indeed a work of the highest value, and let the priests who have been or are helpful to these abandoned brothers be certain that they have it with the Father, who searches all hearts.

[*Latin ed. p. 328*]

328 By the authority of the Apostolic See, this commentary examines, and finds that you have earned a most excellent crown of merit. Meanwhile, we do not cease to assist you with all our strength, so that the present

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distresses of those under your care may be somewhat alleviated. Finally, with heartfelt hope, that the consecration of families to the Divine Heart of Jesus, which you have instituted to take place annually, may be happily fulfilled "through Mary to Jesus," and that there may be a favorable outcome for the more solemn consecration of the entire nation of Poland, which you intend to carry out at some time, we impart to you, our beloved sons and venerable brothers, and to all your flocks, the Apostolic Blessing, poured forth in the Lord's charity. Given at Rome, near Saint Peter, on the eighteenth day of the month of January, in the year 1948, in the ninth year of Our pontificate. PIUS PP. XII To the Most Reverend Archbishops, Bishops, and other Ordinary places of INDIA, concerning the promotion of Catholic Action. PIUS PP. XII During recent years, We have been following with special interest the outcome of the efforts which you, Venerable Brethren, have been making to promote and foster Catholic Action, in your respective dioceses in India. That these efforts have achieved a large measure of success is abundantly evident from the fact that, in 1945, you deemed it opportune to found, under your authoritative direction, the Committee of Catholic Action, whereby Catholic Action was formally established on a national basis in India. We welcomed, therefore, with particular gratification, the letter which, as National Director, the Archbishop of Madras, mindful of Our Apostolic office and of Our paternal interest in such matters, recently communicated to Us; and gladly acceding to the filial request therein contained, We have deemed it good to share your joy and to foster your undertaking by addressing you on the subject of Catholic Action. Your beloved country has reached a turning-point in its history: a new era has dawned; the flaming torch of liberty with justice has warmed the hearts and fired the minds of your beloved people, and, in the burning fervor of newly-won national independence, the destiny of your great nation is being shaped. At this juncture in your history, when problems of national importance have to be faced and solved, it is of great consequence that the faithful committed to your care should...

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale. We must acknowledge that the blessing of the Lord, which We invoked upon your work, was powerful, and that the heavenly Patron whom We appointed for you, Saint Joseph, the faithful and just man, the preeminent worker, has prodigiously protected you. With joy, you can exclaim: "We have grown, we have progressed in our path, and we are drawing closer each day to the goal." Then We felt impelled to draw from the richness of the social doctrine of the Church, from the fullness of its pastoral solicitude, the instructions that should guide you on a path that is both difficult and still obscure. These have proven beneficial and must continue to accompany you in your progress. Forward, then! What We propose to say to you today

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aims only to encourage the firmness and boldness of your steps.

1. EXTERNAL GROWTH. You have grown; you have greatly increased in number; you have extended your organization, multiplied the branches, local groups, courses of instruction, and charitable works, and expanded the means of propaganda, with newspapers, periodicals, and pamphlets widely distributed. Excellent! And with you, We thank all those who have contributed to and continue to contribute to this providential endeavor.

But be careful! Institutions, like individuals, often go through a period of growth, which can have its dangers and disappointments. Do not let yourselves be overly elated or deluded by the increasing number of names on your lists or the purchasers of your publications. Rather, ask yourselves what each of those names represents. Does it truly signify a new soldier of Christ in the world of labor? This is what truly matters; this will allow you to say with full justification: "We have grown!" You can only truly and without reservation congratulate yourselves on the progress of your Association when the organization, which operates on a higher level, is mirrored below by the life of individual groups and of each of their members. For it must be one of the two: either the "Acli" will live from the life of its individual elements, and it will endure; otherwise, its life will be artificial, and it can only be ephemeral. What would be the point of merely having names on the lists, if those who bear them are not truly enrolled, if each is not in his particular group, in his field of work, ever more intimately and firmly united with all the other Catholic workers, who, under the banner of the "Acli," must have the same thoughts and the same will, the same actions and the same abstentions, the same tendencies and the same aversions?

[*Latin ed. p. 333*]

Acta Pii PP. XII 333: A what purpose would be the many purchasers of your publications, if their content, however excellent, remained mere words, if it did not become life, life in your intimate gatherings, in the warmth of discussions, explanations, comments, and appropriate applications to the conditions of each place? To what purpose would the beautiful works of charity and assistance carried out through the "Acli" be, if you did not participate in them wholeheartedly, at least with careful service, with good ideas, with a genuine personal interest, so that you can truly say: these works, these reading rooms, these summer colonies for children, and so many other similar institutions, are our works? To what purpose would your excellent ecclesiastical assistants and your esteemed leaders be, if they were not able to awaken in each member of your groups a sense of the purposes of the "Acli," if they were not sufficiently broad of mind and heart to allow others the opportunity to express their views and to be useful to the Association with their good qualities? Therefore, make the "Acli," with God's help, an organization of a living reality, a wonderful reality, of

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a living Christianity in the world of work. For precisely this living reality is lacking in our time, and without it, no organization, however enduring, of which there is so much talk today, to say nothing of superstition, will ever suffice. Therefore, let your growing number have only one meaning: Christ has grown with each of you in the world of work. Then you will be ready and prepared on difficult days, should they ever come for you, to overcome the discouraging disappointments, before which the weak flee, renouncing the continuation of the race begun.

2 – THE PATH TAKEN

With joy, you say today: we have progressed in our life. We are there, not only, but in such a way that no one, friend or foe, can ignore us; we represent something; everyone must reckon with us. It is true. Our joy and our satisfaction are no less than yours, especially when we think of how these happy results have been achieved in a short time and always in competition with implacable adversaries, who often occupied the ground before you. However, it would be a superficial, external, and, so to speak, purely sporting way to judge if you considered the path taken only from that aspect. Catholic associations of workers are not there solely because the adversary is there. Whoever claims this falsifies.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale: La verità storica, se trascurata, misconceverebbe completamente l'impulso proprio della Chiesa e dei cristiani degni di questo nome per l'azione sociale. Questo impulso non proviene loro dall'esterno; non la paura della rivoluzione, né del sollevamento delle masse, li spinge al lavoro per il popolo. No. L'amore fa battere il loro cuore, quello stesso amore che faceva battere il cuore di Cristo, e ispira loro la sollecitudine per la difesa e il rispetto della dignità del lavoratore moderno, e lo zelo attivo per metterlo in condizioni di vita materiali e sociali in armonia con tale dignità. Se voi ponderate seriamente tutto ciò, non sarete tentati di compiacervi senz'altro del cammino finora compiuto. Le « Acli » devono, secondo i loro principi, esercitare l'apostolato fra gli operai, innanzi tutto fra i loro propri membri, poi anche presso gli altri, un « apostolato di operai per gli operai ». A che punto dunque è in voi il progresso della santificazione della vita mediante una concezione veramente cristiana del lavoro? Come opera per mezzo vostro quell'apostolato ardente dell'esempio fra tanti, anche giovani, i quali ogni giorno si trascinano al lavoro quasi come forzati, senza gioia, senza alcuna elevata aspirazione? Come va il vostro apostolato, così prezioso, dell'esempio nell'uso cristiano del tempo libero, nella santificazione della domenica e delle feste, in tutta la vita di famiglia? Guardatevi bene dal dire: Queste esigenze sono senza dubbio importanti, ma non toccano immediatamente le circostanze

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presenti. È realmente vero? Che cosa attende ora il lavoratore? Forse l'aiuto dello Stato o della Chiesa per mezzo delle loro Opere di assistenza? Certo nessuno pensa di sottrarre alla classe lavoratrice tale contributo; ma essa non è la sola a chiederlo, e in questi troppo lunghi anni di crisi economica coloro che invocano soccorso sono divenuti così numerosi, che la Chiesa stessa, e in particolar modo questa Santa Sede, nonostante le sue molteplici cure, non può tante volte che dolersi della sua insufficienza a sollevare tutte le miserie, a esaudire tutti quelli che si rivolgono a lei. Perciò i lavoratori, come del resto anche gli altri ceti del popolo, prima che sull'aiuto altrui, debbono contare sui loro propri sforzi, sulla loro propria difesa, sulla loro mutua assistenza, nell'esercizio della quale il punto fondamentale è il sentimento d'intima solidarietà tra quelli che danno e quelli che ricevono. E in ciò consiste l'importanza delle esigenze di cui abbiamo parlato e del lavoro apostolico che le « Acli » sono chiamate a compiere, impregnando tutta la vita del lavoratore coi veri principi di Cristo. Consideriamo le cose praticamente e con piena sincerità. Dappertutto.

[*Latin ed. p. 335*]

Acta PU Pp. XII 335 indicates a sense of malaise and discontent: the worker is not satisfied with his own lot and that of his family; he asserts that his earnings are not proportionate to his needs. The Church, more than any other institution, has supported and defends the just demands of the worker. But is this asserted disproportion and insufficiency always and solely due to the inadequacy of earnings? Does the increase in needs play no part whatsoever? Undoubtedly, there are necessities that must be urgently satisfied: food, clothing, housing, the education of children, and wholesome rest for the soul and body. But We intend to allude to those other demands, which demonstrate how the modern, anti-Christian, insatiable craving for pleasure and frivolity tend to penetrate even the working world. The difficult economic conditions of wartime caused even the possibility of saving to be lost, but even today, the sense and idea of saving are no longer present. And in such a state of mind, how can one have a clear and upright conscience regarding the responsibility in the use and administration of public funds destined for public housing, social security, and healthcare services? And how can one assume that co-responsibility in the direction of the entire economy of the country, to which the working class aspires? Especially now that the grave scourge of unemployment cannot be cured with demagoguery, but with reason and discipline, not with the lavish expenditure of large sums to remedy only the immediate needs of the moment, but with wise and far-sighted measures? From this arises the difficult, but nonetheless important, mission of the "Acli" (Catholic Action), which is to promote, in individuals, the spirit of Christian thrift, of conscientious diligence in all matters concerning the common good, so that those who are aware of their responsibility will always prevail. With-

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out a doubt, the height of the salary or wage that the head of the family, and perhaps even the grown children, bring home each month or week is important; even more important is the common care to use it wisely for the true needs of the family. But of utmost importance is that the woman of the house knows how to manage household affairs well. Who can deny that here the "Acli" are offered a new field of multifaceted activity for the support of the working class: through the education of its members, through appropriate educational institutions for mothers and girls, through leisure activities, especially for the healthy and appropriate spiritual and physical refreshment of young people. In reality, the salary or wage is not the only wealth of the household. The knowledge acquired in school and that concerning...

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary: one's own office, art, or trade, physical health, the well-being of the mother and child, a healthy and pleasant dwelling in Lindesberg, all contribute to beautifying and gladdening the home, to the great advantage of the union and mutual affection among the members of the family. And what a new object of activity for the "Acli" [Catholic Action organizations]! How many Catholic teachers, doctors, lawyers, and others, men and women, in cities and in the countryside, would gladly offer their services for the education of the people! But the people must be deeply disposed to cooperate in this apostolic work, to want to help themselves, to have a high and truly Christian concept of themselves. And so, we are brought back to the essential point: are you apostles, among yourselves and reciprocally, are you apostles towards those who are not, but should be with you? Only under this condition can your contentment for the path traveled be perfect.

3 — YOUR AIM: But in order not to falter along the way, to inflame hearts, and especially to win the youth to your cause, you must always keep before your eyes the high purpose to which your movement must aspire: namely, the formation of truly Christian workers who, equally excellent in ability in the exercise of their art and in religious conscientiousness, know how to defend the firm protection of their economic interests with the strictest sense of justice and with the sincere intention of collaborating with the other classes of society in the Christian renewal of all social life. Such is the high purpose of the movement of Christian workers, even if this divides into particular and distinct unions, some of which are concerned with the defense of their legitimate interests in labor contracts—which is the proper function of trade unions—others with works of mutual assistance in economic matters, such as consumer cooperatives, and still others with the religious and moral care of the worker, such as Catholic workers' associations.

2 Do not, therefore, be diverted from this aim, which is more important

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than any temporary form of trade union organization. The future of trade unions themselves depends on whether or not they are faithful in striving for that goal. Indeed, if they aimed at exclusive domination in the state and in society, if they wanted to exercise absolute power over the worker, if they rejected the strict sense of justice and the sincere will to collaborate with the other classes of society, they would fail to meet the expectations and hopes that every honest and conscious worker places in them.

What?

2 Cf. Encyclical *Quadragesimo Anno*.

[*Latin ed. p. 337*]

The Acts of the Holy Father, Pius XII, 337, should be considered in light of the exclusion of a worker from employment because he is not a person pleasing to the Union, the forced cessation of work for the attainment of political goals, and the straying into many other erroneous paths, which lead far from true good and the invoked unity of the working class? Such true unity is achieved only if the rightful purpose of the workers' movement is recognized, at least in its natural foundations. We had this essential point in mind when, in Our discourse of March 11, 1945, we spoke of the relationships of the "Acli" with the single Union. It was and is an experiment that shows to what extreme limits Catholic workers have gone in their willingness to collaborate. You, beloved children, have clearly demonstrated this willingness, because in the Union itself you see a solid support of the economic society of our times, a support never before recognized by the social doctrine of the Church. But if the present form of the Union were to endanger the true purpose of the workers' movement, then the "Acli" would certainly not fail in that duty of vigilance and action that the gravity of the case requires. Indeed, today we are dealing with important resolutions and reforms in the national economy, before which a class struggle based on enmity and hatred would risk compromising the idea of the union, if not even leading it to ruin. Therefore, you must ensure that Christian principles prevail definitively in the Union; then it will prosper to the benefit of the workers and the entire Italian people. We have addressed you, beloved children, with words not of festivity, but of practice, springing from a heart that beats entirely for you, but which is also deeply aware of the gravity of the hour. May you receive them with the same spirit and continue with renewed fervor your work! A work, if ever there was one, opportune and necessary, a work that has already produced so many good fruits in the field of labor and especially in the souls of the workers, a work highly promising for a more fruitful future of good. With these sentiments, to you, beloved children and daughters, to your families, to all workers of the office, of the industry, of the field, of the domestic hearth, in Rome, in Italy, throughout the world, – even to those who live far from God and the Church, that they may repent, – especially to those who seek work in

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vain, or who suffer in the most dire hardships or in spiritual or material misery, to your ecclesiastical assistants and leaders, to your organizations and institutions, we impart with effusion of heart Our paternal Apostolic Blessing. 23 - ACTA, vol. XV, n. 8. - 16-8-1948.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Commentarium Officiale II Ad Excmum Virum Emmanuelem Larrea Ribadeneira, Oratorem extra ordinem liberis cum mandatis, Aequatorianae Reipublicae, Litteras publicas porrigentem.

Most Reverend Sir: During the Christmas week of 1944, We had the satisfaction of receiving the Credentials of the first Ambassador of the Republic of Ecuador to the Holy See. Three days prior, surrounded by the faithful of Our beloved Rome and by countless representatives of Our children from all the continents, We offered the Holy Sacrifice over the tomb of the Prince of the Apostles and implored the Almighty, with fervent prayer, that, for the good not only of this or that people, but of all humanity, He would hasten the end of the tribulation and finally guide friends and enemies alike along the paths of a lasting and constructive peace. The memory of that unforgettable midnight Mass was still alive in Our heart, when We welcomed his illustrious predecessor, who has left such a pleasant memory and high esteem with Us. The words We spoke then sought to reflect the concern and anxiety produced by the certain premonition of the final and imminent phase of the war, as those who did not harbor illusions about the formidable difficulties that the final resolution of the conflict would bring. Today, as We wholeheartedly welcome the new Extraordinary and Plenipotentiary Ambassador, whom the confidence of the Most Reverend President of the Republic of Ecuador sends to Us, We can perfectly confirm that those concerns have been painfully confirmed by the course of events. Indeed, if there is something characteristic of the time in which we live, it is precisely the scarcity, if not the sterility, of the efforts made thus far in this post-war period, to achieve a true, solid, and lasting peace, which provides and guarantees to all, even the weakest, what is due to each. It is a path fraught with impediments and obstacles, rendering futile all diligence on the part of negotiators, all purely arithmetic accommodations, and all discussions conditioned by force.

* Habita die 13 Iulii mensis a. .1948.

[*Latin ed. p. 339*]

Acta Pii Pp. XII 339 The matter, in truth, originates from a root: a lack of awareness of a norm, recognized by all, which is morally obligatory and therefore inviolable, and whose application to the concrete problems of peace would halt and paralyze that proliferation of particular and selfish interests, and of disordered desires for power. Wherever faith in God and the conviction that one can never escape the norms of His law still pos-

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sess sufficient strength, they can ensure that its influence extends from the conscience of individuals to the realm of public life; in such circumstances, even divergent opinions can be reconciled in an atmosphere of moral seriousness and mutual loyalty, which opens the way to the correct solution, even of the most difficult problems. Wherever, on the other hand, the living connection between what is earthly and what is eternal has been lost, negotiations also lack that strong moral impetus which, in the harsh conflict of interests, is indispensable for achieving that elevation to which justice and peace, happily and fraternally, give rendezvous. Treaties of peace, in whose preparation respect for the unwritten laws of thought and moral action was forgotten or deliberately denied, are deprived of that inner force which is obligatory, and which is the first of all prerequisites for achieving their desired vitality; for fidelity to agreements cannot be expected, nor can one be certain of it, if both parties to the agreement do not deeply impress upon their souls the feeling of their obligatoriness. Therefore, humanity today must lament the ephemeral existence of certain solemn treaties, which, when concluded, were greeted as milestones in the progress of international law and in the path towards a prudent foresight of future peace. In this way, the problems and dangers of the world are, or soon will be, problems and dangers for everyone. Your Excellency, Mr. Ambassador, as your eloquent and elevated expressions clearly demonstrate, is deeply imbued with such convictions. Therefore, it gives Us special satisfaction to hear from your lips that Our incessant appeals for peace among nations find such cordial understanding in a country like Ecuador, at whose very mention it is difficult to remain indifferent, for in it, as in the rugged and white peaks of those Andes, which, more than their skeleton, are almost its robust body, elevation, the tendency towards the high and the great, seem to be almost innate; "beautiful, majestic, sublime" in its sky and...

[*Latin ed. p. 340*]

340 in sua terra, — ut dicendum est per locutionem geographi poetae —, sed non minus pulchra nec minus sublimis in animis filiorum eius: — una azucena Quitoensis, flos candida et mortificatus, qui paulatim ad suprema altaria honorum appropinquat; unum Garz Moreno, gubernator genialis, filius fidelis Ecclesiae, martyr fidei eius; nec minus pulchra etiam in bono dicendi sua inspirata poesi, in cuius primis balbucciis actor principalis erat nemo alius quam Lorenzo de Cepeda, frater statici Serafini Ordinis Carmelitarum. Pertinet etiam Vestra Excellentia ad nationem, cuius historia non separatur ab hereditate culturae et traditionis iuris latini, et a rico patrimonio religionis Christianae; patria et populus qui vivunt sub protectione Illius Sacri Cordis, « quod tam amavit homines », et qui semper, certum habemus, fideli manebunt traditionibus suis spiritualibus et principiis moralibus fundamentalibus. Cum tanta spe consolante, invocamus optimas benedictiones caeli super

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Excellentissimum Dominum Principem Civitatis, super Gubernum, super populum catholicum Republicae, et praesertim super Vestram Excellentiam, suum dignissimum Repraesentantem, dum asseveramus vobis quod, in actionibus vestris, ordinatis ad consequendum ut relationes inter Sanctam Sedem et Aequatorem semper fidiores et fructuosiores sint, in nobis semper invenietis auxilium maximum et cordiale.

[*Latin ed. p. 341*]

Sacred Congregational Acts 341, 88. SACRED CONGREGATION CONSISTORIAL OF ROME, OR OF THE SUBURBICARIAN SEE OF OSTIA. DECREE CONCERNING THE ALTERATION OF BOUNDARIES.

In the ancient and illustrious diocese of Ostia, situated at the mouth of the Tiber River, it has recently become apparent, either due to the increased number of the faithful, especially during the summer months when they come from the City, or due to the lack of secular clergy, that the care of souls, which ought to be diligently and effectively provided, has become more burdensome. Therefore, it has seemed opportune to propose a suitable alteration of boundaries between the aforementioned diocese of Ostia and the neighboring diocese of Rome.

And so, Our Most Holy Lord, Pope Pius XII, after mature deliberation and with full knowledge of the facts, desiring to better serve the spiritual welfare of the faithful who reside in the territory that currently belongs to the diocese of Ostia, or who may reside there for any reason or for any period of time; and also to promote stricter observance of ecclesiastical discipline, with the prior consent of the Most Reverend Father Francis, Cardinal Marchetti Selvaggiani, His General Vicar for the diocese of Rome, as well as the Dean of the Sacred College of Cardinals and the Bishop of Ostia, and in order to ensure that those who are interested or are presumed to be interested give their consent, He has decided to decree that the territory of the diocese of Ostia, which includes the parishes of Saints Martin and Anthony, Abbot, in the place called Castel oli Decima; Saint Michael the Archangel, in the place called Castel Romano; Saint Mary of the Succor, in the place called Castel Porziano; and the Queen of Peace, near the coast, be separated from the aforementioned diocese of Ostia and permanently added to the diocese of Rome, according to the boundaries hereinafter specified.

Therefore, between the aforementioned two dioceses, namely Rome and Ostia, the following boundaries shall henceforth be established: "From the Tiber River, starting from the mouth of Via dell'Acqua Rossa, at the height of Tor S. Michele, to the mouth of the Fosso di Dragoncello; from the Fosso di Dragoncello, from the Tiber River to the Rome-Lido highway; from the Rome-Lido highway, from the Fosso di Dragoncello to Via del Fosso di

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Dragoncello, crossing the Ostia road."

[*Latin ed. p. 342*]

Acts of the Apostolic See - Official Commentary 342; from Via del Fosso di Dragoncello to Via dei Pescatori, up to the Forma dell'Acqua Eossa; from the Forma dell'Acqua Rossa to the Rome-Lido highway; from the Rome-Lido highway, from the Forma dell'Acqua Rossa to Via dell'Acqua Rossa; from Via dell'Acqua Rossa, until reaching the Tiber River at the height of Tor S. Michele. For these matters to be carried out, the Most Holy Lord has deemed it fitting to appoint the Reverend Father P. D. Francis, S.I., as Cardinal Marchetti Selvaggiani, granting him the necessary powers, and also delegating to him the task of ensuring that, as a cleric of established standing, he first submits to this Sacred Congregation Consistorial an authentic copy of the completed execution. Finally, the same Holiness has deemed it fitting to order that a Consistorial Decree be issued on these matters, with the same validity as if Apostolic Letters had been sealed with the papal seal. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 22nd of May, 1948. Fr. R. C. Card. Rossi, Secretary. © SB. Renzoni, Assistant.

SACRED CONGREGATION FOR RITES

DECLARATION

In those two prayers in which the Holy Mother Church, in the solemn prayers of the sixth day, that is, on the Sabbath, also implores God's mercy for the Jewish people, these words occur: "perfidious Jews," and "Jewish perfidy." Furthermore, it has been asked about the true meaning of this Latin expression, especially since in various translations, made for the use of the faithful in vernacular languages, these words have been expressed with phrases that may seem offensive to the ears of this people. This Sacred Congregation, having been questioned on the matter, has decided to declare only this: "It is not forbidden, in translations into vernacular languages, to use expressions whose meaning is: 'infidelity, those who are unfaithful in belief.'"

Rome, on the 10th of June, 1948.

C. Card. MICARA, Bishop of Velletri, Prefect.

f A. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 343*]

343 Acta of the Sacred Roman Rota.

SACRED ROMAN ROTA.

Summons by edict.

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FRIBURGEN.

CONCERNING THE NULLITY OF MARRIAGE (HAGOSTOTZ-SEYTTBR).

Since the actual place of residence of the aforementioned Lord Otto Seytter, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria Apostolica) on the 20th of November, 1948, at the eleventh hour, to discuss the matter in dispute and to either reach an agreement or to affix his signature, and to set a date for the Rotal session for the determination of the cause.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Otto Seytter, ought to take care to ensure that he is informed of this edictal summons.

Joseph Pasquazi,

From the Chancery of the Tribunal of the Sacred Roman Rota,

July 22, 1948.

Hugo Felice,

Notary.

The place of current residence of Mr. Otto Seytter, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on November 20, 1948, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Otto Seytter, should, insofar as possible, inform him of this present summons.

[*Latin ed. p. 344*]

Acta Apostolicae Sedis — Official Commentary 344. DIARY OF THE ROMAN CURIA. Tuesday, July 13, 1948. The Holy Father received in a solemn audience His Excellency, Dr. Prof. Rev. Monsignor LARREA RIBADENEIRA MANUEL, Extraordinary and Plenipotentiary Ambassador of the Republic of Ecuador, for the presentation of his credentials.

ALLARO. REGULATION OF RITES. Tuesday, June 22, 1948, in the Vatican Apostolic Palace, the Holy Congregation of Rites, preparatory, was assembled, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors

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discussed:

a) concerning the heroic virtues of the Servant of God, Catherine Jarrige, of the Third Order of Saint Dominic.

b) concerning the resumption of the cause for canonization of the Blessed Simon of Lipnica and John of Dukla, Confessors, Order of Friars Minor.

Tuesday, July 13, 1948, in the Palace of Congregations at San Callisto, the Holy Congregation of Rites, antepreparatory, was assembled, in the presence of His Eminence, Reverend Monsignor Cardinal Clemente Micara, Bishop of Velletri, Prefect of the aforementioned Holy Congregation, Promoter or Relator of the cause of the Servant of God, Alberico Crescitelli, Apostolic Missionary of the Pontifical Institute of Saints Peter and Paul and of Saints Ambrose and Charles for Foreign Missions. In this Congregation, the Reverend Prelates Officials and the Reverend Theological Consultors discussed concerning the martyrdom and the causes of the martyrdom of the aforementioned Servant of God.

Tuesday, July 20, 1948, in the Vatican Apostolic Palace, the Holy Congregation of Rites, preparatory, was assembled, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed concerning the heroic virtues of the Servant of God, Frederick Albert, Parish Vicar and Archdiocesan Vicar of Lanzo Torinese, founder of the Congregation of the Sisters of Saint Vincent de Paul of the Immaculate Conception, called Albertines.

[*Latin ed. p. 345*]

Diarium Romanae Curiae 345

SECRETARY OF STATE

By means of letters from the Secretary of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

May 13, 1948.

The Most Reverend and Illustrious Cardinal Micara Clemente, as Perpetual Director of the Archconfraternity of the Lovers of Jesus and Mary at Calvary in Rome.

June 30.

The Illustrious Signor Conte Alfredo Bennicelli, Secretary of Embassies and Secret Chamberlain with sword and mantle.

Likewise, by means of letters from the Secretary of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

Domestic Prelates of His Holiness:

October 11, 1945.

Monsignor Carroll Howard, of the diocese of Pittsburg.

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June 30.

Monsignor Michele F. Delaney, of the archdiocese of Boston.

June 9, 1946.

Monsignor Augusto Guimard, of the diocese of Les Gonaïves.

July 20.

Monsignor Nestore Aguilera Pagan, of the diocese of Ponce.

Monsignor Vincenzo Murga Sanz, of the same diocese.

June 30.

Monsignor Raniero Pego Fuentes, of the diocese of Tucumán.

February 15, 1947.

Monsignor Giorgio W. Ahr, of the archdiocese of Newark.

Monsignor Giacomo A. Mac Kinson, of the same archdiocese.

Monsignor Claudio Bolaños Araya, of the Archdiocesis of San Giuseppe of Costa Rica.

Monsignor Michele Chaverri Rojas, of the same archdiocese.

Monsignor Olavo Passos, of the diocese of Sobral.

March 23.

Monsignor Basilio Plantier, of the diocese of San Michele.

August 1.

Monsignor Giovanni Rabello de Mesquita, of the diocese of Campanha.

Monsignor Federico G. Hochwalt, of the Archdiocesis of Cincinnati.

Monsignor Augusto J. Krämer, of the same archdiocese.

Monsignor Cleto A. Miller, of the same archdiocese.

Monsignor Carlo J. Ryan, of the same archdiocese.

Monsignor Enrico J. Waldhaus, of the same archdiocese.

Monsignor Giusto Barajas, of the diocese of Tepic.

Monsignor Edoardo Boyle, of the Archdiocesis of Philadelphia.

June 19.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Commentarium Officiale, 27 Novembris 1947. Reverendissimus Dominus Flanagan Patrictus A., ex archidioecesi Omahæ.

Reverendissimus Dominus Glesson Eduardus M., ex eadem archidioecesi.

Reverendissimus Dominus Graham Ernestus, ex eadem archidioecesi.

Reverendissimus Dominus Palubicki Ioannes S., ex eadem archidioecesi.

Reverendissimus Dominus Paschang Ioannes L., ex eadem archidioecesi.

Reverendissimus Dominus Smiskol Georgius A., ex eadem archidioe-

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cesi.

15 Decembris:

Reverendissimus Dominus Bituin Andreas, ex archidioecesi Manilæ.

Reverendissimus Dominus de Vega Thomas, ex eadem archidioecesi.

Reverendissimus Dominus Lindayag Alexander, ex eadem archidioecesi.

Reverendissimus Dominus Mendoza Gulielmus, ex eadem archidioecesi.

Reverendissimus Dominus Dunne Patrictus, ex dioecesi San Diego.

Reverendissimus Dominus Matthews Thomas A., ex eadem dioecesi.

19:

Reverendissimus Dominus Beothy Georgius, ex dioecesi Gran Varadini Latinorum.

Reverendissimus Dominus Domanek Paulus, ex eadem dioecesi.

Reverendissimus Dominus Barnes Leslie V., ex dioecesi Lincoln.

Reverendissimus Dominus O'Connor Daniel Bernardus, ex eadem dioecesi.

22 Ianuarii 1948:

Reverendissimus Dominus Anderson Ioannes H., ex dioecesi Hartford.

Reverendissimus Dominus Smykowski Bronislaus Ludovicus, ex eadem dioecesi.

Reverendissimus Dominus O'Shea Franciscus M., ex eadem dioecesi.

Reverendissimus Dominus Murphy Edwinus M., ex dioecesi Steubenville.

30:

Reverendissimus Dominus Loftus Eugenius Antonius, ex dioecesi Buffalo.

3 Februarii:

Reverendissimus Dominus Ciocia Alexander A., ex dioecesi Brooklyn.

Reverendissimus Dominus Donovan Eduardus J., ex eadem dioecesi.

Reverendissimus Dominus Downing Franciscus S., ex eadem dioecesi.

Reverendissimus Dominus Dwyer Ioannes F., ex eadem dioecesi.

Reverendissimus Dominus Lutz Conradus B., ex eadem dioecesi.

Reverendissimus Dominus Lyle Ioannes B., ex eadem dioecesi.

Reverendissimus Dominus Mullaney Eduardus J., ex eadem dioecesi.

Reverendissimus Dominus Murray Thomas F., ex eadem dioecesi.

Reverendissimus Dominus Pendleton Allanus T., ex eadem dioecesi.

Reverendissimus Dominus Robinson Ioannes J., ex eadem dioecesi.

Reverendissimus Dominus Ross Ioannes F., ex eadem dioecesi.

Reverendissimus Dominus Rysiakiewicz Stanislaus, ex eadem dioecesi.

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Reverendissimus Dominus Scanlan Thomas A., ex eadem dioecesi.
Reverendissimus Dominus Sharkey Thomas A., ex eadem dioecesi.
Reverendissimus Dominus Wynne Ioannes, ex eadem dioecesi.
Reverendissimus Dominus Bogg Robertus, ex dioecesi Grand Rapids.

[*Latin ed. p. 347*]

Diarium Romanae Curiae 347, February 1948.
Most Reverend Carlo Francesco Boite, of the same diocese.
Most Reverend Salvatore Cianci, of the same diocese.
Most Reverend Edmondo Francesco Falicki, of the same diocese.
Most Reverend Daniele Hyland, of the same diocese.
Most Reverend Giuseppe Luigi Koss, of the same diocese.
Most Reverend Giuseppe A. Lipkus, of the same diocese.
Secret Chamberlains in Ordinary, January 1946.
Most Reverend Domenico Reverter, of the Archdiocese of Lima.
Most Reverend Salvatore Basso, of the Diocese of Tucumán.
July 30.
Most Reverend Cesare Padilla, of the same diocese.
Most Reverend Ugo Ziegert, of the same diocese.
December 21.
Most Reverend Eraldo Barbosa, of the Diocese of Aracaju.
Most Reverend Antonio de Freitas, of the same diocese.
Most Reverend Olivio Teixeira, of the same diocese.
February 15, 1947.
Most Reverend Carlo Olimpio Ribeiro, of the Archdiocese of San Salvatore della Baia.
Most Reverend Giuseppe Luigi Pinto, of the Diocese of Sobral.
March 17.
Most Reverend Giovanni Lobato Farrugia, of the Archdiocese of Habana.
March 23.
Most Reverend Urbano Oarvalho, of the Diocese of Pesqueira.
Most Reverend Alfredo Damaso Pinto, of the Diocese of Garanhuns.
April 20.
Most Reverend Luigi Madureira, of the Diocese of Pesqueira.
May 25.
Most Reverend Erminio Malzone, of the Diocese of Guaxupé.
August 1.
Most Reverend Emanuele Castello Branco, of the Archdiocese of San Sebastiano di Rio de Janeiro.

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Most Reverend Antonio da Silva, of the same archdiocese.

Most Reverend Giovanni Gabriele Gonçalves de Barros, of the same archdiocese.

Mario Novaretti, of the same archdiocese.

Most Reverend Nicola Paraggio, of the same archdiocese.

November.

Most Reverend Francesco Chammany, of the Archdiocese of Verapoly.

Most Reverend Giuseppe Correa, of the same archdiocese.

Most Reverend Giuseppe Vaippicherry, of the same archdiocese.

Most Reverend Mario Camilleri, of the Diocese of Gozo.

Most Reverend Silvio Montaña y Pradera, of the Archdiocese of Habana.

Raffaele Belviso, of the Archdiocese of Naples.

1948.

January 14.

Most Reverend Alberto Boros, of the Diocese of Timisoara.

December 7.

December 15.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Commentarium Officiale, January 14, 1948.
Monsignor Heber Giovanni, of the same diocese.

30. Monsignor Garvey Francesco Antonio, of the diocese of Buffalo.

Monsignor McHugh Giovanni Lodze, of the same diocese.

February 3. Monsignor Baldwin Vincenzo, of the diocese of Brooklyn.

Monsignor Balkunas Giovanni B., of the same diocese.

Monsignor Carberry Giovanni, of the same diocese.

Monsignor Fitz Gibbon Francesco S., of the same diocese.

Monsignor Henegan Giovanni J., of the same diocese.

Monsignor Kelaher Pietro E., of the same diocese.

Monsignor McCormack Giuseppe A., of the same diocese.

Monsignor McGowan Giacomo J., of the same diocese.

Monsignor Arszulowicz Antonio Pietro, of the diocese of Grand Rapids.

Secret Chamberlains of Sword and Cape, honorary, of His Holiness:

June 15, 1939. Mr. Freiherr von Twickel Rodolfo, of the diocese of Münster.

February 1946. Mr. Dessain Giuseppe Giulio, of the diocese of Liegi.

December 25. Mr. O'Brien Alfredo, of the diocese of Southwark.

June 28, 1948. Mr. Capece Minutólo dei duchi di S. Valentino, Gennaro, of the Archdiocese of Naples.

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Mr. Giorgi Costa Pier Luigi (Rome).

Mr. dei conti Riccardi Ludovico (Rome).

Honorary Chamberlains in purple robes:

November 17, 1945. Monsignor Alarcon Quinteros Emmanuele, of the Archdiocese of Santissima Concezione.

Monsignor Cruz Ocampo Domenico, of the same archdiocese.

Monsignor Sánchez Beguirestain Emmanuele, of the same archdiocese.

February 25, 1948. Monsignor Chiariello Onofrio, of the diocese of Campagna.

Monsignor Spangaro Luigi, of the diocese of Concordia.

March 10. Monsignor Fratta Guglielmo, of the same diocese.

Monsignor Giacinto Antonio, of the same diocese.

July 4. Monsignor Rovellini Stefano, of the Archdiocese of Milan.

July 14. Monsignor Terlizzi Francesco, of the diocese of Bitonto.

Honorary Chamberlain of Sword and Cape, honorary, of His Holiness:

June 22, 1947. Mr. Rosati Alfredo (Rome).

[*Latin ed. p. 349*]

From the Roman Curia Diary, 349: HONORS. With tickets from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to bestow: The Order of Saint Gregory the Great, civil class: June 22, 1947. Upon Mr. Cozi Mario (Rome). December 21st. Upon Mr. Peyron Amedeo, of the archdiocese of Turin. February 23, 1948. Upon Mr. Bonifacio Filippo, of the diocese of Agrigento. Upon Mr. Casotti Mario, of the archdiocese of Milan. Upon Mr. Bottazzi Raffaello, of the diocese of Treviso. Upon Mr. Bufalari Carlo, of the diocese of Città della Pieve. Upon Mr. Castoldi Franco, of the archdiocese of Milan. April 13th. Upon Mr. Ferrano Umberto, of the same archdiocese. Upon Mr. Poscetti Francesco Saverio (Rome). Upon Mr. Hemeryckx Francesco, of the apostolic vicariate of Tshumbè. Upon Mr. Merli Francesco, of the diocese of Ascoli Piceno. Upon Mr. Tortora Michele, of the diocese of Cerignola. Upon Mr. Moratti Angelo Pietro, of the archdiocese of Milan. Upon Mr. Vanni Francesco, of the archdiocese of Florence. May 23rd. Upon Mr. Risi Antonio, of the prelatura of Pompei. Upon Mr. Braccesi Giorgio, of the diocese of Pistoia. June 14th. Upon Mr. Azzone Mario (Rome). Upon Mr. Villa Alessandro (Rome). Upon Mr. Wright Carlo P., of the apostolic vicariate of Oslo. June 26th. Upon Mr. Valentini Raffaele, of the diocese of Grosseto. July 4th. Upon Mr. Papasogli-Pizzotti Giorgio, of the diocese of San Miniato. The Order of Saint Gregory the Great, military class: May 11, 1948. Upon General Baldwin Geoffrey P. (U.S.A.). The Knighthood of the Order of Saint Gregory the Great, civil class: December 15, 1947. Upon Mr. Baxter Leonello F., of the diocese of Mobile. Upon Mr. Boggian Clarenzio F., of the same diocese. Upon Mr.

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Brady Giuseppe, of the same diocese. Upon Mr. Orane Giacomo A., of the same diocese. Upon Mr. Mackin Terenzio, of the same diocese. Upon Mr. McGeever Giovanni, of the same diocese. Upon Mr. McMahon Giovanni G., of the same diocese. Upon Mr. McCaffrey Raimondo, of the same diocese.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Commentarium Officiale, December 15, 1947. To the Reverend Mr. Palughi Giuseppe, of the same diocese. To the Reverend Mr. Payne Filippo A., of the same diocese. To the Reverend Mr. Zoghby Erberto, of the same diocese. To the Reverend Mr. Fitzpatrick Giovanni F., of the diocese of Salt Lake. To the Reverend Mr. Galligan Giovanni G., of the same diocese. To the Reverend Mr. Leary Guglielmo E., of the same diocese. To the Reverend Mr. Valdivia Giuseppe Francesco, of the diocese of Cienfuegos, September 30. January 22, 1948. To the Reverend Mr. Girouard Giuseppe Arturo, of the diocese of Hartford. To the Reverend Mr. McGovern Giacomo Lorenzo, of the same diocese. To the Reverend Mr. Askin David, of the diocese of Brooklyn. February 3. To the Reverend Mr. Farley Filippo, of the same diocese. To the Reverend Mr. McNamara Giuseppe, of the same diocese. To the Reverend Mr. O'Brien Michele, of the same diocese. To the Reverend Mr. Patridge Carlo, of the same diocese. To the Reverend Mr. Sheean Giorgio A., of the same diocese. To the Reverend Mr. O'Neill Tommaso Alberto, of the diocese of Buffalo. March 23. To the Reverend Mr. Kneiñ Pietro, of the archdiocese of San Luigi (Missouri). April 13. To the Reverend Mr. Berthóty Carlo, of the diocese of Gran Varadino dei Latini. To the Reverend Mr. Malin verno Franco, of the archdiocese of Milano. To the Reverend Mr. Pozzi Ernesto, of the same archdiocese. To the Reverend Mr. Campora Francesco, of the diocese of Savona. To the Reverend Mr. Bardos Ludovico, of the archdiocese of Strigonia. March 29. To the Reverend Mr. O'Hara Carlo, of the archdiocese of Milwaukee. To the Reverend Mr. Wabiszewski Silvestro J., of the same archdiocese. To the Reverend Mr. Surges Francesco M., of the same archdiocese. To the Reverend Mr. Kastenholz Edoardo F., of the same archdiocese. To the Reverend Mr. Johnston Enrico S., of the same archdiocese. To the Reverend Mr. Kopmeier Normanno J., of the same archdiocese. May 19. To the Reverend Mr. Fakhoury Luigi, of the diocese of Baalbek dei Maroniti. May 23. To the Reverend Mr. Prévost Attilio, of the archdiocese of Milano. To the Reverend Mr. Bazzola Raffaele, of the archdiocese of Sassari. To the Reverend Mr. Doneddu Sebastiano, of the same archdiocese.

[*Latin ed. p. 351*]

Diarium Romanae Curiae 351, May 23, 1948. To Mr. Salvatore Serra, of the same archdiocese. June 14: To Mr. Gerardo Bianchi, of the diocese of Pistoia. June 14: To Mr. Gino Bonacchi, of the same diocese. June 14: To

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Mr. Lisindo Del Roso, of the same diocese. July 4: To Mr. Giuseppe Cecchi, of the archdiocese of Florence. July 4: To Mr. Edmondo Zaccagnini (Rome). June 14: To Mr. Wilbur Donovan, of the apostolic vicariate of the Fiji Islands. June 22: To Mr. Bartolomeo Vigna, of the diocese of Mondo vi. The Knighthood of the Order of Saint Gregory the Great, military class: April 27, 1948. To Mr. Antonio Gahlinger, Captain of the Pontifical Swiss Guard. To Mr. Giuseppe Imesch, Captain of the Pontifical Swiss Guard. The Commanderate of the Order of Saint Sylvester the Pope: 1947. To Mr. Ettore Ponti (Rome). September 24: To Mr. Alfredo Sinistri (Rome). September 24: To Mr. Giulio Falchi, of the archdiocese of Sassari. September 24: To Mr. Guido Tazzetti, of the archdiocese of Turin. December 21, 1948. February 23, 1948: To Mr. Emilio Bonizzoni, of the diocese of Crema. February 23: To Mr. Paolo Viviani, of the same diocese. February 23: To Mr. Silvio Morselli (Rome). February 23: To Mr. Giuseppe De Sbrocchis, of the diocese of Segni. February 23: To Mr. Giulio Pierpaoli, of the diocese of Terni. February 23: To Mr. Menenio Bartolozzi, of the diocese of Treviso. February 23: To Mr. Pietro Perin, of the same diocese. February 23: To Mr. Alessandro Tronconi, of the same diocese. April 7: To Mr. Luigi Filosi (Rome). April 13: To Mr. Francesco Romano, of the diocese of Cariati. April 13: To Mr. Mario Nigra, of the diocese of Ivrea. April 13: To Mr. Luigi Nobili, of the archdiocese of Milan. April 13: To Mr. Ambrogio Silva, of the same archdiocese. April 13: To Mr. Enrico Ottolina, of the same archdiocese. April 13: To Mr. Secondo Ottolina, of the same archdiocese. April 13: To Mr. Giuseppe Nurcio, of the diocese of Nardo. April 13: To Mr. Innocenzo De Giuli, of the diocese of Novara. April 13: To Mr. Leonildo Mainardi, of the diocese of Padua. April 13: To Mr. Edoardo Romano (Rome). April 13: To Mr. Comingio Zinzi (Rome). June 22: To Mr. Carlo Errázuriz Mena, of the archdiocese of Santiago del Chile.

[*Latin ed. p. 352*]

Acts of the Apostolic See - Official Commentary 352: The Knighthood of the Order of Saint Sylvester, Pope: November 27, 1947. To Mr. Enrico Canto, of the archdiocese of Santiago de Cuba. December 15. To Mr. Salvatore Araneta, of the archdiocese of Manila. To Mr. Gabriele Daza, of the same archdiocese. To Mr. Gabriele Lao, of the same archdiocese. To Mr. Giovanni Nakpil, of the same archdiocese. To Mr. Carlo Parsons, of the same archdiocese. February 23, 1948. To Mr. Teodoro Wydler, of the archdiocese of Strigonia. To Mr. Filippo Micheli, of the diocese of Terni. To Mr. Alfeo Botter, of the diocese of Treviso. To Mr. Alfredo Cursi, of the same diocese. To Mr. Attilio Innocente, of the same diocese. To Mr. Clemente Pantaleoni, of the same diocese. March 29. To Mr. Carlo Zoccola, of the diocese of Acqui. To Mr. Ambrogio Calvi, of the diocese of Pavia. April 13. To Mr. Giuseppe Maestri, of the same diocese. To Mr. Giuseppe Anselmo, of the diocese of Savona. To Mr. Antonio Robatto, of the same diocese. To Mr. Ernesto Fiocca,

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of the diocese of Vigevano. March 27. To Mr. Giovanni Barbagallo, of the diocese of Acireale. To Mr. Rosario D'Urso, of the same diocese. To Mr. Giorgio Asquini, of the diocese of Concordia. To Mr. Angelo Pompeo Cimatoribus, of the same diocese. March 29. May 19. To Mr. Luigi Rosella, of the same diocese. To Mr. Francesco Castaldi, of the archdiocese of Naples. To Mr. Camillo Deganutti, of the archdiocese of Udine. To Mr. Raffaele Lucio Guerrieri, of the archdiocese of Palermo. To Mr. Giovanni Battista Guardi, of the diocese of Biel. To Mr. Antonio De Rosa, of the diocese of Concordia. To Mr. Luigi Pavanel, of the same diocese. To Mr. Girolamo Filippini, of the archdiocese of Florence. To Mr. Paolo Gerosa, of the archdiocese of Milan. To Mr. Guido Zocchi, of the same archdiocese. To Mr. Guglielmo Pepe (Rome). To Mr. Giuseppe Cazzador, of the patriarchate of Venice.

[*Latin ed. p. 353*]

Year and Volume XL, September 4, 1948 (Series H, Volume X), No. 9.

ACTA APOS TOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XII.

APOSTOLIC CONSTITUTION

I. CONCERNING CAMBERRA AND GULBURN.

THE DIOCESE OF GULBURN, ITS SEAT BEING TRANSFERRED TO THE CITY OF CANBERRA.

THE SAID DIOCESE, THEREAFTER TO BE CALLED CAMBERRA AND GULBURN, IS, BY THE RIGHT OF THE METROPOLITAN ARCHBISHOP OF SYDNEY, EXEMPTED, ELEVATED TO THE RANK AND DIGNITY OF AN ARCHDIOCESE, AND SUBORDINATED IMMEDIATELY TO THE APOSTOLIC SEE.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT:

IT IS UNDOUBTEDLY MOST ADVANTAGEOUS AND USEFUL FOR THE PROPER AND MORE EFFICIENT ADMINISTRATION OF A DIOCESE THAT ITS EPISCOPAL SEAT BE ESTABLISHED IN A CITY WHICH IS SUPERIOR TO ALL OTHERS; AND IT IS THE DUTY OF THE APOSTOLIC SEE TO TRANSFER THE SEAT AND CATHEDRAL OF A BISHOP TO ANOTHER CHURCH, IF THIS SEEMS MORE EXPEDIENT FOR THE GREATER GOOD OF THE FAITHFUL.

WHEREFORE, IN THE DIOCESE OF GULBURN, ERECTED BY OUR PREDECESSOR, THE BLESSED POPE PIUS IX, IN THE YEAR ONE

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THOUSAND EIGHT HUNDRED AND SIXTY-TWO, ON THE SEVENTEENTH DAY OF THE MONTH OF NOVEMBER, AND CONSTITUTED A SUFFRAGAN OF THE METROPOLITAN CHURCH OF SYDNEY, THERE EXISTS A CITY, CANBERRA, COMMONLY REFERRED TO AS "ACT," WHICH IS THE PRINCIPAL FEDERAL CITY OF THE ENTIRE AUSTRALIA.

[*Latin ed. p. 354*]

354 The Acts of the Apostolic See – the official commentary – it seems fitting to transfer the episcopal seat, which has hitherto been established in Goulburn, to this city, and at the same time to elevate it to the rank and dignity of an archiepiscopal see. Therefore, after consulting with our venerable Brothers, the Most Reverend Cardinals, who preside over the Holy Congregation for the Propagation of the Faith, and after providing what is necessary, and with the consent of those who may have an interest, or who presume to have an interest, having carefully considered all matters and with full knowledge, by the fullness of Our apostolic authority, We transfer the episcopal seat of the Diocese of Goulburn to the city of Canberra, which We accordingly elevate to the dignity of a metropolitan see. Furthermore, We decree that the Diocese of Goulburn, because of this transfer of its episcopal seat, shall henceforth be called the Archdiocese of Canberra and Goulburn. Embracing this Church with particular benevolence, We elevate and ennoble it to the rank of an archdiocese, and We decree that it shall be immediately subject to Us and to the Apostolic See; and therefore, We exempt it from the metropolitan jurisdiction of the Archbishop of Sydney; We wish, however, that the Archbishop of Canberra and Goulburn, for the time being, although immediately dependent on the Apostolic See, may be able to send young men to the synods and conferences of bishops of the ecclesiastical province of Sydney, and to the seminaries within that province, for the growth of the Church. Furthermore, We grant to the same Archbishop, for the time being, all the rights and privileges enjoyed by other archbishops, and the use of the Pallium, after it has been requested and obtained in the Sacred Consistory, and the right to carry the Cross before him, according to the prescriptions of the sacred canons, only within the proper Archdiocese. We also grant that, until a cathedral church is built in the city of Canberra, the cathedral church dedicated to the Holy Apostles Peter and Paul, which exists in Goulburn, may continue to be used; and We grant the Archbishop the faculty, at his discretion, to reside either in the city of Goulburn or in the city of Canberra. These present Letters shall be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone, by any authority, knowingly or unknowingly, should attempt to contravene them, We declare and decree that it shall be utterly null and void, without prejudice to any other provisions, even those spe-

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cially mentioned, to which We derogate. To any transcript or excerpt, even printed, of these Letters, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, the same full faith shall be given as is given to these present Letters. To no one shall this page of translation, elevation, exemption, subjection, concession, statute, derogation, and vo-

[*Latin ed. p. 355*]

The Acts of Pope Pius XII, page 355, state that it is not permitted to infringe upon or contradict these [decrees]. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the fifth day of February, in the ninth year of Our Pontificate.

For the Sacred Roman Edict,

F. Card. MARCHETTI SELVAGGIANI, Prefect.

P. Card. FUMASONI BIONDI, Secretary.

Bernardus De Felicis, Protonotary Apostolic, Dean of the Sacred College.

S. C. de Propaganda Fide, Prefect,

Alfonsus Carinci, Archbishop, titular of Seleucia, Protonotary Apostolic.

EXPEDITA, on the fifth day of March, in the ninth year,

Alfridus Marini, Notary.

Place © Plumbi Reg. in Cane. Ap., vol. LXXV, n. 8. — A l. Trussardi.

THE APOSTOLIC PREFECTURE OF THE COOK ISLANDS IS ELEVATED TO THE RANK OF APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL MEMORY OF THIS EVENT:

It seems fitting and opportune to elevate Apostolic Prefectures, in which notable progress in the Catholic faith has been made through the zeal of missionaries, to a higher rank.

Now, since the Apostolic Prefecture of the Cook Islands, established by Apostolic Letters dated November twenty-seventh, nineteen hundred and twenty-two, by Our Predecessor, Pope Pius XI, of blessed memory, and because of the diligent efforts of the Society of the Sacred Heart of Jesus and Mary, to whom it was entrusted, has produced not insignificant fruits of the Gospel, We have decided to raise it to the rank of Apostolic Vicariate.

Therefore, with the counsel of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and

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considering the favor...

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - With the unanimous vote of the venerable Brother John Panico, Titular Archbishop of Iustiniana Prima and Apostolic Delegate to Australia, New Zealand, and Oceania, and with the addition, as necessary, of those who are present or who, having a legitimate interest, consent, after mature deliberation, We, by Our supreme authority, elevate, erect, and establish the Prefecture of the Cook Islands, retaining the same name and boundaries, into an Apostolic Vicariate, and We likewise wish to entrust it, for the future, to the members of the aforementioned Congregation of the Most Sacred Heart of Jesus and Mary, provided that it is to Our satisfaction and to that of the Apostolic See. To this new Apostolic Vicariate of the Cook Islands and to its Vicars Apostolic for the time being, We grant all rights, privileges, powers, and faculties, by which other Vicariates and their prelates enjoy and are held, and We likewise subject them to the same burdens and obligations as others. All of these things, as above established and decreed, We wish and command to be considered valid and in force, notwithstanding anything to the contrary. Furthermore, We decree that these Letters shall have the same full faith and credit as if they were presented and shown, provided that a copy or excerpt thereof is signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this decree of elevation, erection, concession, establishment, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the twelfth day of the month of February, in the ninth year of Our pontificate.

Pro S. R. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI

S. Collegii Decanus.

8. C. de Propaganda Fide Praefectus.

f Alfonsus Carinci, Archiep. Tit. Seleuc, Dec. Proton. Apost.

Albertus Serafini, Proton. Apost.

EXPEDITA die quintadecima Martii, anno decimo

Alfridus Marini, Plumbator.

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Loco © Plumbi Reg. in Cane. Ap., vol. LXXV, n. 27. — A l . Trussardi.

[*Latin ed. p. 357*]

Acts of Pope Pius XII, 357, III, CONCERNING THE VICARIATE APOSTOLIC OF ONITSHA-OWERRI. THE VICARIATE APOSTOLIC OF ONITSHA-OWERRI IN AFRICA IS DIVIDED INTO TWO PARTS, SO THAT ONE WILL BE THE VICARIATE APOSTOLIC OF ONITSHA, AND THE OTHER THE VICARIATE APOSTOLIC OF OWERRI, TO WHICH IS ADDED A SMALL TERRITORY DETACHED FROM THE VICARIATE OF CALABAR. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. CONSIDERING THAT, IN ORDER TO FACILITATE THE PROPAGATION OF THE CHRISTIAN NAME AMONG THE UNBELIEVING PEOPLES, WE CONSTANTLY APPLY OURSELVES, ACCORDING TO THE COMMAND OF THE LORD, TO EXTEND THE TERRITORIES OF THE APOSTOLIC VICARIATES AND TO ESTABLISH NEW MISSIONS, TO BE COMMITTED TO OTHER PREACHERS OF THE GOSPEL. WHEREFORE, THE APOSTOLIC VICARIATE OF ONITSHA-OWERRI IN BRITISH WESTERN AFRICA, COMMITTED TO THE CARE OF THE MEMBERS OF THE APOSTOLIC CONGREGATION OF THE HOLY SPIRIT, HAVING BECOME SO EXTENSIVE THAT THE WORK OF EVANGELIZATION IN THAT REGION IS EXCEEDINGLY DIFFICULT, IT HAS SEEMED PRUDENT TO PROCEED WITH ITS DIVISION. THEREFORE, AFTER MATURE DELIBERATION AND WITH CERTAIN KNOWLEDGE, AND WITH THE FAVORABLE OPINION OF THE VENERABLE BROTHER DAVID MATTHEW, TITULAR ARCHBISHOP OF APAMENE IN BITHYNIA AND APOSTOLIC DELEGATE FOR EASTERN AND WESTERN BRITISH AFRICA, AND AFTER CONSULTATION WITH OUR VENERABLE BROTHERS, THE HOLY ROMAN CARDINALS, PRECEPTS OF THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH, WE, WITH OUR SUPREME AUTHORITY, DIVIDE THE AFORESAID APOSTOLIC VICARIATE OF ONITSHA-OWERRI INTO TWO PARTS, OF WHICH ONE, FACING NORTH, INCLUDES THE ENTIRE CIVIL PROVINCE COMMONLY CALLED ONITSHA, AND WILL FORM THE VICARIATE OF ONITSHA; THE OTHER, FACING SOUTH, INCLUDES THE CIVIL PROVINCES CALLED OWERRI AND OWERRI RIVER, AND WILL FORM A NEW VICARIATE UNDER THE NAME OF OWERRI; TO WHICH WE ADD A TERRITORY, WHICH UNTIL NOW BELONGED TO THE VICARIATE OF CALABAR, AND WHICH IS TAKEN FROM THAT VICARIATE BY THE SAME APOSTOLIC AUTHORITY, SO THAT IT MAY MORE APTLY PROVIDE FOR THE SPIRITUAL NEEDS OF THOSE PEOPLES.

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MOREOVER, BOTH VICARIATES...

[*Latin ed. p. 358*]

x 358 Acta Apostolicae Sedis - An Official Commentary concerning the Apostolic Vicariates of Onitsha and Owerri, which We have erected and established with the diligent concern of the Congregation of the Holy Spirit, and which, for Our own and the good pleasure of the Apostolic See, We wish and decree to remain, entrusted and committed for the future. To both Vicariates, and to their respective Apostolic Vicars for the time being, We grant all rights, privileges, honors, and powers, by which other Vicariates and their prelates throughout the world are lawfully possessed; and We subject them to the same burdens and obligations to which others are subjected. All of these things, as above established and decreed, We wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as they would have if presented in their original form. To no one shall it be permitted to infringe upon or contradict this division, erection, dismemberment, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the twelfth day of February, in the ninth year of Our Pontificate.

Pro S. R. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANI

8.

Collegii Decanus.

P. Card. FUMASONI BIONDI

8.

C. de Propaganda Fide Praefectus.

Ludovicus Kaas, Proton. Apost.

Arthurus Mazzoni, Proton. Apost.

EXPEDITA die prima Aprilis, anno decimo

Alfridus Marini, Plumbator, Loco £g Plumbi

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Reg. in Cane. Ap., vol. LXXV, n. 24. — A l. Trussardi.

[*Latin ed. p. 359*]

Acta Pii PP. XII 359 iv. DE IPAMU (IPAMUENSIS) APOSTOLIC PREFECTURE. THE APOSTOLIC PREFECTURE OF IPAMU IS ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE, BEARING THE NAME ((IPAMUENSIS)). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, IT SEEMS RIGHT THAT ANY MISSION AMONG THE GENTILES, WHICH, HAVING YET TO BE ILLUMINATED BY THE LIGHT OF THE GOSPEL, HAS YIELDED FRUITS FOR THE CATHOLIC FAITH, SHOULD BE PROMOTED TO A HIGHER RANK OF DIGNITY BY THE APOSTOLIC SEE. WHEREFORE, WITHIN THE TERRITORY OF THE BELGIAN CONGO, THE APOSTOLIC PREFECTURE OF IPAMU, ERECTED BY OUR PREDECESSOR, THE BLESSED POPE PII XI, IN THE YEAR NINETEEN HUNDRED AND THIRTY-SEVEN, ON THE THIRTEENTH DAY OF APRIL, BY APOSTOLIC LETTERS SEALED WITH LEAD, DUE TO THE DILIGENT CARE OF THE CONGREGATION OF THE SERVANTS OF MARY IMMACULATE, TO WHOM IT WAS ENTRUSTED, AND BECAUSE OF THE FREQUENCY OF THE FAITHFUL AND MISSIONARY WORKS, ESPECIALLY IN RECENT TIMES, HAVING YIELDED SUCH OUTSTANDING RESULTS THAT IT IS REASONABLE TO HOPE FOR EVEN RICHER FRUITS IN THE DAYS TO COME, IT HAS SEEMED APPROPRIATE TO ELEVATE IT TO THE RANK OF AN APOSTOLIC VICARIATE. THEREFORE, AFTER CONSULTATION WITH THE COUNCIL OF OUR VENERABLE BROTHERS, THE HOLY ROMAN CARDINALS, PRESIDING OVER THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH, AND AFTER THE FAVORABLE VOTE OF THE VENERABLE BROTHER JOHN DELLEPIANE, TITULAR ARCHBISHOP, STAUROPOLITAN AND APOSTOLIC DELEGATE IN THE BELGIAN CONGO, AND AFTER ENSURING, AS FAR AS POSSIBLE, THE CONSENT OF THOSE WHOSE INTERESTS MAY BE INVOLVED, WE, BY THE FULLNESS OF OUR APOSTOLIC AUTHORITY, ERECT AND ESTABLISH THE APOSTOLIC PREFECTURE OF IPAMU INTO AN APOSTOLIC VICARIATE, HEREAFTER TO BE CALLED THE IPAMUENSIS; AND WE WISH TO CONFIRM IT TO THE SAME CONGREGATION OF THE SERVANTS OF MARY IMMACULATE, ALWAYS FOR OUR OWN AND FOR THE PLEASURE OF THE APOSTOLIC SEE. THEREFORE, WE GRANT TO THIS NEW IPAMUENSIS VICARIATE AND TO ITS VICARIUS APOSTOLIC FOR THE TIME BEING, ALL RIGHTS, PRIVILEGES, HONORS AND POWERS, WITH WHICH OTHER VICARIATES AND THEIR ORDINARIES ENJOY AND ARE INVESTED BY COMMON LAW, AND WE SUBJECT THEM IN LIKE MANNER TO THE SAME

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OBLIGATIONS AND DUTIES, WHICH OTHERS ARE SUBJECTED TO. WE DECLARE THAT ALL THAT HAS BEEN SAID AND ESTABLISHED ABOVE IS TO BE CONSIDERED RATIFIED AND VALID, AND WE COMMAND IT TO BE SO.

[*Latin ed. p. 360*]

Acts of the Apostolic See 360. Official Commentary, without any impediment whatsoever. We decree that these Letters, whether copied, excerpted, or printed, and signed and sealed by the hand of a public notary, and bearing the seal of a person constituted in ecclesiastical dignity or office, shall be held to have the same full validity as if they were presented in their original form. No one shall be permitted to infringe upon or contradict this decree of erection, constitution, commission, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the twelfth day of February, in the ninth year of Our Pontificate. Pro S. R. B. [For the Holy Roman Church] F. Card. MARCHETTI SELVAGGIANI P. Card. FUMASONI BIONDI, Secretary of the Congregation. 8. Dean of the College. 8. Prefect of the Congregation for the Propagation of the Faith. Bernardus De Felicis, Apostolic Protonotary. Vincentius Bianchi Cagliesi, Apostolic Protonotary. DISPATCHED on the tenth of March, in the ninth year. Alfridus Marini, Plumber. Place © Lead. Registered in the Canon Law Archives, Vol. LXXV, No. 16. — A l. Trussardi. CONCERNING KROONSTAD (KROONSTADENSIS) AND BETHLEHEM (BETHLEHEMENSIS). A PARISH IS SEPARATED FROM THE APOSTOLIC VICARIATE OF KROONSTAD, WHICH IS ERECTED INTO A NEW VICARIATE UNDER THE NAME OF BETHLEHEM. THE VICARIATE OF KROONSTAD WILL HEREAFTER BE CALLED (KROONSTADENSIS). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, DILIGENTLY CONSIDERING THE CARES OF OUR APOSTOLIC OFFICE, IN ORDER TO SPREAD THE CHRISTIAN NAME MORE WIDELY AMONG THE INFIDELS, WE GRACIOUSLY GRANT TO THE VENERABLE BROTHER LEO KLERLEIN, TITULAR BISHOP OF VONCARIA AND APOSTOLIC VICAR,

[*Latin ed. p. 361*]

The Acts of Pope Pius XII, page 361, contain the prayers which we have deemed worthy of consideration, in which he requested that measures be taken to facilitate the work of evangelization in that region, so that the territory of his vicariate, which is excessively vast, might be divided into two parts, and a new vicariate established there, to which a bishop would be ap-

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pointed. Therefore, after deliberation with the venerable Fathers, our Cardinals, members of the Sacred Congregation for the Propagation of the Faith, and after ensuring that the necessary measures are taken, and with full knowledge of the extent of our apostolic authority, we divide the territory of the Apostolic Vicariate of Kroonstad into two parts; of which one, comprising the civil districts of Bethlehem, Harrismith, Vrede, Frankfort, Reits, Lindley, Senekal, Foutheburg, Ficksburg, Clocolan, and a portion of the district of Ladybrand, we erect and establish as a new Apostolic Vicariate, to be called the Apostolic Vicariate of Bethlehem. The other, comprising the civil districts of Kroonstad, Heilbron, Vredefort, Bothaville, Ventersburg, and portions of the districts of Hoopstad and Winburg up to the Vet River, we decree shall form the Apostolic Vicariate of Kroonstad, henceforth to be called the Apostolic Vicariate of Kroonstad. We intend that the new Apostolic Vicariate of Bethlehem be entrusted to the care of the members of the Congregation of the Holy Spirit, who have already been working diligently there for many years; and we entrust the Apostolic Vicariate of Kroonstad to the care of the Order of the Friars Preachers; but we wish that both be subject to our authority and to that of the Apostolic See, and that the aforementioned evangelizers be appointed to them. To the new Apostolic Vicariate of Bethlehem, and to its temporary Apostolic Vicar, we grant all the rights, privileges, honors, and powers which other vicariates and their prelates enjoy and possess by common right, and we subject them to the same obligations and duties. Furthermore, by these present letters, we appoint the Most Reverend Father Leon Klerlein, whom we mentioned above, who has so far admirably led the Apostolic Vicariate of Kroonstad, as the Apostolic Vicar of the new Apostolic Vicariate of Bethlehem. All of these things, as above stated and established, we declare to be valid and effective, notwithstanding any contrary provisions. Moreover, we decree that any copies or excerpts, even printed ones, of these letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same validity and force as these present letters. To no one shall it be permitted to infringe or contradict this division, erection, constitution, commission, statute, and our will. If anyone should presume with such reckless audacity to attempt this, let him incur our indignation.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - The Acts of the Apostolic See, an official publication, may the omnipotent God and the blessed Apostles Peter and Paul know it. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the twelfth day of the month of February, in the ninth year of Our Pontificate. For the Holy Roman Church, Francis Cardinal Marchetti Selvaggiani, Prefect. P. Card. Fumasoni Biondi, Prefect of the Congregation for the Propagation of the Faith. Francis Hannibal

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Ferretti, Apostolic Protonotary. Ludovicus Kaas, Apostolic Protonotary. ISSUED on the eighteenth day of March, in the tenth year. Alfridus Marini, Plumber. Place © Lead. In the Register of Canonical Acts, volume LXXV, number 19. — A l. Trussardi. APOSTOLIC LETTERS CONCERNING THE BASILICA MINOR DEDICATED TO THE MOST HOLY VIRGIN MARY OF THE HOLY ROSARY IN THE TOWN OF (TALPA), IN THE DIOCESE OF TEPIC. PIUS PP. XII. For the perpetual memory of this event. — It is observed with great admiration that, in a prominent and well-known place, in the small town of "Talpa," within the boundaries of the Diocese of Tepic, there stands a most beautiful sanctuary dedicated to God in honor of the Most Blessed Virgin Mary of the Holy Rosary, which is not only frequented by a large number of the faithful from the same diocese, but from the entire jurisdiction. Indeed, citizens from afar, like pilgrims, frequently come to this sacred edifice, either in groups or individually, and especially during the months of February, March, May, and September. Many, with bare feet, traverse rough and mountainous terrain, and also show signs of penance by wearing crowns of thorns. They generously offer donations and gifts to increase the splendor and magnificence of the sanctuary, and the furnishings are also richly adorned and endowed with valuable sacred objects. The structure possesses—

[*Latin ed. p. 363*]

The Acts of Pope Pius XII, distinguished by their extent and adorned with exceptional works of art, this Basilica, which consists of a marvelous structure, was solemnly consecrated. A diligent and devoted clergy attends to the magnificence of divine worship and, especially during times of pilgrimage, performs a large number of liturgical functions splendidly, so that the piety and devotion of the faithful towards the Most Blessed Virgin Mary may be strengthened and fostered. Indeed, the Image of the Virgin Mother, the most precious jewel in the Temple, shining with a golden diadem, by which it was solemnly redeemed in the year 1923 by the decree of the Vatican Council, is a source of countless blessings, a most excellent benefit, and a perennial grace. When the Venerable Brother Anastasius Hurtado, Bishop of Tepic, spoke of this Temple with such praise, and, moved by the duty of commendation, humbly presented to Us the Venerable Brother Aloysius Maria Martínez, Archbishop of Mexico, We considered it fitting to elevate this praised Temple to the dignity of a Minor Basilica. With paternal charity, intent on increasing the piety of the Christian faithful towards the Virgin Mother, the source of all graces, We readily and willingly accepted the prayers and vows offered to Us. Therefore, having heard the Venerable Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the tenor of the present document, We hereby declare and

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establish, perpetually, that the Temple or Sanctuary of the Blessed Virgin Mary of the Most Holy Rosary, located in the small town commonly called "Talpa," within the territory of the Diocese of Tepic, shall be adorned with the title and dignity of a Minor Basilica, with all the privileges, prerogatives, and rights that rightfully belong to churches bearing this title. Notwithstanding anything to the contrary. We grant this generously, decreeing that these present letters shall always remain firm, valid, and effective, and shall fully and completely produce and obtain their intended effects, and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of November, in the year 1936, in the eighth year of Our Pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal Secretary of State, DOMINICUS SPADA, Prefect of Briefs Apostolic.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary II B. MARY V. (<A SALUTE>) OF THE CITY OF (MONFALCONE), IN THE ARCHDIOCESES OF GORIZIA AND GRADISCA, IS DECLARED HEAVENLY PATRON. POPE PIUS XII. For the perpetual memory of this event. — Among the names given to the Blessed Virgin Mary, the Mother of God, that which most prominently stands out and is most widely spread among the faithful is that by which She is called "a Salute." For the Virgin Mary, She who is "Salute," is invoked by those afflicted by bodily ailments and by the suffering, as a tender Mother, and not without a special benefit to souls; "Salute" is also, not only for individual faithful, but for the entire Christian people, whose safeguard and support She constantly shows in times of trouble and calamity. Therefore, in these difficult times, it seemed opportune to us to grant the petition of the Venerable Brother Charles Margotti, Archbishop of Gorizia and Gradisca, in which we were earnestly requested to declare the Virgin Mary, who under the title of "a Salute" is greatly venerated in the city commonly called "Monfalcone," as the Heavenly Patron of that city. Indeed, we were informed by the aforementioned Ordinary that the citizens of that city have, from ancient times, celebrated annual festivities in honor of the Virgin Mary, commonly called "Madonna della Salute," with frequent attendance of the faithful and great spiritual benefit. Since She has been held as their Patron for so many centuries, the entire clergy and the people of the city of "Monfalcone," through the Archbishop, humbly requested that we confirm and establish this patronage. Furthermore, in order that the Blessed Virgin, especially in these most difficult times in which that city is also greatly endangered, may continue to be the safeguard and true "Salute" of the citizens, we

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deemed it fitting to grant such petitions and prayers. Therefore, gladly granting the request of the aforementioned Ordinary, and having also heard Venerable Brother Charles, our Cardinal Salotti, Bishop of Praeneste, and Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, we hereby confirm, establish, and declare, in perpetuity, the Most Blessed Virgin Mary, under the title of "Madonna della Salute," who is venerated in the city of "Monfalcone," within the boundaries of the Archdioceses of Gorizia and Gradisca, as the Primary Heavenly Patron, with all and every liturgical privilege attached, which belong to the principal Patrons of places. Contrary to anything to the contrary notwithstanding. These are issued.

[*Latin ed. p. 365*]

365 The acts of Pope Pius XII state and decree that the present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully support and will support those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever if anything contrary to these, by us, knowingly or unknowingly, should happen. Given in Rome, at St. Peter's, under the Fisherman's ring, on the day of the month of February, in the year 1947, in the eighth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal of the Secretariat of State, DOMINICUS SPADA, by Apostolic Briefs. III. THE PAROCHIAL AND COLLEGIATE CHURCH IN THE CITY ("PORTO MAURIZIO") IN THE DIOCESE OF ALBENGA, IS ENHANCED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XII For the perpetual memory of the matter. — On the highest mountain in the territory of the Diocese of Albenga, near the Ligurian coast, a sacred building had existed for a long time, whose humble origins no one knew. However, at the beginning of the thirteenth century, this church enjoyed the dignity and rights of a parish, to which no one was ever subject, but rather, over time, it brought other parishes under its jurisdiction. As the city around the church became more important and prosperous, it was first called "Porto Moro," and then, as is said, because of the ancient cult paid to the Holy Martyrs Mauritius and his companions of Thebes, it was called "Porto Maurizio," and the parish church, later a collegiate church, was increasingly endowed with privileges and rights, and also increased in size, splendor, and decoration. From the year 1339, a college of five canons, under the guidance of the parish priest, undertook to administer it, and the number of canons was later increased to thirteen. In the year 1592, the church was enlarged, and shortly after, in the year 1609, by the decree of Bishop Luke Fieschi, it was canonically united with the ancient Abbey of the Holy Spirit, so that it received all of its affairs, as

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well as its rights and privileges, and the parish priest was granted the title of abbot and its privileges. And it did not lack...

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - An Official Commentary concerning the pastoral solicitude of the aforementioned Bishops of Albenga: for they decreed that the Abbot should be vested in abbatial garments, and that the Canons should be distinguished by the same insignia as the chapter of the Cathedral of Genoa. Finally, in the year 1743, Saint Leonard, born there, addressing the people from the walls of the city of "Porto Maurizio," foretold that a magnificent temple would be built there. His words did not prove false: forty years later, the citizens and the authorities, concerned about the dilapidated state of the old church, undertook to build a new one entirely. Therefore, inspired by a great and desired undertaking, they all hastened to begin the work, which, however, was interrupted by wars, and completed late, fulfilling their vow with a great agreement of love. Finally, James Aloysius, Cardinal Priest of the Holy Roman Church, Archbishop of Genoa, Brignole, solemnly consecrated the temple on the eighteenth day of the month of October, in the year 1838. The temple, built in the style of classical architecture, has a dome from which the gaze extends far out over the sea and the valleys that flow together into the pleasant peninsula below. It comprises three large wings, and is so spacious that it can comfortably accommodate eleven altars; furthermore, it is so wide that it is the largest temple in Liguria. And so that the form and beauty of this temple might be even more evident, they created tables excellently crafted, and also magnificent with the most pleasing colors, by those who were then considered to be the best painters. There are also several relics of saints venerated with great piety, especially those of Saint Mauritius, who was the heavenly patron of the parish, and of Saint Leonard, whose ribs and arm are contained in silver reliquaries. Nor is it lacking in sacred furnishings; it abounds in garments woven from gold, in sacred vestments and vessels, and it lacks nothing that contributes to the splendor of worship. Furthermore, several priests, besides the parish priest and the Canons, dedicate themselves to attending to the needs of the people. Moreover, the "Actio Catholica" flourishes there, whose undertakings have brought countless benefits. Having considered all these things, the Venerable Brother Raphael De Giuli, Bishop of Albenga, presented to Us the wishes of the parish priest, the Canons, the notables, and the entire people of Porto Maurizio, urging Us to deem it fitting to adorn the temple existing in that city with the title and privileges of a Minor Basilica. And We, desiring to grant such requests with pleasure, have decided to offer a public and clear testimony of Our favorable will. Therefore, after hearing the Venerable Brother Charles, Cardinal of the Holy Roman Church, Salotti, Bishop of Praeneste, Prefect of the Sacred Congregation of

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Rites, We hereby declare.

[*Latin ed. p. 367*]

367 The Acts of Pope Pius XII, after mature deliberation and by the fullness of Our Apostolic authority, establish the following, in perpetuity, by the force of these letters. We elevate the Parish and Collegiate Church, located in the city of "Porto Maurizio" within the territory of the Albinganensis diocese, to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they apply, or who may apply to them, shall fully benefit from them now and in the future; and that they shall be duly judged and defined accordingly; and that they shall be null and void from this moment forward, if anything to the contrary, regarding these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the twenty-second day of the month of September, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal of State, DOMINICUS SPADA, Secretary for Apostolic Briefs. IV. THE CATHEDRAL CHURCH OF THE SARZANENSIS DIOCESE, DEDICATED TO THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN, IS ENRICHED WITH THE PRIVILEGES AND HONORS OF A MINOR BASILICA. PIUS PP. XII. For the eternal memory of this event. — It is truly remarkable and beautiful to see the fate of certain cities throughout the ages, to which the Provident God seems to have entrusted the task of preserving the brightest light of human and civil culture amidst barbarian lands, and of passing it on to posterity. Among these, the city of Lunensis certainly stood out in antiquity and nobility, having previously been an Etruscan city, then Ligurian, and finally a Roman colony, and which, after the birth of Christ, quickly received the proclamation of the Gospel, and subsequently bore abundant fruits of the Christian Faith, spreading the splendor of Religion and Humanity far and wide, like a shining star throughout the Lunisian region. So great was this splendor that the city of Sarzana, heir to that ancient Lunensis, due to the nature of men and things...

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis — The official commentary completely overturns and renders obsolete the ancient and, in a certain sense, sacred mandate, which the Bishops have continuously exercised through their representatives, namely, to spread the Christian Religion everywhere and to improve civil customs. At the end of the 12th century, a new Cathedral Church of Sarzana was consecrated, around the year 1200, and dedicated to

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the Blessed Virgin Mary, assumed into Heaven. This magnificent structure, built in the "Gothic" style, solemnly received the bodies of the Saints of the Lunigiana, and relics, especially those of the Precious Blood of Our Lord Jesus Christ, and it still preserves and safeguards them with great devotion. Nevertheless, the city and diocese of Sarzana enjoy renown and boast a remarkable title, for they were the homeland of our Predecessor, Pope Nicholas V, of blessed memory, who was beloved by all for his learning, wisdom, and gentleness of spirit, and who was most worthy of the pursuit of studies. Concerned for the spiritual well-being of his native diocese, he, by confirming previous arrangements and by issuing new decrees, transferred the Lunigiana "mother" diocese to Sarzana, and enhanced the splendor of the new Cathedral Church. This, in the 17th century, was renovated into a larger form, enriched with beautiful white marble columns and ten altars, and became a remarkable monument of the so-called "classical" style. Finally, on the occasion of the fifth centenary of the day when Thomas Parentucelli, a citizen of Sarzana, ascended the Chair of Saint Peter, the Venerable Brother Joseph Stella, Bishop of Lunigiana, Sarzana, and Brugnato (or Spedi), seized the happy and opportune moment, and, in his own name and that of the Canons of Sarzana, as well as of the clergy, nobility, and the entire people, presented prayers to us, so that we might deem it fitting to adorn the Cathedral Church of Sarzana with the title and privileges of a Minor Basilica. We, wishing to associate the name of the Cathedral Church of Sarzana, and of the entire diocese, more closely with the illustrious and praised memory of the Supreme Pontiff, readily agreed to comply with such wishes and prayers. Therefore, having heard the Venerable Brother Clement Micara, our Cardinal, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, by the tenor of these present letters, and with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, we adorn the Cathedral Church of Sarzana with the title, privileges, and honors of a Minor Basilica. Contrary opinions notwithstanding. These things we decree, establish, and ordain, and we declare that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and shall fully benefit the Church to which they pertain, now and in the future; and shall be rightly judged and defined; and shall be null and void from now on if anything to the contrary should occur.

[*Latin ed. p. 369*]

Acta of Pope Pius XII, 369, concerning these matters, should anyone, with any authority, knowingly or unknowingly, attempt to interfere. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of December, in the year 1947, in the ninth year of Our Pontificate. Regarding a special mandate from the Most Holy Father to the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Congre-

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gation for Religious, from the Apostolic Briefs. LETTER I TO THE Reverend Father VINCENTIUM T 0 M B K, General Prefect of the Schools of the Regular Clerics Poor of the Mother of God, PIARISTS: The third year following the death of Saint Joseph Calasanctius, the Founder of that Order, and the second year following his solemn Beatification. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — Next August, your Order will rejoice in a double blessing, namely, the third year since Saint Joseph Calasanctius, the Lawgiver, happily departed for the heavens, and the second year since he was enrolled in the Book of the Blessed. Therefore, the entire Calasanctian family has prepared to celebrate this double event throughout the entire year, with solemn expressions of gratitude and other acts of piety, as well as with contests of letters. These common joys of yours and the undertakings you have embraced, We, above all, honor with praise, and We fully confirm with the strength of Our Apostolic authority. Indeed, the commemoration of the deeds accomplished by your Founder, and of the merits of the Order itself over three centuries, when joined with sacred rites and exercises of the mind, will not only fill all your members and all your students with just joy, but will also inspire you to undertake even greater deeds in the future, which will bring forth a more abundant harvest of good works. It is certainly true that Saint Calasanctius, with happy boldness, first presented an example of Christian popular education for all, and this is a worthy subject for the sweetest remembrance, and a work far greater than any praise can equal. 25 - ACTA, vol. X V , n. 9. — 4-9-948.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis — Commentarium Officiale. In omni quidem tempore, Ecclesia, sollicito studio caritatis, adiuvaret eos qui indigent et ad necessitates populi respondit, per multas institutiones. Sed materna Ecclesia semper fovebat novellam aetatem, curans animos parvulorum, erudiendo mentes, et moderando et excolendo animos. Iam vero, postquam, progrediente aetati humanae, inventis typis ad scripta imprimenda et multiplicanda celeriter, cultus divinarum et humanarum doctrinarum peraucta evulgatione magnum cepit incrementum, Iosephus Calasanctius, sedulus et vigil minister Ecclesiae, divino quodam adflatu, omnium primus, non sine controversia inter plures, qui dubitabant et etiam repugnabant, scholas neglectas proletariorum filiolis gratuitamente aperuit. Discebant pueri in litterariis eiusmodi ludis artem legendi et scribendi, praescripta grammaticae et rationes supputandi; libellos autem et calamos, atramentum, chartulas, itemque praemia diligentiae, ex caritate Iosephi accipiebant. Docebant vero sacerdotes magistri, nulla spe lucri vel humanae gloriolae adducti, sed religionis officio permoti, amore Dei et proximorum perfusi; et propterea, dum tenellos animos ad sensus aperiendos et explicandos litterarum elementis erudiebant,

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christianae sapientiae et pietatis praeceptis ad rectos mores et virtutes eosdem informabant. Merito igitur et felici appellatione « piae » illae scholae ab ipso Conditore sunt nuncupatae: quandoquidem pietas in Deum, in parentes, in patriam, est solidum fundamentum honoratae et pacatae vitae christianae, praesidiumque humanae auctoritatis tutissimum. Scholae itaque Piae repertae sunt ad probum civem verumque christianum effingendum plane accommodatae. Nonne ex puerili institutione pendet, ut plurimum, qua ratione et constantia sit venientis aetatis spatium acturus? Nihil profecto mirum, si Calasanctianae Scholae pluribus in locis, licet inter tot vicissitudines et res adversas, mature sint diffusae, scilicet per Italiam, per Europam, atque etiam, trans Oceanum Atlanticum, per Australem et Mediam Americam. Quod si, praeter puerorum disciplinam, sapienti admodum constitutione ordinatam, pro tempore et pro re, Ordo vester suscepit etiam eruditionem adulescentibus impertiendam, hoc minime alienum fuit a proposito Patris Legiferi, neque exstitit a maiore utilitate alumnorum seiunctum. Pubescentibus enim annis, dum membra viresque corporis adolescunt et perficiuntur, animi quoque inclinationes affectusque omnes maturescunt, novam quandam lucem et robur acquirentes, ita ut, sive ex blanda errorum specie mundi illecebris, sive ex aestu erumpentium cupiditatum, plura et gravia pericula plerumque adulescentibus.

[*Latin ed. p. 371*]

The acts of Pope Pius XII, page 371, demand this, unless certain divine restraints are introduced in due time, and heavenly assistance is provided to faltering minds. Therefore, in your institutions of good learning and the arts, students, flourishing in the prime of their years, are not only educated in Christian virtues, but are also adorned with all human excellence, truly made into citizens, and are perfectly prepared for the administration of public and private affairs, so that they may be able to govern the state with wise counsel, regulate it with laws, strengthen it with institutions, and improve it with judgments. Therefore, diligently and confidently pursue the task of teaching, which is indeed a hereditary duty of your Order. Indeed, no office can be conceived as more noble than to strive with such care and diligence to ensure that men, from their earliest years instructed in solid doctrine and piety, serving the interests of family and state, are guided towards the heavenly homeland and diligently attain it. Animated by these aims and studies, recall the outstanding image of the Lawgiver, the Father, through the annual celebrations, and let it be presented to your minds, so that, firmly adhering to his footsteps, you may become imitators of virtue and rivals in praise. We earnestly pray to God for you, that the Order of the Piarists may flourish more and more each day, and that its teachers, enriched with fruits and merits, may also increase in number, especially in those regions where literary studies and other public schools, with insane

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designs, despise or are completely devoid of Christian wisdom, to the great detriment of the Church and the state. Meanwhile, as a pledge of heavenly gifts and a testament to our paternal charity, we impart to you, beloved son, and to all members and students of the Piarist Order, our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of July, in the year 1938, in the tenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary II TO THE MOST EXCELLENT LORD, CLEMENS, BISHOP OF VELITERNE, OF THE HOLY ROMAN CHURCH, CARDINAL MICARA, PREFECT OF THE CONGREGATION FOR SACRED RITES, WHOM WE SEND AS OUR LEGATE TO CELEBRATE THE SACRED SOLEMNITIES IN COLONIA AGRIPPINAE, UPON THE SEVENTH ANNIVERSARY OF THE FOUNDATION OF THE CATHEDRAL, WHICH HAS RECENTLY BEEN HAPPILY RESTORED. PIUS PP. XII, Venerable Brother, greetings and the Apostolic Blessing. — The cathedral of Colonia Agrippinae, a most magnificent monument of Gothic art in Germania, which was wounded by the horrors of war and violently shaken by the force of the air, its roof collapsed and its structures devastated, has now been restored, so that, with ardent zeal and fervent labor, it will be returned to divine worship after a period of five years and a half. For next month, on the most sacred day, on which "Mary, the Virgin, was taken up into the heavenly tabernacle, where the King of kings sits upon his starry throne," that is, on the seventh anniversary of the laying of the first stone of the new cathedral, before numerous sacred prelates of various nations, some adorned with the Roman purple, and in the presence of the city's magistrates and a great multitude of the faithful gathered from all of Rhenania and the neighboring regions of Germania, the sacred solemnities will be celebrated in that temple. This most welcome news, amidst so many anxieties and concerns of the people, and in the face of many threatening causes of new anxieties, when public peace is not yet fully established everywhere, and even where it seems to be agreed upon, it is so often disturbed by certain nefarious groups of men, for whom "there is no hope of restoring order, and all counsel is in turmoil," this welcome news, we say, has brought Us no small comfort. Indeed, the image of the sadly changed city suddenly appears before Our mind's eye: that Colonia, formerly flourishing with industry, commerce, and the abundance of provisions, and conspicuous for its beauty and location, resembling a vast theater overlooking the Rhine, now lies prostrate in many places, ravaged by the fury of war. Nevertheless, the generous city, although constrained by the necessity of first restoring the buildings for the safety of its citizens, has also hastened to restore the temple, where the chair of its pastor is located, which is truly the house of God and the

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house of the entire flock. Indeed, the ancient Colonia Claudia Augusta Agrippinensis, extending from the banks of the Tiber to the lower Rhine, from which in the second century the Gospel of Christ...

[*Latin ed. p. 373*]

The Acts of Pope Pius XII, page 373, show that he not only remained steadfast in the Catholic faith, but was also most devoted to the Roman See, both in times of prosperity and in times of adversity; therefore, even now, after the increase of the most terrible war, he turns his eyes and heart to the blessed See of Peter, and its distinguished Archbishop Cardinal earnestly requested that we might preside over such a celebration through our Legate. Graciously assenting to these requests, we choose and appoint you, Venerable Brother, who, adorned with the Roman purple, shine with singular piety and authority in our Court, and who govern the diocese of Veliternae with pastoral care, as our Legate from our side, as we have already announced, so that, bearing our person through sacred rites, which will soon be held in the cathedral of Coloniensi, you may preside in our name and with our authority, and after the Sacred Pontifical rite is completed, you may bless the people present in our power, offering them a plenary indulgence for the benefit of the Church. We foster a certain and pleasing hope that, from the memory of so many things accomplished during this septuplex [sevenfold] century, new forces and a new spirit may be added to the citizens who are grieving and anxious, so that they may eagerly pursue the footsteps of their ancestors, that the bonds of Christian friendship may be strengthened between different peoples through the frequent gathering of foreign pilgrims, and that all may, beholding the two highest and most towering towers of the temple and considering their sharp lines raised to the heavens, increase their heavenly desires with steadfast faith and ardent spirit. We pray that, through Mary, who was received into heaven, that through the honorable mission of the Legation, she may lead to a blessed outcome, we offer you, Venerable Brother, the Archbishop of Coloniensi and his clergy and people, our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of July, in the year one thousand eight hundred and eighty-eight, in the tenth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis -r Official Commentary

EXHORTATION TO THE INDIGENOUS CLERGY

PIUS PP. XII

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Beloved Sons, health and the Apostolic Blessing.

— A most opportune and promising opportunity presents itself, in the establishment of the College of Saint Peter on the high peak, for the reception and further training of indigenous young priests, so that from our paternal heart, we may pour forth encouraging words to the entire indigenous clergy, the flower of the apostolate, which will surely bear abundant fruit in the future through the help of heaven. For the Sacred Missions, through laborious and prolonged preaching of Christ, have already flourished in many places and have attained that goal which is their own, namely, to establish the Church in new lands, so that, with its roots firmly established there, it may thrive and develop freely, without the assistance of foreign priests. This happy outcome, above all, encourages the minds of indigenous clergy and faithful to give thanks and to appreciate the foreign missionaries, who, through such great charity, often to the point of shedding their blood, have brought about very joyful times of harvest: "For in this is the saying true: That it is one man that soweth, and it is another that reapeth..." and "Others labored, and you have entered into their labors."*

But under what conditions can the recent shoots of the Church flourish and prosper? It pleases Us to briefly mention these principal conditions. First of all, true sanctity is absolutely necessary, both in oneself and in the desire for the salvation of others. Indeed, what unites a man with God and makes him a worthy minister of His mercy is the sanctity of life and morals, which cannot be attained without the grace of God. However, the concern for souls and the fruit of the apostolate are rendered futile, unless the good will and effort of a man are aided and strengthened by the outstanding help of God: "Therefore, neither he that planteth is any thing, nor he that watereth: but God that giveth the increase." 2

Therefore, Beloved Sons, diligently strive to acquire and maintain the essential virtues of priests, devote daily time to meditation on eternal things and to prayer to God, frequently attend to the reading of sacred and pious books, and, before sleep overcomes you, carefully examine your lives, so that you may see how much you have progressed.

[*Latin ed. p. 375*]

The acts of Pope Pius XII, page 375, or whatever may be lacking, you must fully acknowledge. If, according to the sacred laws of the ancients, a certain holiness was demanded of priests, as we see written in Cicero: "One must approach the gods with purity, offering piety,"... whoever acts otherwise, God Himself will be the avenger"; how much greater holiness is required of the ministers of Christ in the most excellent sacrifice, which is renewed with perennial virtue for the life of the world?

But, holy priests, you must not live only for yourselves; for you are the workers whom Christ has brought into His vineyard. Indeed, the pursuit of your own holiness, if rightly understood, will not be an obstacle to fulfilling

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all parts of your ministry, but rather will be the strongest support and encouragement. Therefore, the more you are adorned with virtues, and the more deeply you are inflamed with charity, the more you will be, like the first apostles, powerful in deed and word. Moved by this conviction, diligently perform your duties: such as proclaiming the word of God, instructing those ignorant of the faith, properly receiving confessions, attending to the sick, especially those who are dying, comforting the sorrowful, supporting the weak, and bringing back to the right path those who have strayed. Furthermore, your sacred ministry will greatly benefit you from the abundance of divine and human knowledge; and it will also be a considerable aid to you to know the language and customs of the people to whom you must explain the teachings of the Gospel, as well as the long experience that the members of religious orders have, who are with you, and who are truly sharers and partners in your work to extend the Kingdom of God in the world: "O great and renowned instruments of God, priests, upon whom the happiness of all peoples depends!"

Furthermore, let this be fixed and unwavering in your minds, beloved sons: the holiness of each life and the effectiveness of the apostolate depend and are sustained, like a solid foundation, on the constant and faithful observance of the sacred hierarchy. For if you are closely bound to your bishops by the bonds of charity and obedience, you will also firmly and perpetually adhere to the unshaken Chair of Peter, upon which the entire Church rests. Indeed, no life, whether physical or moral, can be conceived without some kind of unity. From the very beginnings of the Church, Saint Cyprian wrote: "God is one, and Christ is one, and the Church is one, and there is one chair, founded upon the word of the Lord, upon Peter. Another altar cannot be established, and a new priesthood cannot be created, besides one altar and one priesthood. Whoever gathers elsewhere, scatters." Furthermore, no army can succeed without the unity of command, without discipline; it cannot even stand.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary: it can: briefly, it is dissolved and overwhelmed by certain ruin. Therefore, you are certain bands of the Catholic Church's military service: if you are joined to the Roman Church by love and fidelity, if you constantly adhere to this Apostolic See, you will always remain steadfast, and amidst so many labors, hardships, and dangers, you will never lack confidence or virtue in fighting in the forefront for the Lord. Therefore, beloved sons, scattered throughout the world, be a splendid witness of the one and universal Church; strive with all your might and endeavor, so that you yourselves, moved by the highest sense of your duties, may truly be burning lights, from which the light of all virtues may be poured forth upon the Christian people. That you may fully respond to this expectation of Ours, and that all things may prosper for the

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common good, We impart to each and every one of you, beloved sons, the Apostolic Blessing, a pledge of divine favor and a testament of Our paternal affection in the Lord. Given in Rome, near Saint Peter, on the twenty-eighth day of the month of June, in the vigil of the feast of the Holy Apostles Peter and Paul, in the year 1938, in the tenth year of Our Pontificate. PIUS PP. XII

[*Latin ed. p. 377*]

Sacred Congregational Acts 377, 88. SACRED CONGREGATION FOR ECCLESIASTICAL AFFAIRS. By the divine Providence of Our Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Congregation for the Affairs of the Church, the following churches have been provided with new pastors, namely:

On April 28, 1948: To the titular episcopal Church of Sebastene in Phrygia, the Reverend Father Francis Rogács, General Vicar of the diocese of Steinamanger, was appointed, and he was established as Coadjutor with the right of succession to His Excellency, Father Francis Virag, Bishop of Fünfkirchen.

On July 7: To the archiepiscopal Church of Spoleto, His Excellency, Father Raphael Maria Radossi, formerly Bishop of Parenzo and Pula, was appointed.

On July 21: To the metropolitan Church of Chieti, together with the perpetual administration of the diocese of Vasto, the Reverend Father John Baptist Bosio, Urban Antistite, and parish priest of the church of St. Lawrence in the city of Brescia, was appointed.

On July 28: To the cathedral Churches of Cava de' Tirreni and Sarno, perpetually united with each other, His Excellency, Father Januarius Fenizia, formerly Bishop of Nerito, was appointed.

On July 24: To the cathedral Church of Eichstätt, the Reverend Father Joseph Schroffer, canon of the cathedral chapter of the same diocese of Eichstätt, was appointed.

On August 7: To the titular episcopal Church of Floriano, the Reverend Father Edward P. McManaman, Urban Antistite and rector of the cathedral church of the diocese of Erie, was appointed, and he was designated as an Auxiliary to His Excellency, Father John Mark Gannon, Bishop of Erie.

On August 11: To the titular episcopal Church of Ptolemais in Libya, the Reverend Father Charles Angeleri, parish priest of the place called "Lungavilla," in the diocese of Tortona, was appointed, and he was designated as an Auxiliary to His Excellency, Father Aegystus Dominic Melchiori, Bishop of Tortona.

On August 11: To the cathedral Church of Erbipola, the Reverend Father Julius Döpfner, who was performing the duties of rector in the theological

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seminary of Erbipola, was appointed.

[*Latin ed. p. 378*]

Acta Apostolicae Sedis — Official Commentary 378. THE HOLY CONGREGATION FOR RELIGIOUS ORDERS DECREE CONCERNING THE QUINQUENNIAL REPORTS TO BE SUBMITTED BY RELIGIOUS ORDERS, SOCIETIES OF COMMUNITIVE LIFE, AND SECULAR INSTITUTES. Since more than twenty-five years have now elapsed since the publication of the Decree, sanctioned on March 8, 1922, which ordered the submission of quinquennial reports by the Superiors Major of Religious Orders to the Holy See (c. 510), experience has clearly demonstrated which of the provisions therein appear definitively to require confirmation, which require addition, and which require deletion or correction, as was already hinted at in the aforementioned Decree. Therefore, the Holy Congregation for Religious Orders, in a plenary meeting of the Most Eminent Fathers on July 4, 1947, decreed the following:

I. In accordance with the Code (c. 510), the Abbot Primate, the Superior Abbot of a monastic Congregation (c. 488, 8), the Superior Major of any Religious Order or Society of Communitative Life without public vows (c. 675), and likewise the Superior Major of any Secular Institute of pontifical right, and the President of any Federation of houses of Religious Orders, Societies of Communitative Life, or Secular Institutes, and also their Vicars (c. 488, 8°), if the superiors are absent or impeded, shall, every five years, submit a report on the status of the Religious Order, Society, Institute, or Federation to the Holy See, that is, to this Holy Congregation for Religious Orders, even if the year assigned for the submission of the report, either in whole or in part, falls within the first two years of the administration.

II. The quinquennia shall be fixed and common to all, as indicated above (n. I), and shall be counted from the first day of January 1923.

III. In the reports submitted, the following order shall be observed:

I. Religious Orders, Societies of Communitative Life, Secular Institutes, and Federations of pontifical right for men shall submit their reports:

* in the first quinquennium: Regular Canons, Monks, and Military Orders;

* in the second quinquennium: Mendicant Orders and other Regular Clerics;

* in the third quinquennium: Clerical Congregations;

* in the fourth quinquennium: Lay Congregations;

* in the fifth quinquennium: all those not included in the previous categories.

[*Latin ed. p. 379*]

The Holy Congregation of Religious, in its fifth year: Societies of com-

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mon life, Secular Institutes, and Federations. 2° From Religious Orders, Societies of common life, Secular Institutes, and Federations of women under pontifical law, taking into account the region in which the principal house exists, a report shall be sent: in the first year of the five-year period: by the Superiors of Religious Orders from Italy, Spain, and Portugal; in the second year: by the Superiors of Religious Orders from France, Belgium, the Netherlands, England, and Ireland; in the third year: by the Superiors of Religious Orders from the remaining regions of Europe; in the fourth year: by the Superiors of Religious Orders from the regions of Americae; in the fifth year: by the Superiors of Religious Orders from other parts of the world, and also by the Superiors of Societies of common life, Secular Institutes, and Federations throughout the world. IV. In order that the Holy Congregation may obtain the necessary, certain, and authentic information concerning all monasteries and houses of their own right, of men and women, under pontifical law, which are not obligated to submit a quinquennial report according to canon 510, as well as concerning Congregations, Societies of common life, and Secular Institutes of diocesan law, the following shall be observed: 1° The Major Superiors of monasteries or houses of men of their own right, which, although under pontifical law, do not belong to a monastic Congregation and are not federated with others, shall, at the times and in the order previously defined (n. III, I), submit a summary quinquennial report, signed by themselves and by their own Councilors, to the Ordinary of the place. The Ordinary shall then send a copy of the report, signed by himself, with his own observations, if the case warrants, to the Holy Congregation within the year in which the report was made. 2° The Major Superiors of monasteries of women, together with their own Council, according to the order previously stated (n. III, 2°), and in accordance with the established rule for General Moderators, shall send a brief and concise quinquennial report, signed by all, to the Ordinary of the place, if the nuns are subject to him; otherwise, to the Superior Regular. The Ordinary of the place or the Regular Prelate shall take care to send a copy of the report, signed by himself, with his own observations, if the circumstances require, to the Holy Congregation within the year in which the report was drawn up. 3° The Moderators of Congregations, Societies of common life, and Secular Institutes of diocesan law shall send a quinquennial report, signed by themselves and by their own Council, to the Ordinary of the place in which...

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis — Official Commentary: The houses [mentioned] shall present, in due time and order (nos. III, I and 2), the statutes as prescribed. The Ordinary of the place shall not fail to communicate this report to the Ordinaries of other houses, and shall transmit a copy thereof, signed by himself, and, with the opinion of other Ordinaries concerning

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the Congregation, Society, or secular Institute, to this Sacred Congregation within the same year. 4° Religious houses of their own right and autonomous houses of a Society without vows or a secular Institute, which are not united in a Federation, whether they are under diocesan or pontifical jurisdiction, shall, in accordance with the order defined above (nos. III, I and 2), submit a summary report for a five-year period to the Ordinary of the place. The Ordinary shall, in turn, transmit a copy of this same report, signed by himself, and with his own observations, if the circumstances warrant, to the Sacred Congregation within the same year. V. In preparing the reports, all Religious orders, monastic Congregations, Societies of common life, secular Institutes, and Federations of pontifical right, even if they enjoy an exemption, shall strictly follow the list of questions proposed by the Sacred Congregation and directly communicated to them. Monasteries of nuns, autonomous houses of Religious orders, Societies or secular Institutes of pontifical right, Congregations, Societies, and secular Institutes of diocesan right, shall use shorter forms suitable for their own examination. VI. The answers to the questions proposed must be given with due consideration for the importance of the matter, always sincerely, and, with accurate preliminary information, as completely as possible. If anything appears to be lacking in them, or if the answers seem uncertain or insufficiently secure, the Sacred Congregation, as its office requires, shall, as it deems appropriate, take steps to complete them, excluding, if necessary, immediate investigations carried out by itself. VII. Before the report is signed by the Superior and by each Counselor or Assistant in their office, it must be subjected to a prior, careful, personal, and collective examination. In houses of women, Societies of common life, secular Institutes, and Federations of pontifical right, the Superior General shall transmit the report, signed by herself and by her Council, to the Ordinary of the place, so that he may, in accordance with the law (can. 510), affix his signature to the same report; the Superior General shall take care to forward the report signed by the Ordinary of the place to this Sacred Congregation in a timely manner. VIII. If any of the Superiors or Counselors, to whom the duty of signing the report is entrusted, object to anything of considerable importance in the same, they shall—

[*Latin ed. p. 381*]

The Holy Congregation of Religious Orders should be aware that, if it cannot fulfill its desire to make a change, or if it believes that something concerning itself should be communicated to the Holy Congregation in some way, it can do so through private letters, and, according to the circumstances, it will be obligated to do so by the dictates of conscience. However, it should remember its own condition and should know that its conscience will be heavily burdened if it dares to expose anything untrue in these secret letters.

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IX. At the end of each year, all Religious Orders, as well as Societies of Common Life and Secular Institutes, and Federations, shall transmit to the Holy Congregation of Religious Orders, in accordance with the schemes contained in the forms prepared and communicated by the Holy Congregation, annual reports, especially those concerning the status of persons, works, or other matters that appear to be of greater interest to the Holy Congregation or to Superiors.

The Most Holy Pope Pius XII, in an audience granted by the undersigned Secretary of the Holy Congregation of Religious Orders, on July 9, 1947, approved the tenor of the present Decree and ordered that it be observed by all and made public law, notwithstanding any contrary provisions.

f. L. H. Pasetto, Secretary.

SACRED CONGREGATION OF RITE

MATRIMONIAL

OF THE BLESSED ANTONIÀ MARIA OF MERCY, FOUNDRESS OF THE INSTITUTE OF THE MOST HOLY REDEEMER.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD.

ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED IN THIS CASE AND FOR THE PURPOSE IN QUESTION.

If we wish to investigate why so many women, especially in certain countries, fall into the sin of impurity, it is readily apparent that, in most cases, they sin more out of levity of spirit and weakness of nature, rather than out of malicious wickedness. Therefore, we should act with greater kindness towards them than towards those who lead them to evil.

The Lord Himself has left us clear examples of this, when He encountered such women. To the sinner, who, repenting of her deeds, washed His feet with her tears and wiped them with her hair, He showed mercy.

[*Latin ed. p. 382*]

383 Acta Apostolicae Sedis - Commentarium Officiale, having benignly forgiven the sins. Nor did He behave towards the adulteress in any other way than as the Scribes and Pharisees had brought her to Him, so that they might tempt Him, for she would have been stoned according to the law. Lest He should appear to be against the law, He said: "He who is without sin among you, let him first cast a stone at her," meanwhile writing on the ground with his finger. To all the accusers, who were deservedly filled with shame, and to whom He gave no reply, as they themselves were guilty of many vices, Jesus showed Himself to be meek and merciful towards the

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sinner: "Woman," He said to her, "where are those who accused you?" And she said: "No one, Lord." And Jesus said: "Neither do I condemn you: go, and do not sin again" (John 8:3-11). Filled with this divine wisdom, the Servant of God, Antonia Maria of Mercy, revealed herself, who, both in life and after death, reconciled countless sinners through herself and her daughters with God, and led them back to a good life. It seems that the virtues which this minister of God's mercy exercised are those which should be held worthy, for her, who has the way open to beatification. She was born in Lausanne, Switzerland, on March 16, 1822, and on the 21st she was reborn in the sacred waters of baptism, and given the names: Antonia, Maria, Victoria, and Joanna. She had as parents Anthony Mary Oviedo, a Spaniard, and Susanna Schöntal, who had converted from Protestantism, who diligently cared for her until she was seven years old, instilling in her Christian morals. Afterwards, she was sent to teachers in Freiburg, who were commendable for their piety, learning, and knowledge. In 1835, she was admitted to the Holy Sacrifice of the Mass for the first time, and she frequently participated in it afterwards. After being orphaned by her father, she served as a governess for the daughters of the Marquis de la Romana for two years; afterwards, she founded a school in Freiburg for young girls, teaching them languages – she spoke at least five languages perfectly – and other feminine arts diligently and intelligently. She directed the school for eight years, until she was chosen as a governess for the daughters of the Spanish Queen, a difficult office which she exercised so prudently until the year 1859, that she avoided dangers in the royal court, indeed, she earned a reputation for holiness. Having freed herself from the royal court, she felt a stronger inclination towards religious life, which, obeying the guidance of her spirit, she bravely overcame the resistance of her mind, and in 1867, she founded the Institute of the Oblates of the Most Holy Redeemer, for the redemption of girls and women from sin, and for their instruction in a good and Christian manner. She established the first house of the Institute in a place commonly called Ciempozuelos. In 1870, she took on the religious habit; three years later, she took temporary vows.

[*Latin ed. p. 383*]

The Sacred Congregation of Rites, in its decree number 383, desired, and in the year 1881, perpetual vows were established. The Institute, which the Archbishops of Toledo, with their ordinary authority, had repeatedly favored from its very foundation, was approved in writing by Cardinal Moreno in the year 1879. The pontifical decree of praise in the year 1895, and the approval of the Constitutions which followed in the year 1927 after the death of the Servant of God, definitively confirmed its legal status. The Handmaid of God, although she had twice resigned from the highest office of leadership, was obliged to obey the unanimous will of the members until her death, which she peacefully met on February 24th of the year 1898,

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deeply lamented by all the Oblates, and by the women received into the hospice; in whom the most outstanding examples of all virtues had been admired. Despite the enduring, indeed increasing, reputation for holiness, investigations were carried out, with ordinary authority in writing, during the years 1927-1932 in the Court of Madrid, concerning the fame and obedience to the decrees of Urban VIII, which prohibited the liturgical cult of the Servant of God, and these investigations were brought before Rome. After reviewing the documents, this Sacred Congregation decreed on August 2nd, 1942: "That nothing should impede further progress." Several Archbishops, Bishops, and others earnestly implored the Most Blessed Father to introduce the cause of this Servant of God before the Sacred Congregation of Rites. Therefore, with all legally required procedures observed, on January 27th of this year, the Reverend Father Benedict D'Orazio, Postulator of the Cause from the Congregation of the Most Holy Redeemer, in the ordinary meeting, presented a question for discussion to His Eminence and Reverend Cardinal Frederick Tedeschini, Promoter of the Cause, namely: "Whether a commission should be appointed for the introduction of the cause, in this case and to the effect of which we are speaking, and he reported on this matter." After hearing this report, and after hearing the votes of the Official Prelates, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, after mature deliberation, it was decided: "That a commission should be appointed for the introduction of the cause, in this case and to the effect of which we are speaking." And so, the Reverend Father, General Promoter of the Faith, signed the report on the date indicated, and presented it to His Holiness, Pope Pius XII. His Holiness, approving the decision of the Reverend Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Antonia Maria of Her Mercy. Given in Rome, on the first day of February, in the year of Our Lord 1948, on the Sunday of Sexagesima.

†B C. Card. MICARA, Bishop of Velletri, Prefect.

L. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Commentarium Officiale II BRIXIEN. CONCERNING THE CANONIZATION OF THE BLESSED VINCENTIA GEROSA, VIRGIN, AND CO-FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF CHARITY. REGARDING THE MIRACLES: Whether and concerning which miracles, after the veneration granted to the aforementioned Blessed by the Apostolic See, there exists a case and an effect, of which we are speaking. Blessed be the Holy Trinity and its indivisible unity: we shall give thanks to Him, for He has shown us His mercy (Intr. M. SS. Trin.). By the infinite benevolence of the merciful God, we are created and destined to eternally sing the glory of the Divine Trinity, filled with ineffable joy and delight. In order, however, to more

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easily attain this, among the countless gifts with which we are continually endowed by God, it is of the greatest importance to follow the example of those who, with His grace, adorned with heroic virtues, show us the path we must follow, and who offer their powerful intercession with God in our needs, whether spiritual or temporal. The most striking examples of virtues, especially humility, were exhibited by the Blessed Vincentia Gerosa during her life, and the Blessed Bartholomaea Gapitanio, her associate and heiress, brought her Institute to perfection. This handmaid of God has been honored by the glory of Beatification, and seems to be being raised to greater things by undeniable signs. Two miracles, in particular, are presented here, which, having been selected, are submitted to the judgment of the members of this Sacred Congregation, in order to obtain canonization, and which equally confirm her powerful intercession.

I. In the year 1934, Sister Elisa (in the world, Esther) Sangalli began to suffer from a persistent fever, which, interspersed with periods free from fever, severely afflicted her until a remarkable healing occurred on May 13, 1935, in Bergomi. The attending physicians diagnosed Elisa as suffering from tuberculous peritonitis, a diagnosis confirmed by three experts appointed by this Sacred Congregation. The illness had progressed to such an extent that the attending physicians considered surgery necessary. However, as soon as the infirm woman was placed on the operating table, all the symptoms of the illness disappeared, astonishing the surgeons. This instantaneous healing, which occurred contrary to the order of nature, is unanimously acknowledged by five physicians, four of whom are experts by profession.

II. No less remarkable is the second healing. Sister Maria, who had previously suffered from chronic appendicitis, then in the beginning of the year 1936, developed an acute attack, to which was added peri-

[*Latin ed. p. 385*]

The Holy Congregation, having considered the case of Sister Felicia Ceriani, who suffered from a severe tuberculous peritonitis with an abscess of appendicular origin, and who had been so gravely afflicted that, at the advice of the attending physicians, she had been subjected to a surgical operation on the 13th of March in Savona, where she had been transferred from "Celle Ligure," notes that, just before midnight, the infirm, who had, together with the sisters, offered fervent prayers to B. Vincentia, was seized by a peaceful sleep. The following morning, Sister Felicia, the infirmarian and superior, recognized that there was no longer any pain, and that all the other signs of the illness had completely disappeared, and that she had experienced a perfect cure, which the attending physician fully confirmed on the same day. This remarkable healing is to be attributed to a miracle, and this is not only acknowledged without hesitation by three experts by profession, but also by two physicians. In addition to these healings, inquiries

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were conducted under Apostolic authority, first in Bergomi and then in Savona, and the legal validity of these cases was recognized by a decree issued by this Holy Congregation on April 24, 1942. In accordance with legal procedure, on November 27, 1945, before the Most Reverend Cardinal Frederick Tedeschini, the Promoter of the Cause, the Preliminary Congregation was convened; the Preparatory Congregation was held before the Cardinals on June 10 of the following year; and finally, the General Congregation was held before His Holiness Pope Pius XII on April 27 of this year; in which the aforementioned Most Reverend Cardinal, as Promoter, raised the question to be discussed: Whether and concerning which miracles, after the indulgences, there is evidence that the aforementioned Blessed one has received veneration from the Apostolic See, and to what effect. The Most Reverend Cardinals, the Official Prelates, and the Consultor Fathers presented their votes; but the Most Blessed Father postponed his judgment until this day, so that the divine will might be revealed to him through his own prayers and those of others. Therefore, the Most Reverend Cardinals, the Promoter, and the undersigned Prefect of this Holy Congregation, as well as the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, were summoned, and after a most devout celebration of the Holy Eucharistic Sacrifice, it was decreed: That there is evidence of an instantaneous and perfect cure in the case of Sister Elisa Sangalli, who suffered from a severe tuberculous peritonitis, and in the case of Sister Felicia Ceriani, who suffered from an acute tuberculous peritonitis with an abscess of appendicular origin, in the right iliac fossa. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 23rd, in the year of Our Lord 1948, on the feast of the Most Holy Trinity. + C. Card. MICARA, Bishop of Velletri, Prefect. L. S. t A. Carinci, Archbishop of Seleucia, Secretary. 4 26 - ACTA, vol. XV, n. 9. — 4-9-1948.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

RESPONSES TO QUESTIONS PROPOSED BY THE FATHER MEMBERS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS,

Regarding the following questions proposed during the plenary session, the following responses are given:

I - Concerning the form of the celebration of marriage.

Question: Does the prescription of canon 1097 § 2, *in fine*, derogate from canon 1099 § 1, n. 3?

Answer: Negatively.

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II - Concerning dispensations from matrimonial impediments.

Question: Is canon 1052 to be understood in such a way that a dispensation obtained for a certain and determined impediment is also valid for another impediment of the same species, in an equal or lower degree, which has been omitted in good faith or bad faith in the petition; or rather, is it only to be understood in such a way that a dispensation from the impediment expressly stated does not invalidate the omission of another impediment of the same species, in an equal or lower degree?

Answer: Affirmative regarding the first part, negative regarding the second.

Given in Rome, in the Vatican, on the 8th day of July, in the year 1948.

M. Card. MASSIMI, President.

L.©S. A. Coussa, of the Order of the Basilians of Aleppo, Secretary.

[*Latin ed. p. 387*]

Diarium Romanae Curiae 3S7 DIARIUM ROMANAE CURIAE Friday, August 20, 1948. The Holy Father received in a solemn Audience His Imperial Majesty MOHAMMED REZA POHALAVI, Shahanshah of Iran. SECRETARY OF STATE BY APOSTOLIC LETTERS The Holy Father, Pope Pius XII, of blessed memory, deigned to appoint: June 11, 1945. The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Protector of the Institute of the Sisters of the Most Sacred Heart of Jesus (Ragusa). December 9. The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Protector of the Institute of the Daughters of Mercy and of the Cross (Palermo). June 25, 1947. The Most Reverend and Illustrious Cardinal Ascalesi Alessio, Protector of the Franciscan Tertiary Sisters of Saint Anthony at the Monti (Naples). July 6. His Excellency, the Most Reverend Monsignor de Jonghe d'Ardoye Giorgio, titular Archbishop of Mistia, Apostolic Delegate in the Indonesian Archipelago. December 4. The Most Reverend and Illustrious Cardinal Tedeschini Frederick, Protector of the Sodalitium of Diocesan Priests Workers of the Sacred Heart (Tartus). February 2, 1948. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Sisters of the Most Holy Virgin of the Rosary (Udine). April 2. The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Protector of the Sisters of the Divine Vocations (Pozzuoli). April 21. The Most Reverend and Illustrious Cardinal Marmaggi Francesco, Protector of the Brothers of Our Lady of Lourdes (Gand). April 26. The Most Reverend and Illustrious Cardinal Lavitrano Luigi, Pro-

[*Latin ed. p. 388*]

Acta Apostolicae Sedis - Official Commentary 388, concerning the Sisters of the Most Holy Sacrament, April 26th, May... concerning the Handmaids of Charity (Madrid). concerning the Most Holy Sisters of Charity (Namur). The Most Reverend and Illustrious Cardinal Micara

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Clemente, Protector. 5, concerning the Adorers, 1948. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector, 2, concerning the Order of the Friars Minor Capuchin (Rome). The Most Reverend and Illustrious Cardinal Marchetti Selvaggiani Francesco, Prefect of the Holy Congregation Ceremonial. 14... The Most Reverend and Illustrious Cardinal Aloisi Masella Bene, Protector, as aforesaid, concerning the Daughters of Saint Anne (Rome). ... The Most Reverend and Illustrious Cardinal Micara Clemente, Protector, concerning the Sisters Nurses of the Sorrowful (Como). 17... The Most Reverend and Illustrious Cardinal Fossati Maurilio, Protector, concerning the Brothers of the Holy Family (Bellev). June 10th... The Most Reverend and Illustrious Cardinal Micara Clemente, Protector, concerning the Sisters Reparators of the Most Sacred Heart (Naples). 2... The Most Reverend and Illustrious Cardinal Tisserant Eugenio, Protector, concerning the Work of the Schools of the Orient (Paris). June 12th... The Most Reverend and Illustrious Cardinal Micara Clemente, Protector, concerning the Franciscan Sisters of Mercy (Luxembourg). 19... The Most Reverend and Illustrious Cardinal Micara Clemente, Protector, concerning the Franciscan Missionary Sisters of the Most Sacred Heart (Rome). July 2nd... The Most Reverend and Illustrious Cardinal Micara Clemente, Protector, concerning the Domestic Service of Mary, Immaculate, (Madrid). The Most Reverend and Illustrious Cardinal Aloisi Masella Bene, Protector, 22, concerning the Neapolitan Daughters of the Church of the Holy Spirit (Rome). The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector, concerning the Institute of the Little Brothers of Mary (Saint-Genis Laval). 27... The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector, concerning the Religious Institute "Sisters of Nazareth" (London).

[*Latin ed. p. 389*]

Diarium Romanae Curiae Assistenti al Soglio Pontificio: 9 November 1946. His Most Reverend Excellency, Monsignor Giovanni Gualtiero Panis, titular Bishop of Trisipa. 2 June 1947. His Most Reverend Excellency, Monsignor Adalbero Fleischer, titular Bishop of Tiberiopoli, Apostolic Vicar of Mariannhilh. 24 February 1948. His Most Reverend Excellency, Monsignor Giuseppe Ignazio Marquez, Archbishop of Puebla de Los Angeles. 20, 24 March, April (dates repeated). His Most Reverend Excellency, Monsignor Giuseppe Ruotolo, Bishop of Ugento. His Most Reverend Excellency, Monsignor Gallo Steiger, titular Bishop of Cal-, Abbot of the Nullius of Peramiho. 13 May. His Most Reverend Excellency, Monsignor Giuseppe Garibi Rivera, Archbishop of Guadalajara. 24. His Most Reverend Excellency, Monsignor Giovanni Pietro Huibers, Bishop of Haarlem. His Most Reverend Excellency, Monsignor Sebastiano Briacca, Bishop of Mon-cide of Greece. His Most Reverend Excellency, Cardinal Gerolamo, Bishop of Verona. 23 June. His Most Reverend Excellency, Monsignor Andrea Tac-

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cone, Bishop of Ruvo, and Bitonto.

Protonotaries Apostolic, as if participants: 25 January 1946. Monsignor Eusebio Valencia, of the Archdiocese of Arequipa. 18. 1947. Monsignor Giorgio Leduc, of the Archdiocese of Cambrai. 25 August, 12 September. 29. 10 December, 11 April. Monsignor Luigi Grimaud, of the diocese of Luçon. Monsignor Matteo Deyrieux, of the diocese of Sonora. Monsignor Luigi Wildemauer, of the Archdiocese of Vienna. Monsignor Michele Distelberger, of the diocese of Sant'Ippolito. Monsignor Giovanni Galimberti, of the Archdiocese of Milan. 1948. Monsignor Luigi Capuano, of the diocese of Ischia.

Prelates Domestic to His Holiness: 30 December 1945. Monsignor Giuseppe Del Ton, of the diocese of Parenzo. 18 January 1946. Monsignor Giuseppe Faria de Castro, of the diocese of Guaxupè.

[*Latin ed. p. 390*]

Acts of the Apostolic See - Official Commentary 390 HONORS. By Brief Apostolical, the Most Holy Father Pius XII, reigning happily, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: January 30, 1946. Upon His Excellency, Mr. Cruz-Ocampo Luigi, Ambassador of Chile to the Holy See. November. Upon His Excellency, Mr. Fernandez y Fernandez Joaquin, Minister of Foreign Affairs of the Republic of Chile. December 9. Upon His Excellency, Mr. Arango Velez Charles, Ambassador of Colombia to the Holy See. February 6, 1948. Upon His Excellency, General Dutra Enrico Gaspare, President of the Republic of the United States of Brazil. June 9. Upon His Excellency, Mr. Gonzalez Muñoz Raphael P., Minister of Foreign Affairs of the Republic of Cuba. June 16, 1948. Upon Mr. Doctor Pastean Octave, of the Archdiocese of Paris. March 12, 1948. Upon Mr. Ambrosi Tornasi, noble Scipione, Exempt member of the Pontifical Noble Guard. March 29. Upon Mr. Varano dei duchi Rodolfo, Exempt member of the Pontifical Noble Guard. June. Upon Mr. Count Cantuti Castelvetri Francesco, Commander of the Honor Guard of His Holiness. The Grand Cross of the Order of Saint Gregory the Great, civil class: July 22, 1946. Upon His Excellency, Mr. Hannegan Robert E., Minister of Posts of the United States of America. Upon His Excellency, Mr. Kang Siè Cheou, Minister of China to the Holy See. May 10, 1945. Upon Mr. Guérin Hubert (France). September 25. Upon Mr. Bizzozzero, Lieutenant Colonel Orfeo (United States of America). Upon Mr. Colonel Poletti Charles (United States of America).

[*Latin ed. p. 391*]

Diarium Romanae 7, 30, 4, 22 Martii, 1946. " " Iulii " " " " " 16 Octobris, Martii, 1948. 24 Iunii, 391.

Ad Dominum Baldoni, Corradum, (Italia).

Ad Dominum Guerreiro de Castro, Orlando, (Brasile).

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Ad Dominum Guidi, Paulum, (Boma).

Ad Dominum Sullivan, Gaium, (Stati Uniti d'America).

Ad Dominum Bey Alvarez, Gustavo Albertum, (Uruguay).

Ad Dominum Huertas, Iosephum Vincentium, ex Archidioecesi Bogotae.

Ad Dominum doctorem Oppo, Iohannem, (Italia).

Commendatio cum Placa Ordinis Sancti Gregorii Magni, classe militari: 10, 30.

Ad Dominum generale Tristão de Bettencourt, Iosephum, (Portogallo).

Ad Dominum capitane Lopes Alves, Vasconem, (Portogallo).

Ad Dominum capitane Borges Fortes, Diogum, (Brasile).

Octobris, 1945.

Martii, 1946.

Placa Ordinis, classe civile:

19 Ianuarii, 1945.

14 Aprilis.

10 Octobris.

" " " " 22 Iulii, 1946.

Ad Dominum Matossian, Iosephum, ex Patriarchatu Ciliciae Armenorum.

Ad Dominum Lonappen Chakola, Iohannem, ex Dioecesi Trichur.

Ad Dominum ingenium Giacomuzzi, Lucianum, ex Archidioecesi Udine.

Ad Dominum doctorem Brasâo, Eduardum, (Portogallo).

Ad Dominum Alves Correja, Bernardino, (Portogallo).

Ad Dominum Brito, Iacobum do Nascimento, (Brasile).

19 Septembris.

Ad Dominum doctorem Caiola, Carminem, (Roma).

23 Decembris, 1947.

Commendatio Ordinis Sancti Gregorii Magni, classe militari:

28 Decembris, 1945.

Ad Dominum colonnellum Machado Bina, (Brasile).

30 Martii, 1946.

Ad Dominum Araujo de Paiva Meira Levy, (Brasile).

Equites Ordinis Sancti Gregorii Magni, classe civile:

2 Ianuarii, 1946.

Ad Dominum Yung Chang Chia, (Cina).

Granis Crux Ordinis Sancti Silvestri Papae:

10 Octobris, 1945.

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Ad S. E. Dominum doctorem Vieira Machado, Franciscum, (Portogallo).

28 Decembris.

Ad Dominum Donovan, Guglielmum I., (Stati Uniti d'America).

7 Ianuarii, 1947.

Ad Dominum generale Le Couteulx de Caumont, Guido Ludovicum Henricum, (Francia).

[*Latin ed. p. 392*]

Acta Apostolicae Sedis - Commentary 392 Official, February 18, 1947. To the Reverend Doctor Suarez Veintimilla Mariano (Ecuador). January 13, 1948. To His Excellency, Mr. Guenther Otto (Austria). The Order of Saint Sylvester, with Plaque: October 10, 1945. To Mr. Colonel De Figueiredo Amedeo (Portugal). To Mr. De Figueiredo Giovanni (Portugal). To Mr. Doctor Teixeira Dias Gustavo (Portugal). To Mr. Engineer Dos Santos Pinto Teixeira Francesco (Portugal). To Mr. Lieutenant Colonel Gonçalves Pereira de Barro Garlo (Portugal). To Mr. Colonel Da Silva Nascimento Giulio Mario (Portugal). The Plaque of the Order of Saint Sylvester: July 15, 1947. To Mr. Marquis, Advocate de Maillardoz Enrico (Vatican City). To Mr. Doctor Giuliani Enrico (Vatican City). May 21, 1948. To Mr. Francini Domenico (Rome). The Order of Saint Sylvester: June 28, October 10, December 8, November 26, July 3, 1945. To Mr. Giudici Guy, of the diocese of Tivoli. To Mr. Moroni Pietro, of the same diocese. To Mr. Marques Ilario Filippo (Portugal). To Mr. Giovannini Icilio (Rome). To Mr. Mindel Ariosto, of the diocese of Civita Castellana. 1946. To Mr. Grimaldi Pietro, of the diocese of Boiano, Campobasso. The Knighthood of the Order of Saint Sylvester: April 17, May 4, 1946. To Mr. Sironi Luigi, of the archdiocese of Milan. 1945. To Mr. Santurri Mario (Rome). To Mr. Bonomi Lorenzo, of the same archdiocese. To Mr. Pasta Mario, of the same archdiocese.

[*Latin ed. p. 393*]

Year XL, Vol. 27, September 1948 (Series H, Vol. XV) - No. 10. ACTA AP. SEDIS COMMENTARIUM OFFICIALE. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING MARIAN CONGREGATIONS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, on this bicentennial anniversary, from which the Marian Congregations, perpetually established and instituted by Gregory XIII, were strengthened by new benefits through the Golden Bull "Gloriosae Dominae" of Benedict XIV, We, exercising Our apostolic office, not only offer paternal congratulations to the moderators and members of these same Sodalities, but also declare, in a solemn and ratified manner, Our most heartfelt thanks for the privileges with which, over nearly four centuries, Our predecessors and We Ourselves have enriched such Sodalities, in recognition of their many and great merits for the Church.

1. Indeed, We know well, as Benedict XIV expressed in the aforemen-

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tioned Golden Bull, "from this laudable..." 1 Bull of the Almighty God, December 5, 1584. 2 PIUS V, Bull "Superna dispositione," January 5, 1587; Bull "Romanum decet," September 29, 1587. CLEMENT VIII, Brief "Cum sicut Nobis," August 30, 1602. GREGORY XV, Bull "Alias pro parte," April 15, 1621. BENEDICT XIV, Brief "Praeclaris Romanorum Pontificum," April 2, 1748; Golden Bull "Gloriosae Dominae," September 27, 1748; Brief "Quemadmodum Presbyteri," July 15, 1749; Brief "Quo Tibi," September 8, 1751; Brief "Laudabile Romanorum," February 15, 1758. CLEMENT XIII, Bull "Apostolicum," January 7, 1765. PIUS VI, Decrees, May 2, 1775, December 9, 1775, March 20, 1776. LEO XII, Brief "Cum multa," May 17, 1824. PIUS IX, Decree, July 8, 1848; Brief "Exponendum," February 10, 1863. LEO XIII, Brief "Frugiferas," May 27, 1884; Brief "Nihil adeo," January 8, 1886. PIUS X, Decrees, May 10, 1910, and July 21, 1910. BENEDICT XV, Allocution, December 19, 1915, on the fortieth anniversary of his co-option into the Sodality. PIUS XI, Allocution, March 30, 1930; Allocution, August 29, 1935. 2 7 - ACTA, Vol. XV, No. 10. - September 27, 1948.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary 3, and the utility derived from this pious institution for all orders of men, is evident; but how diligently and with what devotion these Marian groups, adhering to the glorious traditions of their predecessors and faithfully observing their laws, strive to excel, under the auspices and guidance of the ecclesiastical Hierarchy, in labors undertaken for the greater glory of God and the good of souls, so that in defending, promoting, and vindicating the cause of Cattolica, they may be considered as the most powerful forces and spiritual resources. And this for many reasons.

4 Indeed, when recalling the history of the Marian Sodalities, it is evident that they have always flourished among the most enlightened groups; however, it must be admitted that they cannot be compared in number with more recent organizations, although certainly in fervor of works; for while in past centuries the annual additions of new groups to the Primatial Sodality never exceeded a certain number, since the beginning of the twentieth century, such aggregations easily amount to hundreds each year. But what is far more important than the number of sodalities are the rules and laws by which the members are guided, as if by a hand, towards that excellence of spiritual life, by which they may be able to ascend to the very heights of sanctity, and through the help of these most excellent instruments, the perfect and absolute followers of Christ are instructed: through the use of Spiritual Exercises and the daily contemplation of divine things and the examination of conscience; through the frequent reception of the Sacraments; through obedience and docility, as to a spiritual director; through complete and perpetual devotion to the Blessed Virgin Mary; and finally, through a firm pledge of their own and the Christian perfection of others.

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5 6 7 8 9 10 11 12 All of these things are born within the Marian Sodalities to kindle the flames of divine charity and to nourish and strengthen that inner life, which is so necessary in this our age, when, as we have lamented elsewhere, so many crowds of people suffer from "a deep emptiness and a spiritual poverty."

13 And these things are not only described by the wisest of laws, but are also found in the Aurea Bulla of the Most Glorious Lady, September 27, 1748.

3 BENEDICT XIV

4 PIUS XII, Letter to Cardinal Lerne, January 21, 1942.

5 Cf. Reg. Comm., 1, 33.

6 Cf. Reg. Comm., 12.

7 Cf. Reg. Comm., 9.

8 Cf. Reg. Comm., 34.

9 Cf. Reg. Comm., 37, 38, 39.

10 Cf. Reg. Comm., 36.

11 Cf. Reg. Comm., 27, 1, 40, 43.

12 Cf. Reg. Comm., 1 a m.

13 PIUS XII, Encyclical Letter Summi Pontificatus, October 20, 1939: A. A. S., 31, p. 415.

[*Latin ed. p. 395*]

The acts of Pope Pius XII, page 395, clearly demonstrate the happy outcome of the Marian Sodalities, for wherever they have existed, provided they have faithfully observed their statutes and laws, innocence of conduct and the most steadfast devotion to religion have flourished. Moreover, by the loving providence of God, bands of sodalists frequently advance to the heights of Christian perfection, whether in the ecclesiastical state or in seeking to share with others the sacred duties they have undertaken. Thus, it is not rare to find those who, with secure confidence, reach the very summits of sanctity. From this, the seat of Peter, as from the most eminent vantage point of the entire world, we observe the wonderful zeal of so many faithful throughout the nations in defending, promoting, and preserving religion. Therefore, we deem the Marian Sodalities, which from their very origin have undertaken, in accordance with their own laws and with the utmost devotion, all those apostolic works commended by the Mother Church and guided by her pastors, to be deserving of special praise, both individually and collectively. The extent to which they have fulfilled this duty and office is clearly demonstrated by the repeated pronouncements of the Roman Pontiffs. And in this present age, so sorely afflicted by tribulations, it is a source of great comfort to us to contemplate the Marian sodalists in every part of

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the world, diligently and effectively dedicating their efforts to every kind of apostolate, whether in raising up young people and artisans through spiritual exercises, fostering a greater desire for the Christian life, or in alleviating the spiritual and material needs of the poor. This is done not only in private, but also...

[*Latin ed. p. 396*]

With official Austrian zeal and a benevolent disposition, but also through laws promoted in the public councils of the Republic, and from the very summit of supreme power, principles of the Gospel and social justice are fostered. Nor are those associations, stimulated or strengthened by Marian Sodalities, to be overlooked, which strive to restrain the licentiousness of theatrical and cinematographic spectacles, and to protect good morals from the corrupting influence of books and periodicals; schools, frequently open without charge to children and adults of modest fortune; technical institutes for training artisans in their respective crafts, especially in those diverse branches or disciplines where greater expertise is required; these forms of apostolate, so necessary in the present conditions of the times, are cultivated by many Marian Sodalities, particularly those which they call "interparochial."

Many of these things are of great benefit to the Catholic cause. In this regard, praise is also due to the Marian Sodalities, who, especially in recent times, have always earnestly desired to cooperate fraternally with other Catholic associations, so that greater fruits, through united efforts and under the authority and guidance of the Bishops, might be derived from the labors jointly undertaken for the Kingdom of Christ; indeed, as we noted concerning the Catholic Action of Italy, the first groups of this kind were established in some nations by members of Marian Sodalities, and those who followed, diligently contributing their efforts, have demonstrated by their actions that Marian members are rightly to be considered among the most ardent supporters of Catholic Action.

Furthermore, since the entire strength of Catholics, united as if in a single army, must be brought to bear in obedience to the authority of the Holy Pastors, who can fail to see how appropriate the Marian Sodalities are considered as instruments of apostolate, given their absolute zeal, not only towards this Apostolic See, which is the head and foundation of the entire ecclesiastical order, but also, according to their own nature and capacity, towards the mandates and counsel of the Ordinaries, with humble submission and obedient docility?

[*Latin ed. p. 397*]

Acta of Pope Pius XII, 397: For whoever has carefully examined the inner workings of these associations will easily see that, in some cases, they are under the authority of Bishops and Parish Priests, in others, by privilege,

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of Ourselves, and, by delegation received from Us, of the Superior General of the Society of Jesus; but in all cases, they are subject to the authority of their own Bishop, or even sometimes of the Parish Priest, in undertaking and carrying out apostolic works. Therefore, since they are included among the forces of the apostolic militia by the Ecclesiastical Hierarchy, and completely depend on it in carrying out and perfecting their works, they are rightly and justly, as We have previously noted, to be called cooperating elements of the hierarchical apostolate. It is necessary that this, like a natural characteristic in Marian associations, be drawn from their very laws, which should always be such that they absolutely profess, in word and deed, whatever the Catholic Church teaches, "praising what it praises, condemning what it condemns, and agreeing with it in all things, so that they may conduct themselves publicly and privately as befits a faithful and devoted son of so great a Mother." This strict adherence is not foreign to the spirit of these Catholic men, but rather, it is fitting that these associations, originally fostered by the Ignatian family, should appear as additions or offshoots of the same, especially since a small part of them is directed by priests of the Society of Jesus, by Our delegation, as We have said. Rather, since these Marian associations have proposed to themselves, from their very beginning, laws "to be in harmony with the Church," namely, to obey the dictates of those whom "the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood." (Acts 20:28), they seem to have drawn from this a certain innate inclination; and thus they have been and will be a most valuable support in extending the Kingdom of Christ. As a witness to this, and as a further proof that they have always striven for the benefit of the entire Church, rather than for any private cause, stands that illustrious company of Marian members, to whom the Mother Church has decreed the highest heavenly honors, whose glory is not reflected by one Society of Jesus alone, but by numerous secular and religious families, since ten members of Marian Congregations have become founders of new orders or congregations, or the parents thereof. Thus, it is clearly evident that Marian associations, as their laws approved by the Church clearly state, are associations imbued with an apostolic spirit, which, by urging their members to the very heights of sanctity, also inspire them to perfect the Christian life of others.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis — Official Commentary

In order to safeguard eternal salvation and well-being for the sacred Pastors, and to protect the rights of the Church, it is also necessary to ensure that the most learned individuals are associated with the Virgin Mother of God, and that they become zealous promoters of her kingdom. Therefore, when considering Marian Congregations, whether their laws, nature, purpose, activities, and works are examined, no characteristic that distin-

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guishes the Action Catholica should be denied, since, as Our Predecessor, the most holy Pope Pius XI, has repeatedly declared, it is rightly defined as: "an apostolate of the faithful who contribute to the work of the Church and, in a certain way, assist in its pastoral ministry."

However, there is no impediment to Marian Congregations being fully called "the Action Catholica under the auspices and guidance of the Blessed Virgin," even if they have particular characteristics; rather, these characteristics "are and will be a brilliant example of the Catholic institution for the edification and protection of souls." Indeed, as this Apostolic See has frequently declared, "the Action Catholica does not operate within a closed circle," as if it were rigidly confined by limits that must not be violated, nor does it "seek to achieve its purpose by a particular method and means," so as to eliminate or absorb other active Catholic associations, but rather it should "bring them together, harmonize them amicably, and derive the growth of one for the benefit of the others, with full harmony of spirit, unity, and charity." For, as We recently pointed out, "in this excellent fervor of the apostolate, certain errors must be avoided by those who seek to reduce everything undertaken for the good of souls to a single form," since this method of action is entirely contrary to the mind of the Church, which does not approve of "the constriction of a flourishing life," whereby every apostolic work is entrusted to a single association or parish; rather, it is necessary to "multiply" such works.

[*Latin ed. p. 399*]

399 The acts of Pope Pius XII favor a uniform unity in carrying out such works, through a fraternal cooperation, with Bishops as moderators, directing all efforts towards a common goal. And these associations will more easily achieve this "harmonious agreement, ordered association, and mutual understanding, which we have so often recommended," when they convince themselves that, by loving one another with fraternal charity, by anticipating one another with honor, and by breathing forth the glory of God, they will be superior to others, if they first teach others to do the same.

44, 45, 46, 47, 48. Therefore, having carefully considered all of this, and earnestly desiring that these exercises of piety and Christian life may flourish and grow stronger day by day, We, by Our apostolic authority, indicate to the Marian sodalities throughout the world certain principles which must be religiously observed by all those to whom they pertain.

I. Marian Congregations, properly incorporated into the Primary Sodality of the Roman College, are religious associations established and constituted by the Church itself, and endowed with the most extensive privileges, in order that they may more faithfully fulfill the mandates entrusted to them.

II. A legitimate Marian Congregation is only to be considered as such when it has been established by the competent Ordinary, that is to say, in

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places entrusted to the Society of Jesus or under its care, by the General Superior; in other places, by the local Bishop, or, with his formal consent, by the aforementioned General Superior. In order that such a Congregation may enjoy the privileges and indulgences granted to the Primary Sodality, it is necessary that it be properly incorporated into it. However, this incorporation, which must be obtained with the consent of the local Ordinary, and which pertains to the General Superior of the Society of Jesus, does not confer any right upon this Primary Sodality or upon the Society of Jesus in regard to that Sodality.

49, 50, 51, 52, 53, 54, 55, 56.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary III. The Marian Congregations, which are fully suited to the needs of the Church today, must preserve their laws, nature, and constitution, according to the will of the Supreme Pontiffs. IV. Common Rules, the observance of which, at least in substance, is necessary to obtain aggregation, are earnestly recommended to all Congregations, as a summary and document of the discipline customarily used by members of these associations from ancient times. 57 58 59 60 V. All Marian Congregations, in accidentally different but substantially the same ways, as are other groups devoted to apostolic works, depend on the Ecclesiastical Hierarchy. VI. So that the forces of Christian military orders may not be dissipated in spreading the Kingdom of God and in protecting the rights of religion, Marian members, remembering the ways of their predecessors and faithfully adhering to the methods of acting today, when undertaking and pursuing apostolic works, should remember: 61 a) that the Ordinary of the place has the power, according to the sacred canons, and always according to the firm prescriptions and documents of the Apostolic See, over all associations within his jurisdiction concerning the exercise of external apostolate; 2° that he has the power over associations established outside the Society of Jesus, and therefore can give them their own rules, always preserving the substance of the Common Rules. i)) The Parish Priest 62 1° is the natural President of the parish congregations, and therefore, as he governs other associations in his territory, so he governs them; 2° he enjoys the power granted to him by the sacred canons and legitimate diocesan statutes for the proper ordering of the external apostolate over all associations carrying out apostolic works in his territory. 63 The legitimately resigned moderator of any Marian Congregation, 57 Cf. especially: Pius XII's Allocution to the Marian Sodalities, January 21, 1945; Letter to Father Superior Lundain, August 26, 1946; Letter to Father D. Lord, January 24, 1948. 58 Cf. especially: Pius XI's Allocution to the Marian Sodalities, March 30, 1930; Allocution to the Primary Sodalities, March 24, 1935. - Pius XII's Telegram to the Convocation of the Central Congregations of the Marian Congregations of Italy, September 12, 1947; Radio Allocution

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to the Congress of Barcelona, December 7, 1947; Letter to Father D. Lord, January 24, 1948. 59 Cf. Decree of the Sacred Congregation of Indulgences, March 7, 1825; Decree of the Sacred Congregation of Indulgences, June 23, 1885; Brief of the Sacred Congregation of Indulgences, September 17, 1887. 60 Cf. Pius XII's Allocution to the Marian Sodalities, January 21, 1945; Letter to Father D. Lord, January 24, 1948. 61 Cf. Council of Trent, Session V, Constitution "De Ecclesia Christi," chapter 3; C. 7. C, 218 § 2; Pius XII's Allocution to the Catholic Action of Italy, September 4, 1940: A. A. S., 32, p. 369; Letter to Cardinal Lercaro, January 21, 1942; Allocution to the Congress of Barcelona, December 7, 1947: A. A. S., 39, p. 634. 62 Cf. C. I. C, 334 § 1, 335 § 1; General Statutes of the CC. MM., August 31, 1885, II, 5. 63 Cf. C. I. C, 464 § 1; Declaration of the Apostolic Religious of Louis Martin, April 13, 1904.

[*Latin ed. p. 401*]

401 The Acts of Pope Pius XII, who, indeed, should always be distinguished by priestly dignity; although he is entirely subject to legitimate ecclesiastical superiors, nevertheless, according to the Common Rules, he enjoys within the Congregation a power that is fully exercised, which is usually carried out through the assistance of members assigned to him. 64 VIII. Such Societies are to be called Marian, not only because they take the title from the Blessed Virgin, but also because the members individually profess a special devotion to the Mother of God and are wholly dedicated to her, promising, although not under pain of sin, to strive with all their might for the Christian perfection and eternal salvation of themselves and others, under the banner of the Most Blessed Virgin; by this consecration, the member is perpetually bound to the Most Blessed Virgin, unless he is deemed unworthy or, through levity of spirit, abandons the Society himself. 65 66 67 68 69 70 71 IX. When enrolling members, those who are diligently seeking to be least content with the common and well-worn way of life, and who strive to prepare "ascensions in their hearts" (cf. Ps. 83:6), according to the ascetic rules and exercises of piety prescribed in the Rules, should be chosen. X. Therefore, it is the duty of the Congregations to instruct their members, according to their condition, so that they may be an example to others in Christian life and apostolic zeal. XI. Among the primary aims of the Congregations should be all kinds of apostolate, especially social apostolate, for the propagation of the Kingdom of Christ and the Church. 72 73 74 75 76 8 1 Cf. BENEDICT XIV's Bull "Aurea Gloriosae Dominae," September 27, 1748; Brief "Laudabile Romaniorum," February 15, 1758; General Statutes, August 31, 1885; Common Rules, 16, 18, 50. 85 Cf. Common Rules, 3; Bull "Aurea Gloriosae Dominae." 88 Cf. Common Rules, 1, 40. 07 Cf. Common Rules, 27. 88 Cf. Pope Pius XII's Address to the Marian Societies, January 21, 1945; Common Rules, 32. 8a Cf. Pope Pius XII's Address to the Marian Societies, January 21, 1945; Letter to Father D. Lord, January 24, 1948. 70 Cf. Common Rules, 1, 27, 30. 7 1 Cf. Common Rules, 23, 21, 26;

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Pope Benedict XV's Address to the Marian Societies, December 19, 1915. - Pope Pius XI, Encyclical "Ubi arcano," December 23, 1922: A. A. S., 14, p. 693. - Pope Pius XI, Letter to Cardinal Lerne, January 21, 1942; Address to the Marian Societies, January 21, 1945; Letter to Father S. Ilundain, August 26, 1946; Telegram to the Italian Congregation of Clerics and Religious, September 12, 1947; Radio Address to the Congress of Barcelona, December 7, 1947: A. A. S., 39, p. 634. 72 Cf. Common Rules, 1, 35. 73 Common Rules, 12 74 Cf. Common Rules, 9, 33 to 45. 75 Cf. Common Rules, 14, 1, 33, 43; Pope Pius XII's Address to the Marian Societies, January 21, 1945; Telegram to the Italian Congregation of Clerics and Religious, September 12, 1947; Letter to Father D. Lord, January 24, 1948; Address to the Marian Societies, from the "Olivaint Conference," March 27, 1948. 7 6 Pope Benedict XIV, Bull "Aurea Gloriosae Dominae," September 27, 1748. - Pope Benedict XV, Address to the Marian Societies, December 19, 1915. - Pope Pius XI, Letter to the Apostolic Administrator of Oenip, August 2, 1927. - Pope Pius XII, Letter to Cardinal Lerne, January 21, 1942; Letter to Father S. Ilundain, August 26, 1946; Radio Address to the Congress of Barcelona, December 7, 1947: A. A. S., 39, p. 633.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary 7, that the ecclesiastical Hierarchy itself demands that these rights be defended; and that, in order to provide true and complete cooperation with the hierarchical apostolate, the norms of these associations must not be altered or innovated in any way concerning the methods of such cooperation. 78 79 80 XII. Finally, the Marian Congregations, like other associations pursuing an apostolic purpose, are to be considered, whether they are affiliated with them or whether they adhere together with the primary group of the Catholic Action. Furthermore, since the members of each association must, under the guidance and authority of the sacred pastors, contribute their efforts and industry to another association, it is not necessary for each member to also give another group a name. 81 82 83 84 We command, we decree, that these present letters shall remain forever valid and effective, and shall have their full and complete effect, and that those to whom they pertain shall fully support them, so that they may be rightly judged and defined, and that they shall be null and void from now on, if anything contrary to these has been attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding anything to the contrary. Given from the Vatican, near Rome, on the twenty-seventh day of September in the year 1948, the two hundredth anniversary of the Bull "Gloriosae Dominae," in the tenth year of Our Pontificate. PIUS PP. XII "Reg. Comm., 1; Pius XII Allocution to the Marian Sodalities, January 21, 1945. 7 * Cf. Letter from Cardinal Pacelli to Cardinal Faulhaber, September 1934; Pius XII Apostolic Letter "Hosti Profecto," July 5, 1940; Allocution to the Marian Sodalities,

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January 21, 1945; Letter to Father S. Ilundain, August 26, 1946; Letter to Father D. Lord, January 24, 1948. 7V Pius XII Allocution to the Italian Catholic Action, September 4, 1940: A. A. S., 32, p. 369; Letter to Cardinal Lerne, January 21, 1942; Cardinal Pacelli Allocution to the Marian Societies in Menningen (Switzerland), October 22, 1938. 80 Cf. Pius XII Radio Address to the Barcelona Congress, December 7, 1947: A. A. S., 39, p. 634. 81 Cf. Pius XII Allocution to the Italian Catholic Action, September 4, 1940: A. A. S., 32, p. 368; Telegram to the Italian Diocesan and Religious Conferences, September 12, 1947; Radio Address to the Barcelona Congress, December 7, 1947: A. A. S., 39, p. 634. 82 Cf. inter alia: Pius XII Telegram to the Italian Diocesan and Religious Conferences, September 12, 1947; Letter to Father D. Lord, January 24, 1948; Letter to the Bishops of India, January 30, 1948. 83 Cf. especially: Pius XI Letter to the Bishops of Indiae, October 27, 1935: A. A. S., 28, p. 161; Allocution to the Marian Sodalities, March 30, 1930. - Pius XII Allocution to the Italian Catholic Action, September 4, 1940: A. A. S., 32, p. 369. 84 Cf. Pius XII Letter to Father S. Ilundain, August 26, 1946.

[*Latin ed. p. 403*]

Acts of Pope Pius XII, 403. LETTERS I. To the Most Reverend Father Elijah, Titular Archbishop of Saint Mark, residing in the Holy Roman Church, Cardinal from [the] Diocese of Fiorentino, concerning the happy completion of five years of his episcopate.

PIUS PP. XII. Beloved Son, health and the Apostolic Blessing.

Indeed, three years ago, We gladly declared Our benevolent will in letters, congratulating you on happily completing the fiftieth year since the beginning of your priesthood, recalling with sweet memory your outstanding merits for the Church, acquired through long and sacred pastoral service. Now, however, as the twenty-fifth anniversary of your episcopate approaches, a new opportunity is given to Us to openly express the joyful sentiments of Our heart. In these years, following the terrible storm of war, with so many wounds and scars still visible from the blows of arms, and with the civil storm constantly arising, which, inhumanly raging against the afflicted homeland, inflicts wound upon wound, Your pastoral care and vigilant concern, Beloved Son, have not only been entirely lacking in support for the people of Your diocese burdened by hardships, but have also demonstrated the ever-increasing generosity of Your spirit, and have expanded the scope of this charity more and more. Therefore, We embrace this opportune moment to congratulate you, Beloved Son, with all Our heart for the constant and fruitful exercise of your episcopal office, and We earnestly pray that the highest Lord of all things will grant you a wealth of blessings and rewards that are far from meager.

Meanwhile, that this joyful celebration may bring more abundant fruits of salvation to your flock, We willingly grant you the power to, on a day you shall determine, after the Holy Mass has been celebrated according to

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the pontifical rite, in the presence of the faithful, bless in Our name and with Our authority, offering to them a plenary indulgence, to be obtained according to the usual conditions of the Church.

Finally, as a pledge of these superior gifts, and as a token of Our special charity, We impart to you, Beloved Son, and to the entire clergy and people entrusted to your care, Our Apostolic Blessing, with all Our love in the Lord.

Given from the Palace of Gandulf, near Bom, on the thirtieth day of the month of July, in the tenth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 404*]

404 To the Most Reverend Father Joseph Migone, Archbishop of Nicomedia, Secretary of the Alms of the Supreme Pontiff, celebrating the fiftieth year of his priesthood with great joy.

Pius PP. XII, to the Venerable Brother, greetings and the Apostolic Blessing.

It will certainly be fitting, among the things to be cherished, for you to repeat those words: "What shall I render to the Lord, for all the things that he hath rendered to me?" For from the very beginning, through the sacred sacrament of the priesthood, a vast and abundant source of heavenly gifts has flowed into you, which, through your docile will, have produced joyful and abundant fruits over this not short period of time.

It is known that you have devoted much of yourself to the service of this ministry, in these halls of the Vatican, and in the service of the three Roman Pontiffs at augustum Solium, where you have diligently and faithfully served with piety and prudence. Moreover, the very consciousness of having performed the most noble office of accompanying the Vicar of Christ on earth and assisting Him among the faithful, whether in admissions or through donations, will surely be a just cause for your inner joy and a worthy reward for your virtue and work.

We, who have known the ornaments of your flourishing years from a young age, and who have held you dear as companions in the College of Capranica, and who have clearly observed your constant diligence in fulfilling your duties, and especially your care in administering our alms, amidst so many difficulties and anxieties of time and circumstances, having found the opportune moment, along with a chorus of friends, we, Venerable Brother, congratulate you with a joyful heart for the sacred office which you have faithfully served for so long, and we invoke the happiest and most salutary blessings from the Divine Dispenser of all good things.

May the Apostolic Blessing, which we impart to you, Venerable Brother,

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and to your family and friends, be a witness to the conciliation of heavenly gifts and the disposition of Our will.

Given at Rome, near Saint Peter's, on the thirtieth day of the month of July, in the tenth year of Our pontificate.

PIUS PP. XII

[*Latin ed. p. 405*]

Acts of Pope Pius XII, 405, ADDRESSES I, To the young women from the dioceses of Italy, gathered in Rome by the Catholic Action, acclaiming in the square of St. Peter in the Vatican: * "Our hearts were deeply moved to witness the incomparable spectacle you present to Our eyes, while at the same time, the fervent expressions of your songs and acclamations rose from your lips to Our hearts. We know well, beloved daughters, young women of the Catholic Action, the spontaneity of your enthusiasm and the sincerity of your resolutions of unwavering fidelity; and We do not need lengthy speeches to express the sentiments – truly inexpressible – that flood Our soul when We see and hear you. Rather, We wish to address you, on this celebration of your thirtieth anniversary, a few brief words, which will assure your present manifestation not so much the ephemeral splendor of a fire that soon extinguishes, as the living flame that fuels within you a bright and ardent hearth of zeal. You have come in large numbers, and you are rightfully joyful and proud to find yourselves today gathered here in such a dense throng – increased by the representatives of young Catholic women from many other countries. It is far from Our intention to diminish your joy in the slightest. On the contrary, to increase it, We say to you: Count the number of those actually present here; add, as is fitting, the number of those who are with you in spirit, though held back, much to their regret, by various impediments, to whom the swift wings of doves have carried your sweet message. You will align impressive figures. But how many other young lives are not with you, neither in person, nor in heart, nor in spirit, indifferent, estranged, unconcerned with you, with your movement, with your most cherished ideals! And how many others, deceived, misled, embittered, excited by erroneous doctrines or false illusions, are hostile to you, because you are inextricably united to God, to Christ, to the Church!" If you thoughtfully consider, with your good sense and your good hearts, all these sisters who are separated from you or opposed to you, how can you find peace, until you have won them over, until they have joined you? * Delivered on the 5th day of the month of September, in the year 1948.

[*Latin ed. p. 406*]

Acts of the Apostolic See - Official Commentary 406 with you? True zeal knows neither rest nor pause, once it has seized an soul! Therefore, forward, daughters, without delay, without stopping! Forward, especially

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you, young working women, daughters of the people; forward, all of you, of every condition and class, in cities and in the countryside, wherever your sisters are to be brought back to Christ, wherever there is a holy religious, moral, or social cause to be affirmed, promoted, and defended! This ardor of spiritual conquest is essential to your apostolate. However, we are not unaware that its exercise, at least in some regions and in particular circumstances, exposes you not only to conflicts, but also to mockery, to derision, even to vulgar insults and threats, when it does not come to actual acts of violence. But you must not be intimidated. The young Catholic woman, modest but not timid or fearful, with an open brow, a clear and pure eye, a direct gaze, a free step, a ready and forthright word, a firm and amiable response, but also, if necessary, stinging, is not dismayed, rather, she rejoices to have been found worthy to suffer contumely for the name of Jesus: "for My name's sake they shall suffer reproach" (Matthew 16:24). If she feels pain, it is not for herself, but for those who offend her, victims, often so young, of false education, of perverse companions, of wicked instigations, which have extinguished in them every sense of kindness and goodness. Certainly, the ideal is lofty, and the program of life proposed to you is generous; however, we are convinced that no greater honor could be done to you, nor could a deeper joy be procured for you. You have understood this well, and you give us a resounding testimony of it today. However, great manifestations, such as this one, although highly commendable, are fleeting; they impart a powerful impetus that incites movement and action; but then, the conquering march must continue, day by day, step by step. This path is not taken in leaps, nor only through great sacrifices, whose very heroism stimulates the will and sustains courage. But rather, it is through steadfast fidelity to the customary daily duty towards God, towards your neighbor, and towards yourselves; through prayer, example, constant charity, perseverance, and assistance to the humble and afflicted; through hidden and always concealed dedication; through the perfect fulfillment of the obligations of your state, in the family, at work, and in society; through unwavering firmness in principles, united with a complaisance that knows no limits in renunciations of self-love and self-interest: how much all this costs! But how effective it is in winning souls, hearts, and spirits! 1 1 Acts 5, 41.

[*Latin ed. p. 407*]

407 *Acta Pii PP. XII* Nevertheless, your efforts are not always met with the desired success. Souls remain free to respond or not to the efforts of your zeal, the concerns of your love, and the fervor of your prayers. Their resistance is not imputable to you. Nevertheless, the unfavorable outcome may, and often does, have another cause. Indeed, the flame of the most ardent zeal does not always bring, with its beneficial warmth, a fully illuminating clarity. Now, it is essential that you bring the light everywhere. This

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undoubtedly means praising and encouraging your catechetical apostolate in its various forms, and urging you to become increasingly capable of exercising it with competence, interest, and persuasion. But above all, it means that you yourselves must be luminous; you must consider as addressed to you the words spoken by the Divine Master not only to his apostles, but also, in a certain sense, to the entire multitude of good-willing listeners gathered around him at the foot of the mountain: "You are the light of the world... Let your light shine before men, that they may see your good works and glorify your Father who is in heaven." What does this mean? First of all, that truth, doctrine, and light must be your guide, and not imagination, impression, or sentiment, even if it is the most noble and beautiful. Sentiment, when healthy, is an ornament and a treasure for the soul; it gives your word and your actions the nuance, the tact, and the delicacy that make your influence accepted with satisfaction and delight. But it is not a guide; and therefore, whoever follows it as such risks imprudently venturing into darkness, losing their way, stumbling into the abyss, or crashing against the rocks. Under the light of the stars, even at night, the ship sails calmly and safely towards the harbor. The stars shine in the sky: question the sky, question Him who, being the light, is the way, the truth, and the life; question the Church, which alone has received from Him the deposit of eternal truth. How many of your contemporaries, skeptical of this infallible doctrine, instead blindly accept what is presented to them on matters of religion, dogma, and morality, by unhealthy companions in school, in the laboratory, or in the office! But the young Catholic adheres firmly to the teachings of the Chair of Peter, which she draws from and studies in its genuine text, and not as it is presented, mutilated and distorted, to unsuspecting readers in the publications of the enemies of the Catholic religion, who desire nothing more than to strike at the heart of the faithful, destroying respect and trust in the priest, the Church, and even the Vicar of Christ himself.

2 2 MATTH. 5, 14. 16.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Commentarium Officiale. But in order to be truly and fully luminous, take care that your light is not veiled or obscured by any cloud or shadow. Do not allow the mists of disordered passions to dim the rays that bring enchantment and strength to your youth, nor turn the wholesome and holy aspirations of every young heart towards beauty, joy, and love towards evil. Maintain those rays in their untarnished splendor; they are reflections, on earth, of the divine sun; defend them against the worldly spirit, which could give you in return nothing but fleeting lights sadly wandering on the surface of fetid marshes. Beloved daughters! It has recently been recalled a vehement invective repeatedly hurled a

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century ago against the Roman Pontificate by a renowned Italian politician: "The Papacy is dead." The Papacy is dead! But then, is all this living, ardent, pure, jubilant, enthusiastic youth, asserting sacred rights, devoted to the highest ideals and the most generous endeavors, in the full fervor of its activity, gathered here to pay homage to a dead man, a man dead for a hundred years, dead "in blood and mud"? Or is it also, in reality, a dead youth that approaches a dead man? No, daughters, you are alive, because Christ lives in you; the Papacy is alive, because it is the rock upon which the Church is built, which will live for Christ and in Christ until the consummation of the ages; and Christ triumphs, Christ reigns, Christ governs, and His Kingdom will have no end! For the spread of this Kingdom you wish to live. To this Kingdom you wish to lead your companions, who are far from it. For its increase, you will one day educate your children and order your family life, faithful spouses, happy mothers. With all the strength of your conviction, with all the ardor of your prayer, in the exercise of your rights, in the fulfillment of your duties in the family, in the profession, in public life, you will contribute to ensuring that the spirit and the law of Christ and of His Kingdom permeate, sanctify, and enrich all the social institutions of your beloved homeland. And so that the Almighty Lord may grant constancy, effectiveness, and fulfillment to your will and your work, We invoke upon you the powerful intercession of the Immaculate Heart of Mary, and with paternal affection, We impart to you all, to your leaders, to your associations, and to your families, Our Apostolic Blessing. 3 * Writings of Q. Mazzini, National Edition, vol. 39, p. 238, and throughout the same vol. 39, and in vol. 3.

[*Latin ed. p. 409*]

Acts of Pope Pius XII, 409, II. To the young people from the dioceses of Italy, gathered in Rome, who, in the square of Saint Peter in the Vatican, professed their faith to the Most Blessed Father, bringing greetings and joy.

Seeing the sky illuminated by its radiant smile upon your immense multitude, We rejoice, beloved children. That smile is reflected in your eyes, in which it kindles a flame of legitimate joy and youthful fervor. However, was the spectacle offered to Us last Sunday by your sisters of the Young Women's Association less beautiful, less brilliant, under the dense clouds, under the driving rain? While superficial and fleeting infatuations yield and fall at the first cloud, dispersing the ranks and leaving only the leader, as the Latin poet sang: "Tempora si fuerint nubila, solus eris" – "If the times should be cloudy, you will be alone"; those virtuous daughters, ah! no, they remained there, steadfast, unperturbed, – some even kneeling on the damp paving of the square – listening to the voice of the common Father and responding with such spontaneous enthusiasm that Our discourse transformed, towards the end, into a dialogue of faith. We do not doubt in the least that you, in a similar circumstance, would have given Us the

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same spectacle. Your sisters were able to do so in reality. To their honor, joy, and blessing!

Therefore, We greet you heartily, dear young people of the Catholic Action of Italy, celebrating the eightieth anniversary of your Association. From your ranks, to which numerous representatives from many other countries have been added, rises a powerful cry, which spreads throughout the world, over land and sea, over mountains and valleys, like an oath rising towards the heavens: We profess ourselves to be Catholic youth, a manifestation of a powerful will, of an adamant resolve: We want to put the Catholic faith into practice in our own lives, we want our homeland to preserve its Christian civilization. You have already given, in these years, repeated proofs of the seriousness and steadfastness of your profession and your will. We are grateful to you; you are Our joy and Our pride. We can only confirm you in your holy intentions, reminding you...

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Commentarium Officiale: "Hae est victoria quae vincit mundum, fides nostra." (1 Ioannes 5:4). Triplici est haec victoria: 1) Victorie super negationem Dei, ut eam ex mundo deleat. In controversiis religiosis temporis nostri, non iam agitur, ut in praeteritis, de una vel altera veritate fidei, de uno vel altero articulo Credi catholici. Hodie, bases fundamentales religionis sunt aggredientes et negantes: Ecclesia, Christus Homo-Deus, Deus ipse. Mirabile et absurdum videtur quod ita sit. Num enim umquam fuit tempus in quo praesentia Dei ad humanam rationem tam efficaciter – quasi dicere possumus: tam manifeste – se manifestaret, quam in praesenti? Scientiae naturales progressus mirabiles faciunt, et omnis earum inventio hominem ad exclamandum movet: "Hic est manus Creatoris." Crescens cognitio systematis periodici elementorum chimicorum, inventio irradationum corpuscularum elementorum radioactivorum, notiones nostrae de radiis cosmicis et de perdita liberae energia atomi in sphera electronica et in nucleo; omnia haec, et multa alia, demonstrant cum claritate difficilissime superabilis mutabilitatem cosmi, universi ut talis, usque ad entitates subatomicas nuclei atomici. Mundus est impressus cum nota mutabilitatis, originis et finis in tempore, et indicat voce potentissima et irresistibili Creatorem, ab ipso mundo plane distinctum et, per intimam naturam, immutabilem. Non ergo miramur legere quod recenter summus scieniat non catholicus, Max Planck, paulo ante mortem suam, affirmavit mundum physicum eum ad cognoscendum existentiam Dei personalis duxisse. Et num umquam fuit tempus in quo Ecclesia catholica apparuit, sicut nunc, quale "signum elevatum in nationes"? Testimonium sumus hodie mutationibus formidabilibus, fortasse etiam gravioribus consequentiis quam caduca antiqui Imperii romani. Potestates politicae mutaverunt radicaliter, in populis et inter populos. Multae vetustae dynastiae una post

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aliam desolae sunt; dicatoribus qui dominationem mundi per mille annos somniaverant, prosternuntur; continentes integri declinant vel ascendunt; ordinationes sociales transformationes profundas patiuntur. Sed una institutio manet firma, semper eadem.

[*Latin ed. p. 411*]

Acta Pii PP. XII 411, in itself, and yet always new and adapted to the realities of each time: the Church of Christ, with the power of truth and grace, of which it is the depositary, herald, and dispenser, with the firmness of faith and the constancy of spirit of its children. Young Catholics, you wish to be truly and fully such. To the irreligion and incredulity from which you are surrounded, you oppose your firm, living, and active faith. Your faith can only be firm and luminous if you know it, not superficially and confusedly, but clearly and intimately. It is alive if you live according to its principles and observe the commandments of God. The young person who sanctifies the feasts, facing any difficulty or hardship, who frequently approaches the Lord's Table, who is truthful and loyal, ready to help those in need, who respects the girl and the woman, and who has the strength to close his eyes and heart to everything that is impure in books, in images, in "films," – truly demonstrates that he has a living faith. And note well that, if it is not alive, faith is not even active. If others often expend such great effort for the enterprises of the evil one, how much greater must be your zeal for the cause of God, of Christ, of the Church!

2) It must be a victory over matter, in order to reconcile it with the spirit. Our age is commonly called the "age of technology." With the progress of the natural sciences, technology, destined for the application and use of the forces of nature, is entirely intent, with rapid and irrepressible movement, to constantly surpass space and time, and to make its conquests ever more powerful in every direction. It is therefore no wonder that it too often blinds the eye, especially that of youth, which, completely captivated by its charm, runs the risk of losing sight of and the sense of what is spiritual, supersensible, and interior, of what is religious, supernatural, and eternal. Yet, precisely the people of the age of technology need, more than ever, the protective and balancing forces of religion. Consider fire. When restrained and guided, it is a benefit, an indispensable aid to man. But, once it escapes his control, it brings devastation and death in cities and countryside. The same is true of technology. As a gift of God by its very nature, today's ultra-powerful technology becomes, in the hands of violent men, of dominant parties with the brutality of force, of omnipotent and oppressive states, a terrible instrument of injustice, of slavery, of cruelty, and it increases to an intolerable degree the pains and torments of the peoples in modern wars. However, when held and directed by a human society that fears God, that

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fulfills its...

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis — The official commentary emphasizes that, while valuing spiritual, moral, and eternal things incomparably more than material things, technology can bring about those benefits to which the Creator has called humanity. Hear, therefore, my beloved children, the cry that rises from every quarter to the younger generations: It falls to you to bring into the life you are entering, and into the state you will help to form, such an energy of true religious faith, that the scale of values established by God the Creator and Redeemer, and according to which matter does not rule, but serves, is conscientiously observed, and that technology is subordinated, according to the divine will, to the dignity and freedom, the peace and earthly and, above all, eternal happiness of men.

3. It must be a victory over social miseries, overcoming them with the strength of justice and love. The social question, my beloved children, is undoubtedly also an economic question, but it is far more a question concerning the orderly regulation of human society, and, in its deepest sense, a moral and therefore religious question. As such, it can be summarized as follows: Do men—from the individual through the people to the community of peoples—possess the moral strength to create such public conditions, in which in social life no individual and no people is merely an object, that is, devoid of all rights and exposed to the exploitation of others, but rather that all are also subjects, that is, legitimately participating in the formation of social order, and that all, in proportion to their art and profession, may live peacefully and happily, with sufficient means of sustenance, effectively protected against the violence of a selfish economy, in a freedom circumscribed by the common good, and in a human dignity that each respects in others as in themselves? Will humanity be capable of generating and possessing the moral strength to implement such a social order? In any case, one thing is certain: this strength can only be drawn from one source, from the Catholic faith, lived to its fullest extent and nourished by the supernatural torrents of grace that the divine Redeemer bestows upon humanity through the faith itself. Only a generation that believes thus can bring the longed-for peace to the human family. Let this be your pride, young Catholics! You now have before your eyes three great and unique duties of the Catholic in the present hour. You will fulfill these duties, even as they pertain to...

[*Latin ed. p. 413*]

Acta Pii PP. XII 413: In vuestra vida terrena, solamente si seréis nombres de espíritu sobrenatural, para los cuales la unión con Cristo, la gloriosa resurrección y la vida eterna valen más que todas las cosas humanas. El mundo católico lleva en sí una fuente inagotable de prosperidad y de bien,

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incluso en el campo de la vida terrena, precisamente porque pone lo eterno simplemente por encima de lo temporal. Si no fuera así, su fuerza permanecería extinguida. Vosotros cumpliréis esos deberes solamente si oráis. En efecto, solamente si oráis, sois capaces de permanecer firmes en la fe y de actuar según la fe en todas las circunstancias de la vida. Solo una legión de orantes puede, en la presente acerba lucha entre la verdad y el error, entre el bien y el mal, entre la afirmación y la negación de Dios, obtener la victoria; solo una legión de orantes puede dar la paz social. Vosotros seréis capaces de cumplir esos deberes solamente con un gran amor. Lucha contra el odio, el odio nacional, como el odio de clase. El odio no puede sino destruir. El amor edifica. Contra las fuerzas de la paciencia y del amor, que emanan de la fe en Cristo y del amor por Él, la irreligiosidad, el brutal egoísmo y el odio de clase deberán finalmente quebrantarse. En nuestros tiempos, la humanidad ha oído el mensaje del "reversamiento de todos los valores". Este mensaje se ha ampliamente realizado en el ámbito de los valores puramente terrenales. Pero no más allá. Precisamente en estos años de revoluciones económicas y sociales, los valores religiosos y eternos han demostrado poderosamente su absoluta indestructibilidad: Dios y su ley natural; Cristo y su Reino de verdad y de gracia; la familia cristiana, siempre la misma, y siempre espina dorsal y medida de todo orden económico y público; la dulce y segura esperanza del auxilio de allí, de la resurrección y de la vida eterna. Vosotros conocéis, queridos hijos, a los misteriosos jinetes de los cuales habla el Apocalipsis. El segundo, el tercero y el cuarto son la guerra, el hambre y la muerte. ¿Quién es el primer jinete sobre el caballo blanco? "Y vi, y he aquí, un caballo blanco, y aquel que estaba sentado sobre él se llamaba Muerte, y el Hades le seguía a él sobre un caballo rojo." (Apocalipsis 6:3). Es Jesucristo. El vidente Evangelista no miró solamente las ruinas causadas por el pecado, la guerra, el hambre y la muerte; él vio también, en primer lugar, la victoria de Cristo. En efecto, el camino de la Iglesia a través de los siglos es, ciertamente, una vía crucis, pero también es, en todo tiempo, una marcha de triunfo. La Iglesia de Cristo, los hombres de la fe y del amor cristiano, son...

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Commentarium Officiale, always those who bring light, redemption, and peace to a humanity without hope. Jesus Christ, yesterday and today, He is the same, and will be forever. Christ is your guide, from victory to victory. Follow Him. And that you may always remain faithful to Him, we impart to you and to all the Catholic youth of Italy and the world, with an outpouring of heart, Our paternal Apostolic Blessing.

5 RADIO MESSAGES

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THE HOLY FATHER GIVEN TO THE FAITHFUL AT THE SHRINE OF COMPOSTELA, TO THOSE GATHERED AT THE SHRINE OF SAINT JAMES.

Beloved young people, pilgrims of Compostela: It is characteristic of youth to recall the deeds of their elders in order to repeat them, and if possible, to improve upon them. Your presence today in Santiago – enthusiastic, numerous, fervent – is demonstrating this in an admirable way. Indeed, Compostela had been for centuries a living echo of a history, from the obscure and heroic days of Alfonso II to the glorious days of Charles V, and a seat of illustrious prelates, such as Diego Gelmírez and Pedro Muñiz, who left their chronicles written in the granite stones of that incomparable cathedral; but above all, it had been the corner chosen by Providence among the sweet and green hills of that "magical land" to make it one of the most powerful centers of attraction for the faith, for piety, and for the generous spirit of that Christendom in the fullness of life. Kings and commoners, bishops and monks, saints and sinners, knights and peasants, artists and scholars, jesters and troubadours, flowing and returning like an unstoppable and constant flood along the "Way of Saint James," not only accelerated and deepened the rhythm of history, serving as a crucible for the development of the sciences and the arts, but also spread throughout the world a longing for purification and scattered everywhere those desires for pacification and fraternal union of spirits that have been and will always be the only sure foundation for peace. From the Mount of Joy to the Gate of Forgiveness, the crown.

Heb. 13, 8.

* Given on August 28, 1948.

[*Latin ed. p. 415*]

415 The acts of Pope Pius XII speak of a longing, which perhaps he had felt before in his intimately painful phases; under the severe vaults and in the mystical twilight illuminated day and night by hundreds of candles, the archaic rhythm of the trumpets and the solemn swaying of the "botafumeiro" opened the doors to wonder; the embrace of the stony and hieratic image rose to the level of a gesture of reconciliation and purification, perhaps symbolized in the reliquary, which the pilgrim did not fail to press to his chest; the last threads of the coarse wool, abandoned on the "Cruz dos farrapos," then became the symbol of a life that was becoming increasingly distant; and finally, the static contemplation of the Portico de la Gloria would represent a foretaste of that paradise, whose gates were about to open for him thanks to the generous indulgences of Compostela, widely granted by the Supreme Pontiffs, Our Predecessors. But was all of this to remain only in old memories or in dead recollections? And behold, you, most beloved children, young Spaniards of the Catholic Action – for whom all the merit of the initiative and of the imposing and

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careful organization is reserved – together with your brothers of the Marian Congregations and with all the Spanish youth, to which representatives of almost all nations of America have been desired to be united, with edifying and fraternal concord, behold, you, in order to show your intact youth, to proclaim the sublime folly of a crucified God, and to forge within yourselves an exemplary Christendom, have decisively answered "no." The old memories and the ancient recollections, at the conjuration of your vibrant youthful enthusiasm, have once again become reality. And so it had to be; for if the pilgrim was an indispensable piece on the board of the medieval world, if pilgrimage then had the noble function of consolidating the faith of the people, of bringing together the most diverse nations, of alleviating the unfortunate and consoling all, today, amidst the enormous difficulties and sorrows of the present hour, it continues to be a blessing for the world. The pilgrim lives by faith, and through this faith he leaves behind everything, drawn by that light that attracts his soul to purify it; "Abraham believed God, and it was imputed to him for righteousness" (Genesis 15:6); the pilgrim is a living flame of piety, whose ardor must consume the dross of his sins; the pilgrim is generosity and impetus that always wants to move forward and be in the vanguard; the pilgrim is love, respect.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Commentarium Officiale: Your adhesion to the Church, to whose penances you submit and whose graces you seek, is a broad and Christian universality, which does not resist the narrow confines of lineages, of homelands, or of frontiers, but rather rushes forth resolutely into the wide current of Catholicism. Spirit of faith and of sacrifice; life of piety and of continuous progress; adherence, respect, and love for the Church; a heart as wide as the world: that is what you are at this moment, young Catholics from all over the world; and if, in other times, at the irresistible cry of "Santiago and close Spain!", enemies of the faith were repelled, and if, only yesterday, the Apostle did not abandon those who invoked him, be certain that today and always his spirit and his protection will lead you anew to victory in spiritual battles and will enable you to overcome the snares that are laid for you everywhere, especially for you, the youth, because they know that you are a powerful and valiant force of the present and a radiant and certain promise of the future. "Igitur via peregrinans est res optima sed angusta" – "Therefore, the way of the pilgrim is the best thing, but it is narrow" – says the well-known sermon from the Codex Calixtinus; but it would be the first time that difficulty had frightened, disarmed, and made the youth retreat, and even more so a youth like yours, nourished in solid faith and grown in the ardent climate of sacrifice.

2. Forward, then, bright, believing, and pilgrim youth! Forward with your staff and your scrip, for there is much to travel in order to give all your

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heart to God and all souls to Jesus Christ, until we reach heaven, which is our goal! O blessed James! – your pilgrim ancestors sang – O blessed James! – our virtue is truly yours. – Remove our enemies – protect and defend us. – And add the devoted to you, that we may please you. Oh, yes, holy Apostle, beloved of the Lord, soul of fire, invincible captain: remove from our path our enemies and yours, may we always serve you, and continue to protect Spain and the entire world, granting it the benefit of a solid and lasting peace, founded on justice! With these sentiments and these desires, once again renewing Our spirit with the contemplation of such a flourishing youth from so many nations – a symbol of that fraternal union of all the faithful in Christ, which is one of Our most fervent desires – We bestow upon you Our abundant blessing: upon Our most worthy Cardinal Legate, upon the Archbishops, Bishops, and authorities present, and upon all those who have contributed to the success of this pilgrimage.

2 v Codex Calistinthì 1. I e. XVII, Sermo Beati Calixte Pape, fol. 80.

[*Latin ed. p. 417*]

Acts of Pope Pius XII, 417, addressed to the Catholic Youth of Spain, to the young people of all nations represented, to their respective homelands, and, in a very special way, to the people of Catholic Spain, which has always been the object of love for the Vicar of Christ.

II. TO THOSE FAITHFUL WHO, IN THE LXXII CONVIVIUM CATHOLICORUM FROM GERMANIA, ARE GATHERED IN MOGUNTIA.

Beloved Sons and Daughters! How could We fail to respond to the kind request of Our venerable Brother, the Archbishop of Mainz, to address you, who have gathered together in his episcopal city according to ancient custom for a common assembly, and to bestow Our paternal blessing upon you! For We consider Ourselves among those who have actively participated in the great work of the German Catholic Conventions. It has been Our privilege, no less than eight times, as Apostolic Nuncio, to speak before them and to convey to the assembled the greeting and blessing of the Vicar of Christ. While the ether waves carry Our words to your ears, before Our spiritual eyes rises the image of that joyful and blessed Mainz of the Cathedral Festival of 1928. The brilliant serenade in the Gutenbergplatz, the Cathedral, rising like a sea of light to the heavens, the mass assembly in the City Hall, sustained by love of country and fidelity to the faith – all these delightful memories surround and fill Us, while the sharp contrast between the joyful yesterday and the sorrowful today weighs heavily on Our heart. This year's Catholic Convention has a special, far-reaching significance. With it, you celebrate the first centennial of that proud assembly of the Catholic forces of your people. It itself is again the first of its kind after a violent interruption of three lustrums, a period that contains the darkest and most distressing events that German history has to report since time immemorial. This year's Catholic Convention should also guide your

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leaders towards a future, the darkness of which weighs heavily on your souls, and of which you know only that you must find your way through it.

*Given on the 5th of September, in the year 1948.

[*Latin ed. p. 418*]

In both ecclesiastical and secular matters, you must labor diligently and with self-denial. Nevertheless, today, looking back on the past hundred years, may the feeling of joy and gratitude to God prevail within you, amidst the bitter hardships of the present. These hundred years have witnessed your long, often arduous struggles for the freedom of the Church and for the equality of Catholics in public life, and you have fought them with good success. They have been a hundred years of fruitful organizational activity. A century of persistent efforts to address social needs, in intellectual discussions as well as in living, beneficial endeavors. You have acted admirably in this field, serving as an inspiration to many others. They have been a hundred years of outstanding achievements in science and culture, for schools and education. Also, a hundred years of hard struggle for the millions of Catholics in the homeland diaspora, as well as for sacrificial and courageous work for the missions. If today the diaspora, with its needs, has more than doubled, has almost become a mission land, and urgently calls for help, may it also be your honor to maintain a respected place, as you have always held in the Catholic World Mission, also in the future. Be mindful that you are a part of the worldwide Catholic family! Twice in these hundred years, the fierce attack of a church-hostile, powerful state was directed against you. These were dangerous, prolonged storms through which you had to make your way. God's strong arm has mercifully guided you. For this, and for all the blessings of these hundred years, let a humble and joyful thanksgiving rise from your hearts and lips to the Almighty. And now, beloved sons and daughters, it is time to look to the future. Just a hundred years ago, the word of "violent overthrow of all previous social order" was spoken in your lands. To a large extent, and under terrible circumstances, this word has been realized in yourselves. Your destroyed cities are a speaking symbol of its fulfillment, and only with deep seriousness does Our memory return to that still "golden" Mainz, within whose walls We, about two decades ago, experienced the un-

[*Latin ed. p. 419*]

The Acts of the Pontifical Congregations, Volume XII, page 419, mentions that the solemn feast of the patron saint could be celebrated. The burial place of the pious Capuchin nuns of the Eternal Adoration, who, in a night filled with the fiery rain of persecution, united around their Superioress, were able to offer the sacrifice of their lives together, has now

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become a landmark of the city. Profound – and how often, deeply painful – changes are taking place throughout all areas of your economic, political, social, and also religious and ecclesiastical life. Whoever leads today must be constantly aware of this. He must know the past in order to learn from it. However, he must not remain rigidly attached to it. He has the duty, in the true sense of the word, to be realistic. That prophecy concerning the overturning of all orders will not be completely fulfilled, not even in earthly relationships. The old God still lives. His law still holds. It will always hold, and the social teaching of the Catholic Church is based on this law. Hold steadfastly and faithfully to its principles, without deviating, neither to the right nor to the left. If the signs of the times are not deceptive, the future will also demand of you a commitment to the freedom of the Church, to its rights and the rights of parents regarding the child, its education, and its school. In certain regions, it may even become a struggle for life and death. The signs and forms of opposition against the Church change; the goals of the opponents remain, in essence, always the same. We know how urgent the desire for unity in faith is for many of your people, both Catholics and non-Catholics. Who could feel this longing more vividly than the Vicar of Christ himself? The Church embraces those who are separated in faith with (unfeigned) love, and with the fervor of prayer for their return to the Mother Church, who knows how many of them are separated without personal fault. If the Church is unyielding towards anything that even gives the appearance of compromise, of a reconciliation of the Catholic faith with other beliefs, or of a mingling with them, it is because she knows that there is only one infallible and secure refuge of all truth and of the fullness of grace that has come to us through Christ, and that this refuge, according to the express will of its divine Founder, is simply itself. The tasks of pastoral care in the present and future will be impossible to solve without, to an even greater extent than before, making the help of the laity available to the hierarchical apostolate. Especially, the experiences of pastoral care in the confused and often almost...

[*Latin ed. p. 420*]

The Acts of the Apostolic See – Official Commentary. The desperate circumstances of recent years have demonstrated how valuable that assistance is, and how little, even with the best will, a priest can often achieve without the help of the laity. What We explained at the Catholic Congress in Magdeburg in the year 1928 regarding the Catholic Action is perhaps even more relevant today than it was then. One thing may fully pass to you as a legacy of the past: the spirit from which the best of you, priests and laymen, have fought and triumphed for the Catholic cause in the past hundred years. It was the spirit of warm, living faith. They were devout pray-ers. They loved Christ. They loved His Church, and they remained with touching fidelity to their head, the Pope in Rome. If, instead of mentioning all, We were to

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name one, who could it be, where you are gathered in Mainz, than Wilhelm Emmanuel von Ketteler! He, at whose tomb We once stood in reverence and emotion, helped to create the beginning of the Catholic Congresses. He was a leader as a fighter for the rights of the Church. He was a leader as a bishop, a worthy successor of Saint Boniface, your great apostle, who in spirit is present among you today. Ketteler was a leader, with a visionary outlook, as a champion of social justice and love. He could err, but he was great, as he humbly and with full, yes joyful conviction, submitted himself to the truth irrevocably proclaimed by the Church, also in this, a shining example for you. May his spirit live on in those who are called today to lead the German Catholics. Approach with unlimited trust in God the tasks, which, although often perhaps appearing insurmountable, are presented to you by the needs of the homeland and the mission of the Church. Your help is in the name of the Lord, who created heaven and earth. We command you, to the Eternal God, the Father of the poor, the Comforter of the humble, who raises up those who are broken in heart. We commend you to the purest Virgin and Mother of God, Mary, whose numerous shrines on German soil bear witness to the true faith of your people. We commend you to the glorious company of Saints, who have given to your homeland, to the Church, and to the Church of your homeland. May the Almighty God and their intercession give you strength, so that in this time, which is indeed very difficult, but also great, you may not lose heart. With this wish in our hearts, We grant you and the entire German people Our requested Apostolic Blessing, in our constantly unchanging paternal love.

[*Latin ed. p. 421*]

The Sacred Congregational Congregation, 421. A.O.T.A. The Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Congregational Congregation, has, through divine Providence, appointed new pastors for the following churches: on July 8, 1948. — To the Cathedral Church of Ruthenensi, he appointed the Reverend Marcellus Dubois, the General Vicar of the diocese of Cenomanensis. on August 18. — To the titular episcopal Church of Gerarensi, he appointed the Reverend Henricum Vion, the Director of the major seminary of Lucionensis, whom he established as a Coadjutor with the right of succession to His Excellency, the Most Reverend Eduardi Gabrielis Mesguen, Bishop of Pictaviensis. on August 19. — To the Cathedral Church of Barranquillensi, he appointed the Reverend Iesum Antonium Castro, an official of the Metropolitan Tribunal of Popayanensis. on August 27. — To the Metropolitan Church of Friburgensi, he appointed the Reverend Vendelinum Rauch, a canon of the Metropolitan Chapter of Friburgensis and the rector of the theological seminary "Borromaeum." — To the titular episcopal Church of Naronensi, he appointed the Reverend Leonem Pietsch, a professor of moral theology at the University of Graecia, and he appointed him as an Auxiliary to His Excellency, the

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Most Reverend Ferdinandi Pawlikowski, Bishop of Secoviensis. on August 30. — To the Cathedral Church of Amazonensi, he appointed the Reverend Albertum Gaudentium Ramos, the General Vicar of the archdiocese of Belemensis de Para. — To the Cathedral Church of Cajazeirasensi, he appointed the Reverend Aloisium MousinhO, the Director of the Olindensis seminary. — To the Cathedral Church of Oeirensi, newly erected, he appointed the Reverend Expeditum Lopes, the Chancellor of the episcopal curia of Sobralensis. — To the titular episcopal Church of Abaritanae, he appointed the Reverend Lazarum Neves, of the Congregation of the Mission, whom he appointed as an Auxiliary to His Excellency, the Most Reverend Antonii Iosephi dos Santos, Bishop of Assisensis. on August 31. — To the Cathedral Church of Sancti Claudii, he appointed the Reverend Claudium Flusin, the urban pastor, the rector of the Church of S. Ludovici Francorum in Urbe.

[*Latin ed. p. 422*]

422- Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCHES

DECREE CONCERNING THE ADMINISTRATION OF THE SACRAMENT OF CONFIRMATION, ALSO TO ORIENTAL RITE FAITHFUL AND TO ORIENTAL RITE PRIESTS OF THE LATIN RITE, WHO MAY ENJOY THIS INDULGENCE FOR THE FAITHFUL UNDER THEIR CARE.

Since, according to canon 782 § 4 of the Code of Canon Law, a priest of the Latin rite, to whom, by virtue of an indult, the faculty is granted to confer the Sacrament of Confirmation, can validly confer it only to the faithful of his own rite, "unless otherwise expressly stipulated in the indult"; and since, after the first and second, most grievous wars that afflicted the entire world, many faithful of the Oriental rites have been dispersed in regions of the Latin rite, who are ministered to by priests of the Latin rite and grow up in the use of that rite, so that they often consider themselves to belong to that rite, or do not even know to which rite they truly belong; it has not infrequently happened that the conferral of this very Sacrament exposed them to the danger of invalidity; and this is especially the case in certain regions, in which the local Ordinaries grant this indult to priests who have charge of souls. This danger became even more evident after the publication, on September 14, 1946, by the Sacred Congregation for the Discipline of the Sacraments, of the Decree "Concerning the administration of Confirmation to those who, by reason of a grave illness, are placed in danger of death."

Therefore, this Sacred Congregation for the Eastern Churches, after consultation with the Sacred Congregation for the Discipline of the Sacraments, in order to promote the spiritual good of the faithful of the Oriental rites, who reside outside their own territory, under the jurisdiction

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of a Latin rite Ordinary, and also to properly observe the due reverence owed to the Sacraments, deemed it necessary to earnestly implore His Holiness, Pope Pius XII, to grant that, whenever priests of the Latin rite, by virtue of a legitimate indult, can validly and lawfully administer the Sacrament of Confirmation to the faithful of their own rite, they may also confer it to the faithful of the Oriental rites, for whose spiritual care they remain responsible, in accordance with the Apostolic Constitution *Orientalium Dignitas*, of November 30, 1894, article 9, which states: "Whoever is an Oriental and resides outside the patriarchal territory, is under the administration of the Latin clergy."

[*Latin ed. p. 423*]

The Sacred Congregation for the Oriental Church 423. These matters, as is evident, are likewise to be considered valid whenever the Sacrament of Confirmation can be conferred, according to the norms of the aforementioned Decree of the Holy Congregation concerning the Discipline of the Sacraments. These requests, presented humbly to the Supreme Pontiff by the undersigned Cardinal, Secretary of this Sacred Congregation for the Oriental Church, during an audience on the 28th of February last past, were graciously approved by His Holiness; and He ordered that this be made public by the present Decree. Given in Rome, from the offices of the Sacred Congregation for the Oriental Church, on the 1st of May in the year 1948. By E. Card. TISSERANT, Bishop of Portuense and of Saint Rufina, Secretary. L. a S. I. Rosso, Substitute.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE ESTABLISHMENT OF A GENERAL COUNCIL OF THE APOSTOLIC WORK IN IRELAND.

The Apostolic Work, under the patronage of the Holy Women of the Gospel, which was begun in France in the year one thousand nine hundred and thirty-eight by a pious woman named Marie Zoe Du Chesne, and which was subsequently extended to other nations and approved by the Supreme Pontiffs, and enriched with indulgences and spiritual privileges on several occasions, has recently grown in Ireland to the point that there now exist nine centers or diocesan branches, which are independent of each other, namely in the archdioceses of Armagh and Dublin, and in the dioceses of Clogher, Dromore, Down, and Connor, Kilmore, Limerick, Meath, and finally, Raphoe.

Furthermore, the directors of the Apostolic Work in the dioceses, after a meeting held in Dublin on the twenty-fourth of September last past, requested the Sacred Congregation for the Propagation of the Faith to establish a center of the entire Apostolic Work for Ireland in that city, which has

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been duly noted.

[*Latin ed. p. 424*]

Acts of the Apostolic See - Official Commentary 424, approved, to which diocesan seats or centers already established or to be established in the future shall be aggregated, this Holy Congregation, benignly accepting the petition presented to it by the aforementioned Moderators, hereby decrees the following:

1. The "Pia christifidelium Unio," which is the Apostolic Work, under the patronage of the Saints of the Gospel, commonly known as "The Apostolic Work Society," which already exists in the aforementioned dioceses of Hiberniae, or which shall be established in other places with the consent and authority of the Ordinaries, must be entirely dependent on the Holy Congregation of Propaganda Fide.

2. The purpose of the Apostolic Work is to provide to Catholic missions to foreign lands, through the industry of associated pious women, the priestly vestments and other sacred objects necessary for divine worship and the Holy Sacrifice, and to offer prayers for the growth of the missions, especially on the occasions of the meetings and religious feasts of the same sodality.

3. The General Council, which, according to the aforementioned petition, will have its seat in the city of Dublin, will consist of diocesan Moderators, whom the respective Ordinaries shall appoint.

4. The General Moderator, who must be an ecclesiastical person, will be elected by the General Council and approved by the Holy Congregation of Propaganda Fide.

5. The General Moderator shall never be chosen from among members of Orders or Religious Congregations, or from pious Societies, whose members, by the foundation of their institutions, are dedicated to missions to foreign lands.

6. It shall be within the power of the General Council to choose a woman, recommended for her piety and good morals, and who has rendered good service to missions to foreign lands, to participate, in the name of the associated pious women, in the meetings and deliberations of the same Council.

7. The individual diocesan seats or centers in Hibernia, already canonically established, or to be established with the consent and authority of the Ordinaries, shall be fully aggregated to the General Council according to the norms of the Code of Canon Law.

8. Each year, the General Moderator shall submit to the Holy Congregation of Propaganda Fide a report on the status of the Apostolic Work, on the administration of its financial affairs, and on the assistance provided to missions to foreign lands.

9. The general statutes of the Apostolic Work, initially to be drawn up by

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the General Council, shall be submitted to the same Holy Congregation for appropriate examination and approval.

Finally, the members of the aforementioned Association shall be able to enjoy all the indulgences and spiritual privileges already granted by the Most Holy Pope Pius XI.

[*Latin ed. p. 425*]

The Sacred Congregation for the Propagation of the Faith, in its 425th session, through Apostolic Letters in the form of a Brief, dated the twenty-ninth day of June in the year nineteen hundred and twenty-six, granted to the Apostolic Work "so that, more and more each day, not only in the Gallican and Italian dioceses, but also in other regions of the Christian world, the Apostolic Work may increase." The index of Indulgences and spiritual privileges granted to this Work is appended to this Decree. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the eighteenth day of November, on the Feast of the Dedication of the Basilicas of the Holy Apostles Peter and Paul, in the year of Our Lord nineteen hundred and forty-seven.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop, titular of Theodosius, Secretary.

INDEX OF INDULGENCES AND SPIRITUAL PRIVILEGES IN FAVOR OF MEMBERS OF THE APOSTOLIC WORK.

A) Plenary Indulgences for all.

1. "To all and each faithful who enter this pious Work in the future, on the first day of their entrance, or on any day of their choosing from the aforementioned days of the month, if they have truly repented and confessed, and have received the most Holy Sacrament of the Eucharist, and have prayed according to the custom, in the manner desired by the Supreme Pontiff."

2. "...both those already enrolled and those who will be enrolled in the future, at the hour of their death, if they have truly repented and confessed, and have been strengthened by the Holy Communion, or, if they are unable to receive the Holy Communion, if they have, with their voice, if they can, or with their heart, devoutly invoked the Name of Jesus, and have patiently accepted death as the punishment for sin."

3. "...to the same members who are now and in the future admitted to this Apostolic Work, if they have likewise expiated their sins through sacramental confession and have been strengthened by the heavenly food, each year: on the feasts of the Body of Christ, Our Lord Jesus Christ, and of the same Most Holy Name; as well as on the feasts of Purification, Annunciation, Assumption, Nativity, the Immaculate Conception, and the Sacred Heart of the Virgin Mary; and also on the feasts of Saint Joseph, the Bridegroom of the Virgin Mary, of the Holy Apostles Peter and Paul, of Saint

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John the Baptist, of Saint John the Evangelist, of Saint Mary Magdalene, of Saint Martha, of Saint Ignatius of Loyola, of Saint Francis of Assisi, of Saint Teresa the Virgin, of Saint Francis Xavier; and on the celebration of All Saints and the commemoration of All the Faithful Departed, and also on the twenty-sixth of February, the day on which the members dedicate one hour to the Adoration of the Most Holy Eucharist.

[*Latin ed. p. 426*]

426 The Acts of the Apostolic See – an official commentary – shall be read by those gathered for the general meeting of the Work's affairs, on the fourth day of the week and the fifth day of the week of each month; furthermore, once during the month, on a day of their choosing, according to the norms of the Code of Canon Law; and also once during the month, for the members alone, who have worked for six hours of each week during that same month for poor churches, or for missions, or for churches that exist in Protestant regions, or even for preparing the necessary ornaments for processions, and at the same time have recited some prayer, they shall visit the church or chapel of the Apostolic Work, if it exists, otherwise their own parish church, and there they shall pour forth pious prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, fulfilling on that day the works of piety prescribed. 4. "... To the lay members, twice a year... on a day of their choosing, on which they have received the Most Holy Eucharist in communion with their deceased brethren..."

B) Partial Indulgences for all.

1. Seven years and as many quadragenaries. "... To all and each members, present and future, of the Apostolic Work, if on the feast days of the Blessed Virgin Mary, and those celebrated by the entire Church, besides the aforementioned feasts, and also on the birthdays of the Saints Apostles, and whenever, at least with a contrite heart, they have fulfilled an hour of monthly adoration, having confessed and received Holy Communion, they shall devoutly visit the church of the Association or the temple of their own parish, and there they shall pray according to the mind of the Supreme Pontiff."

2. Three hundred days. "... To the same, whenever they have worked for half an hour for poor churches or for those that are in mission regions or in Protestant regions, reciting some prayer"; "... To the same, whenever they have been present at the meeting of the Council of the Association, or even, with a contrite heart, have received the Benediction of the Eucharist."

3. Sixty days. "... To the same, finally, for any good work that they have done."

C) Privileged Altar for priests. "... To all and each priests who are enrolled in the Apostolic Work, the privilege of the privileged altar is granted

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once a year, on a day of their choosing, on which they shall perform the sacred rites for the souls of their deceased brethren."

D) Plenary and Partial Indulgences for sick members. "... We also grant that members of the Apostolic Work who are burdened by some infirmity, having confessed and received the Sacraments, shall recite the Our Father, the Angelic Salutation, and the Gloria Patri five times, for the honor of... "

[*Latin ed. p. 427*]

The Sacred Congregation of the Propagation of the Faith, 427. Concerning the Most Holy Eucharist, and that these prayers may also be recited once, with a contrite heart, even if the members of the Sodality or the parish church are not visited, granting Plenary Indulgences, which We have established on the feasts of the Purification, the Annunciation, the Assumption, the Nativity, the Immaculate Conception of the Blessed Virgin Mary, as well as of Saint Joseph, Spouse of the Virgin Mary, Saint John the Baptist, the Holy Apostles Peter and Paul, All Saints, Saint John the Apostle and Evangelist, and the Commemoration of the Faithful Departed; and that they may also gain the partial Indulgences of seven years and the same of forty days, as mentioned above. E) The Stations of the Cross and Indulgences for female members. "... Finally, We grant to those women who are members of this Apostolic Work, who attend the monthly religious meeting according to the norms of the aforementioned pious Association, that whenever they do so, remembering with devotion the Passion and Death of Our Lord Jesus Christ, they may gain the Indulgences attached to the exercise of the Stations of the Cross, in the Lord..." From Apostolic Letters, from the year 1926, June 29th.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SECRETARY OF STATE. By an Apostolic Brief dated September 1, 1948, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint His Excellency, Reverend Monsignor Valerio Valeri, titular Archbishop of Ephesus, as an Assessor of the Sacred Congregation for the Oriental Church. By Letters from the Secretary of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

Domestic Prelates of His Holiness:

February 3, 1948.

Monsignor Giovanni L. Bardon, of the diocese of Youngstown.

Monsignor Stefano W. Begolla, of the same diocese.

Monsignor Maurizio J. Casey, of the same diocese.

Monsignor Giacomo S. Eischen, of the same diocese.

Monsignor Owen F. Gallagher, of the same diocese.

Monsignor Alfredo J. Heinrich, of the same diocese.

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Monsignor Luigi S. Kazmirski, of the same diocese.

Monsignor Francesco I. Lavery, of the same diocese.

Monsignor Giovanni Enrico Lenz, of the same diocese.

Monsignor Alfredo J. Manning, of the same diocese.

Monsignor Walter B. Martin, of the same diocese.

Monsignor Guglielmo L. Murphy, of the same diocese.

Monsignor Guglielmo S. Nash, of the same diocese.

Monsignor Andrea A. Prokop, of the same diocese.

Monsignor Leone A. Schlindwein, of the same diocese.

Monsignor Giovanni A. Stipanovich, of the same diocese.

March 13.

Monsignor Pietro Kurz, of the archdiocese of Newark.

March 23.

Monsignor Eugenio Manzanedo Ruiz, of the archdiocese of Angelopoli.

Monsignor Antonio Mori, of the diocese of La Spezia.

March 29.

Monsignor Michele Quinn, of the diocese of Killaloe.

March 4.

Monsignor Luciano De Bruyne, of the diocese of Gand.

March 10.

Monsignor Guglielmo Giacomo Heavey, of the archdiocese of Wellington.

[*Latin ed. p. 429*]

Diarium Romanae 3, 7, 27 » » » 29 » » » 3 » » 12, 13 » » 23 » 29, 2 » » 15, 26, 6, 14 » 22. Curiae 429, April, 1948. Most Reverend Giuseppe M. McShea, of the Archdiocese of Philadelphia. Most Reverend Vito Franco, of the Diocese of Youngstown. Most Reverend Giovanni Bradley, of the Diocese of Auckland. Most Reverend Leonardo Buxton, of the same Diocese. Most Reverend Michele Kennedy, of the same Diocese. Most Reverend Guglielmo Murphy, of the same Diocese. Most Reverend Carlo Comte, of the Diocese of Freiburg (Switzerland). Most Reverend Michele Andrea Chapman, of the Diocese of Lafayette in Indiana. Most Reverend Mattia Herrhof, of the Diocese of Vacia. Most Reverend Colomanno Szell, of the same Diocese. Most Reverend Domenico Monteleone, of the Archdiocese of Monmaggio Reale. Most Reverend Eugenio Gutheil, of the Diocese of Veszprimia. Most Reverend Ludovico Sarkozy, of the same Diocese. Most Reverend Vittorio Macaveiu, of the Archdiocese of Blaj. Most Reverend Stefano Sipos, of the Diocese of Cinque Chiese. Most Reverend Antonio Galliani, of the Diocese of Teggiano. Most Reverend Olivo Cornelii, of the Archdiocese of Udine. Most Reverend Mcolò Peitavino, of the Diocese of Ventimiglia.

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Most Reverend Raffaele Boyer (Rome). Most Reverend Gaetano Carollo (Rome). Most Reverend Giuseppe Almici, of the Diocese of Brescia. Most Reverend Domenico Lanzone, of the Diocese of Alife. June. Most Reverend Aldo Severi, of the Diocese of Cesena. Most Reverend Emilio Guano, of the Archdiocese of Genoa. Most Reverend Paolo Bernier, of the Archdiocese of Québec. Most Reverend Luigi Pepe, of the Archdiocese of Naples. Most Reverend Giovanni Regalati, of the Diocese of Fiume. July. Most Reverend Francesco Fornelli, of the Diocese of Bitonto. Most Reverend Pietro Gallina, of the Diocese of Faenza. Most Reverend Vincenzo Barile, of the Archdiocese of Capua. Secret Monsignors, extraordinary, of His Holiness: February 19, 1948. Most Reverend Antonio Francesco Bukowski, of the same Diocese. Most Reverend Guglielmo Giovanni Murphy, of the same Diocese. Most Reverend Giuseppe Edoardo Shaw, of the same Diocese. Most Reverend Guglielmo T. Bradley, of the Archdiocese of Santa Fé (U.S.A.).

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary, February 3, 1948. Monsignor Giorgio Riefifer, of the same archdiocese.

23. Monsignor Ernesto Capellini, of the diocese of La Spezia.

23. Monsignor Ivaldo Zolesi, of the same diocese.

25. Monsignor Guglielmo M. Drumm, of the Archdiocese of Saint Louis (U.S.A.).

25. Monsignor Antonio Esswein, of the same archdiocese.

March 10. Monsignor Augusto Cecchi (Rome).

March 10. Monsignor Guglielmo Giaquinta (Rome).

April 29. Monsignor Nicola Galassi, of the Archdiocese of Camerino.

April 29. Monsignor Francesco Mornik, of the Archdiocese of Gorizia.

April 29. Monsignor Mario Andolfatto, of the diocese of La Spezia.

April 29. Monsignor Paolo Tanner, of the Archdiocese of Milwaukee.

April 29. Monsignor Felice Montrucchio, of the diocese of Mondovì.

April 29. Monsignor Virginio Caliceti, of the diocese of Reggio Emilia.

April 29. Monsignor Bruno Corrado, of the same diocese.

May 3. Monsignor Alfredo Bordas, of the Archdiocese of Erlau.

May 3. Monsignor Gabriele Rakolcai, of the same archdiocese.

May 3. Monsignor Alberto Scola, of the diocese of Bergamo.

May 3. Monsignor Antonio Poloni, of the Patriarchate of Venice.

May 3. Monsignor Desiderio Bacza, of the diocese of Veszprém.

May 3. Monsignor Antonio Csertó, of the same diocese.

May 3. Monsignor Antonio Gubicza, of the same diocese.

May 5. Monsignor Vincenzo Alfano, of the Archdiocese of Salerno.

May 5. Monsignor Paolo Vocea, of the same archdiocese.

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May 13. Monsignor Antonio Ferraris, of the diocese of Biel.

June 2. Monsignor Francesco Perrone, of the diocese of Castellammare di Stabia.

June 2. Monsignor Angelo Jacomuzzi, of the Archdiocese of Turin.

June 4. Monsignor Angelo Barbieri, of the diocese of Lodi.

June 26. Monsignor Antonio Valerio, of the diocese of Termoli.

July 4. Monsignor Geroldo Giuseppe Kaiser, of the Archdiocese of Saint Louis (U.S.A.).

July 10. Monsignor Gedeon Péterify, of the Archdiocese of Strigonia.

Secret Chamberlain, Extraordinary, of Sword and Cape of the Holy See: December 25, 1945. The Noble Mario Acqua (Rome).

[*Latin ed. p. 431*]

431 Diary of the Roman Curia. HONORS. With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, may He happily reign, deigned to bestow:

April 13th.

April 21st.

April 27th.

April 29th.

May 19th.

May 23rd.

May 25th.

June 14th.

June.

July 4th.

July 26th.

July 30th.

The Order of Saint Sylvester, conferred: 1948.

To Mr. Pietro Mazzoleni, of the diocese of Tortona.

To Mr. Ferdinando Rizzardo, of the Patriarchate of Venice.

To Mr. Raimondo Sedo Gomez (Spain).

To Mr. Ottorino Rocco Gentile, of the diocese of Ascoli Satriano.

To Mr. Nicola Roca, of the same diocese.

To Mr. Flaminio Prato, of the diocese of Biel.

To Mr. Beniamino Mastroserio, of the diocese of Cerignola.

To Mr. Salvatore Stendardo, of the same diocese.

To Mr. Archimede Bottesini, of the diocese of Lodi.

To Mr. Carmelo Venera, of the Archiepiscopal See of Monreale.

To Mr. Maurizio Tancioni (Rome).

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To Mr. Giuseppe Bottiglieri, of the Archiepiscopal See of Salerno.
To Mr. Alberto Bianchi, of the diocese of Siena.
To Mr. Andrea Fabri, of the diocese of Tivoli.
To Mr. Raffaele Marchitto, of the Archiepiscopal See of Naples.
To Mr. Fortunato Pieroni, of the diocese of Ivrea.
To Mr. Giuseppe Castellano (Rome).
To Mr. Giovanni latta, of the diocese of Ruvo.
To Mr. Michele latta, of the same diocese.
To Mr. Augusto Fanelli, of the diocese of Veroli.
To Mr. Domenico Ferrante, of the same diocese.
To Mr. Luigi Ferrante, of the same diocese.
To Mr. Innocente Bellavite, of the diocese of Verona.
To Mr. Ugo Falconi, of the same diocese.
To Mr. Antonio Pletto, of the diocese of Siena.
To Mr. Vincenzo Ruggieri, of the Archiepiscopal See of Bari.
To Mr. Gerardo Zitarosa, of the diocese of Campagna.
To Mr. Giacomo Fichera, of the Archiepiscopal See of Catania.
To Mr. Nicola Anedda, of the diocese of Parma.
To Mr. Pietro Salini (Rome).
To Mr. Pietro Soli (Rome).
To Mr. Giorgio Stenius (Finnland).
To Mr. Guglielmo Mollari (Rome).
To Mr. Raffaele Quadrani (Rome).
To Mr. Silvio Nicolini (Rome).
To Mr. Umberto Punzo (Rome).

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Official Commentary
On the Knighthood of the Order of Saint Sylvester, Pope:
June 14th; June 26th; June 29th; June 30th; July 4th; July 10th, 1948.
To Mr. Giani Emilio, of the Archdiocese of Bologna.
To Mr. Corsinovi Vittorio, of the Archdiocese of Florence.
To Mr. Delle Fave Michele, of the Diocese of Macerata.
To Mr. Cavallesco Narciso, of the Diocese of Marsi.
To Mr. Oruciani Mariano (Rome).
To Mr. Santarelli Leone (Rome).
To Mr. Vignali Pietro (Rome).
To Mr. Acquarone Riccardo (Rome).
To Mr. Lo Schiavo Gaetano (Rome).

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To Mr. Guerguerian Giovanni, of the Patriarchate of Cilicia of the Armenians.

NECROLOGY

June 2nd, 1948.

Most Reverend Alvarez Gonzalez Enrico, titular Bishop of Sciro, Apostolic Vicar of Urubamba and Madre de Dios.

July 11th.

Most Reverend Foin Maurizio, titular Bishop of Gionopoli.

July 20th.

Most Reverend Antunes Antonio, Bishop of Coimbra.

July 30th.

Most Reverend Carton de Wiart Stefano, Bishop of Tournai.

August 4th.

Most Reverend Cardinal ENRICOSIBILIA, suburbicarian Bishop of Sabina and Poggio Mirteto.

August 5th.

Most Reverend Griffin Giacomo Luigi, Bishop of Springfield, Illinois.

August 25th.

Most Reverend Arata Antonino, titular Archbishop of Sardi, Assessor of the Holy Congregation for the Oriental Church.

Most Reverend Mac Gavick Alessandro Giuseppe, Bishop of La Crosse.

August 27th.

Most Reverend Robinson Pasquale, titular Archbishop of Diana Veteranorum, Apostolic Nuncio to Ireland.

August 28th.

Most Reverend de Sà Fragoso Carlo, titular Bishop of Pitane.

August 29th.

Most Reverend Esandi Nicola, Bishop of Viedma.

September 8th.

Most Reverend Chambón Giovanni Alessio, titular Archbishop of Amorío.

September 9th.

Most Reverend Haouisée Augusto, Bishop of Shanghai.

September 12th.

Most Reverend Weber Antonio Luigi, titular Bishop of Samo.

September 16th.

Most Reverend Cardinal ARCEYOCHOTORENAEMANUELE, of the title of the Saints Vitalis, Valeria, Gervasius and Protasus, Archbishop of Tarragona.

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September 17th.

Most Reverend Cardinal Rossi RAFFAELLOCARLO, of the title of Saint Prassede, Secretary of the Holy Consistorial Congregation.

[*Latin ed. p. 433*]

A. and V. XL, 26 October 1948 (Series II, vol. XV) - N. U. ACTA APOSTOLICAE SEDIS COMMENTARIUM. OFFICIALIS ENCYCLICA AD VENERABILIRES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: ITERUM PUBLICAE INDICUNTUR SUPPLICATIONES AD PACEM IN PALAESTINA CONCILIANDAM. PIUS PP. XII. Venerabiles Fratres, salutem et Apostolicam Benedictionem. — In multiplicibus curis, quae hoc temporum flexu — ex quo futurae maximi momenti condiciones orientur universae hominum familiae — gravissimum Supremi Pontificatus onus Nos experiri iubent, illae peculiari modo Nos sollicitant, quae ad bellum spectant, quod Sacra Palaestinae Loca cruentat. Verum enim vero vobis asseverare possumus, Venerabiles Fratres, nec laetam, nec tristem rerum vicissitudinem ac errum posse relevare dolorem, qui vehementer Nos angit, dum animo recogitamus illa in regione, in qua Christus Iesus suum effudit sanguinem ut eunetum redimieret hominum genus, fraternum adhuc effluere cruorem; atque ubi primum angelicum pacis nuntium in noctis tenebris insonuit mentibusque affulsit, gentes inter se digladiari, miserorum cotidie magis augeri miseriam, atque expavescentium gliscere terrorem, dum exsules ac profugi, ad milia bene multa e sua terra deturbati, vagantur longe, panem quaerentes tutumque perfugium. Ea etiam peculiari de causa aegritudine maeroreque afficimur, quod Nobis perlatum est illa religionis ac beneficentiae aedificia, quae prope Sacra Loca habentur, non pauca, nec levia accepisse detrimenta; unde timendum est.

[*Latin ed. p. 434*]

Acts of the Apostolic See - Commentary 434. It is certain that even the Holy Places, both in Palestine and especially in Jerusalem – those places consecrated by the birth, life, and death of Our Divine Redeemer – are subject to the same fate. Moreover, Venerable Brothers, it is superfluous for Me to tell you that in this present situation, which seems to portend even greater evils, I have not concealed from you the sorrow that has weighed heavily on My mind, but rather, I have endeavored to do everything within My power to provide a remedy suitable for this cause, according to My abilities. You know that, before the beginning of the conflict, I admitted the most prominent Arabs to Me, who wished to testify to their loyalty to Me. To them, with heartfelt words, I expressed My concern for the peace of Palestine, and I clearly affirmed and asserted that such a peace, worthy of the name, could not be achieved by force, nor by arms, but by truth

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and justice, by the secure establishment of the rights of each, by respecting the customs inherited from their ancestors, and especially with regard to religion, and by the fulfillment of the duties owed by each party to the other. But when the conflict had already arisen, I, who, by virtue of My Apostolic Ministry, am never indifferent to the conflicts of human society, with the greatest equanimity and, as far as possible, with all My efforts, strove to ensure that concord and tranquility, joined with justice, might prevail in Palestine, and that the Holy Places there might remain unharmed and inviolate. And although supplicating prayers are brought to this Apostolic See from all kinds of needy people, nevertheless, whenever it has been possible, We have endeavored to provide assistance to all those who have suffered losses from the war, both through Our Legates in Palestine, Lebanon, and Egypt, who have provided assistance, and through the encouragement given to Christians of other nations for the same purpose and with a paternal spirit. Since it has become clear to Us that human resources are inadequate to resolve this difficult and grievous matter, We place Our trust primarily in prayers, which should be addressed to the Divine Prince of Peace; and therefore, through the Encyclical Letter "Auspicia quaedam," which I issued not long ago, I exhort you, Venerable Brothers, as I exhort you again, to offer public and private supplications, so that, under the auspices of the Blessed Virgin Mary, it may be achieved that "the affairs... in Palestine be settled with equity, and that there, too, concord and peace may happily be restored." I know that such an invitation from Me has occurred, not without some comfort to My spirit. And I know also that, as We are united with all those throughout the land...

[*Latin ed. p. 435*]

From the Acts of Pope Pius XII, 435: "We have brothers in Christ, and through prayer and action, we strive that things in Palestine may be arranged in an orderly and happy manner. We have not lacked men of heart, who, neither sparing their labors, nor frightened by dangers, have striven to achieve this same goal; and we deem it fitting publicly to acknowledge and praise these noble efforts. However, at present, while the conflict does not cease and the destruction and ruin that follow are increasingly grievous, we consider it opportune to reiterate our invitations, confident that they will be received not only by you, Venerable Brothers, but also by all Christians with a willing and zealous spirit. As we declared before the Sacred College of Cardinals after the feast of St. John the Baptist, making our concerns on this matter known, it seems to us utterly incredible that the entire Christian community, with ease of will, should behold those sacred lands, which it was so pleasing to all to visit, and to kiss with reverence and love, being devastated by armed men with iron and fire, and trampled upon and destroyed by incendiary missiles launched from the sky; it seems to us utterly impossible that those sacred places, and even the very tomb of Jesus Christ,

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should be recklessly destroyed. Rather, we have good hope that the prayers offered to the Almighty and Merciful God for this purpose by Christians from all over the world, as well as those most noble intentions of so many people who desire truth and goodness, will truly bring it about that the path to restoring justice and peace in Palestine will be made less difficult and less arduous for those who govern the nations; and that things there may be arranged in such a way that, through the mutual agreement and cooperation of all those concerned, and through the efforts of both the public and private sectors, the security of both sides may be assured, and that the conditions of spiritual and social life may be such as to promote the true prosperity of the region. Likewise, we are confident that the prayers that have been announced and those most noble intentions of such upright men – from which it is evident how deeply the entire human community holds those sacred places in its heart – will persuade all those who are dealing with this most serious matter in the highest councils, that it is indeed entirely appropriate that Jerusalem and the surrounding area, where the venerable monuments of the life and death of the Divine Redeemer are preserved, be entrusted with an "international" legal status, established and secured, which, in the present circumstances, seems better and more suitable to protect those sacred monuments. It will also be appropriate, through this "international" legal framework, to regulate access to the sacred places."

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis — An Official Commentary, to confirm the security, to freely establish the divine rites, and to ensure that the morals and customs handed down by the ancestors remain intact. And may God grant that the day may soon arrive when Christians can once again undertake pilgrimages to the Holy Places, and there, through the testimonies of the love of Jesus Christ, who poured out his life for the salvation of his brothers, may men and nations, with peaceful relations and in accordance with their own customs, be able to live together. With this hope, and together with you, Venerable Brothers, and your flocks, and with all those who receive these Our exhortations with a willing heart, We impart freely, in the Lord, Our Apostolic Blessing as a pledge of heavenly graces and a sign of Our benevolence. Given from the Arch of Gandulph, near Rome, on the twenty-fourth day of the month of October, in the year nineteen hundred and forty-eight, in the tenth year of Our Pontificate.

PIUS PP. XII

CONSTITUTIONES APOSTOLICAE

I. PORTUS VETERIS. A CANONICAL CHAPTER IS ESTABLISHED IN

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THE CATHEDRAL CHURCH OF PORTUS VETERIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR ETERNAL REMEMBRANCE.

In the principal temple of every diocese, according to the norms of the sacred canons, there ought to be a Cathedral Chapter, namely, a body of priests distinguished by doctrine, piety, and prudence, who may add to the splendor of the divine worship by singing praises to God, and who may also be of service and counsel to the Bishop in the government of the Lord's people. It belongs to the Apostolic See to erect and establish Chapters.

Therefore, with the counsel of the Venerable Brothers, Our Cardinals, Prefects of the Most Holy Congregation Consistorial, and with the favorable vote of the Venerable Brother Ephraem Forni, titular Archbishop of Darnitani, Apostolic Nuncio in the Republic of Ecuador, We have deemed it fitting to grant the supplications of the Venerable Brother Nicanor Caroli Gavilanes Chamorro, Bishop of Porto Velho, who earnestly requested that a Chapter be instituted in his cathedral church.

[*Latin ed. p. 437*]

Acta Pii PP. XII 437. Therefore, in order that this work may be accomplished, with the consent of others who are concerned, or of those who believe that it is in their interest, and after mature deliberation and with certain knowledge, We, with Our supreme authority, erect and establish a Chapter in the cathedral church of the diocese of Porto Velho, consisting of two Dignities, namely a Dean and an Archdeacon, and four Canons, of whom one shall be assigned to the office of Theology, and another to the office of Penitentiaries, according to the norms of law. It shall be the duty of the Bishop, first of all, to establish a suitable endowment for the support of the Chapter. The conferral of the Dignities We reserve to Ourselves and the Apostolic See; the appointment of the Canons, however, shall belong to the Bishop, provided that the benefice is not subject to any reservations, as is provided in canon 1435 of the Code of Canon Law. Regarding the choral service, considering that, at present, priests are compelled to be chosen as Canons and to relinquish other ecclesiastical duties, We grant that, as long as the present circumstances continue, it shall be performed only on the more solemn days, which the Bishop shall determine. Furthermore, since it is fitting that those who are associated with the Bishop's senate and council should be adorned with certain insignia and privileges, We decree that the Dignities and Canons shall wear a rochet in the performance of their duties in the Chapter and within the boundaries of their diocese, with the extreme part of the sleeves in a violet color, a violet mozzetta, woolen or silk, according to the solemnity of the rite, and a black biretta, never to be unfolded. We also wish that the statutes of the Chapter be

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drawn up and completed as soon as possible, in accordance with what We have established above, and that We command that they be religiously observed by the Dignities and Canons, after being approved by the Bishop. Furthermore, We decree that, with the Chapter erected and established, the diocesan consultors who are currently in office shall cease from their duties without any declaration. For all of the above matters, as they have been arranged and established, We appoint the venerable Brother mentioned above, the Apostolic Nuncio in the Ecuadorian Republic, to carry them out, and We grant him the necessary and appropriate powers, including the power to delegate, to any person in ecclesiastical office, in order to achieve the purpose for which this is done, and We impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the completed execution. These present Letters We declare to be firm, valid, and efficacious, and to be and to remain in full force and effect, and to be inviolably observed by all to whom they pertain; and, if anything should happen to be attempted against them by anyone, knowingly or unknowingly, by any authority, We will and declare that it shall be entirely null and void, and that it shall be so, with all contrary provisions, even those deserving of special mention, to which We derogate. Furthermore, any transcriptions or excerpts, even...

[*Latin ed. p. 438*]

438 The Acts of the Apostolic See – the Official Commentary – when printed, but signed by the hand of a public notary and sealed with the seal of a man holding ecclesiastical dignity or office, shall be accorded precisely the same faith as would be given to these present Letters. To no one shall it be permitted to infringe upon or contradict this page of erection, constitution, statute, concession, derogation, commission, and our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the thirty-first day of the month of January, in the ninth year of Our Pontificate. For His Holiness, the Cardinal F. Marchetti Selvaggiani, Secretary. The Dean of the College, the Cardinal Fr. Rossi, Secretary of the Sacred Consistory. Ludovicus Kaas, Apostolic Protonotary. Franciscus Hannibal Ferretti, Apostolic Protonotary. In place of © Plumbi Reg. in Cane. Ap., vol. LXXV, n. 4.', - A l . Trussardi. II DE CONCEPTIONE ET DE CHACO (DE CHACO PARAGUAYANO) FROM THE DIOCESE OF CONCEPTION AND DE CHACO AND FROM THE APOSTOLIC VICARIATE OF CHACO, TERRITORIES ARE TAKEN, AND A NEW APOSTOLIC VICARIATE OF CHACO PARAGUAYANO IS THEREFORE ERECTED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, that the Kingdom of God may be better promoted in that Paraguayan region, it has seemed

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fitting to separate parts from the Diocese of Conception and de Chaco, in Paraguay, and from the Apostolic Vicariate of Chaco, in Bolivia, and to establish a new Apostolic Vicariate there. With a willing heart, therefore, We, after consulting with Our venerable Brothers, the Cardinals of the Sacred Consistorial Congregation, under whose jurisdiction the Diocese of Conception and de Chaco exists, and also with the Sacred Congregation for the Propagation of the Faith, having accepted the petitions offered to Us.

[*Latin ed. p. 439*]

439, we have decided; and therefore, supplementing what is necessary, so that it may be fitting, with the consent of those who presume to have an interest, and after mature deliberation and certain knowledge, we erect and establish, within the northern region of the Republic of Paraguay, an Apostolic Vicariate, to be called the Apostolic Vicariate of Chaco Paraguayan, and we entrust it to the apostolic care of the Fathers of the Society of St. Francis de Sales, for our own and for the good pleasure of the Apostolic See. The boundaries of this new Apostolic Vicariate shall be as follows: to the north: the boundary between Paraguay and Bolivia, that is, the line beginning from Cerro U, passing through Fortin Paredes, following through Cerro Chonoreea, and ending at the Rio Negro river near Cerrito Jara; to the east: the right bank of the Rio Negro river, up to its confluence with the Rio Paraguay river, and the right bank of that river, up to its confluence with the Rio Monte Lindo river; to the south: the boundaries of the Apostolic Prefecture of Pilcomayo; to the west: the boundary between Paraguay and Bolivia. Therefore, to the new Apostolic Vicariate of Chaco Paraguayan, thus constituted and delimited, we grant all rights, privileges, honors, and powers, by which other Vicariates and their prelates are commonly endowed, and we subject it to the same burdens and obligations to which others are subjected. We decree that all of the above, as arranged and established, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we wish that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if they were the present document. To no one shall it be permitted to infringe or contradict this decree of division, erection, constitution, commission, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord one thousand nine hundred and forty-eight, on the eleventh day of March, in the ninth year of Our Pontificate.

Pro S. E. E.

Cancellario

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F. Card. MARCHETTI SELVA GGIANI

P. Card. FUMASONI BIONDI

S. Collegii Decanus.

S. C. de Propaganda Fide Praefectus.

Bernardus De Felicis, Proton. Apost.

Albertus Serafini, Proton. Apost.

Loco © Plumbi Reg. in Cane, ap., vol. LTXV, n. > 7 - A l . Trassardi . f

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary III

CONCERNING PONTIANAK (INDONESIA)

VICARIATE APOSTOLIC

THE APOSTOLIC PREFECTURE OF SINTANG IS ERECTED.

PIUS AND NEW.

SERVUS FOR THE PERPETUAL COMMEMORATION OF THE SERVANTS.

In order that the increase of the Catholic faith and the work of evangelization may be more suitably and usefully promoted in the Indonesian Archipelago, We, exercising the supreme office of Our apostolate, have considered it opportune to establish a new Apostolic Prefecture in Western Borneo.

Therefore, after consultation with Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, with the favorable opinion of the Most Reverend Brother George De Jonghe D'Ardoye, titular Archbishop of Misthia and Apostolic Delegate in the Indonesian Archipelago, and after obtaining, as far as necessary, the consent of those who are concerned or who may have an interest in the matter, after mature deliberation and with full knowledge, by the fullness of Our Apostolic authority, We separate a portion of the extensive Vicariate Apostolic of Pontianak in Western Borneo, which includes the civil province of Liutang, and We erect and establish it as a new Apostolic Prefecture, to be called Sintang.

We entrust this new Apostolic Prefecture to the care of the Priests of the Missionary Society of Mary, commonly known as the Fathers of Montfort,

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who have already been diligently working in that mission for the advancement of the Kingdom of Christ, to Our satisfaction and to that of the Apostolic See.

Furthermore, We grant to this Prefecture of Sintang and to its Prefects Apostolic, for the time being, all the rights, privileges, honors, and powers with which other Apostolic Prefectures and their superiors are commonly endowed and enjoy; and We subject them, likewise, to the same obligations and duties with which others are bound.

All of these things, as above stated and established, We declare to be valid and effective, notwithstanding any contrary provisions.

Moreover, We decree that these documents, whether copied or excerpted, even if printed, shall be entirely valid, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 441*]

The Acts of the Popes, volume 441, section 12, should be considered as containing that faith which is demonstrated here in our presence. To no one is it permitted to violate or contradict this page of division, erection, constitution, commission, statute, and our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the eleventh day of the month of March, in the ninth year of Our pontificate.

Pro S. Ii. E.

Cancellario

F. Card. MARCHETTI

SE L V AGGI ANI P.

Card. FUMASONI BIONDI

8.

Collegii Decanus.

S. C. de Propaganda Fide Praefectus.

f Alfonsus Carinci, Archiep. Tit. Selene, Dec. Proton. Apost.

Albertus Serafini, P?*oton. Apost.

Loco ® Plumbi Reg. in Cane. Ap., vol. LXJV, H >,8 - A l . Trussardi.

THE APOSTOLIC PREFECTURE OF QUEENSTOWN IS RAISED TO THE RANK OF AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE EVENT:

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It seems fitting that any Church flourishing among the infidels should be raised to a higher rank of dignity, if the Catholic religion has there experienced a notable increase. Therefore, with great joy, we have learned that in the Apostolic Prefecture of Queenstown in Southern Africa, which, in recent years, through the tireless labor and constant zeal of the members of the Pious Society of Missions, also known as the Catholic Apostolic Society, to which much credit is due, has seen a considerable increase in the number of the faithful and in missionary works; and therefore, our beloved sons, the superiors general of that Society, have offered us their prayers.

[*Latin ed. p. 442*]

442. We have also readily accepted the favorable proposal of the Most Reverend Brother Martin, titular Archbishop of Adulitani and Apostolic Delegate in Southern Africa. Therefore, with the counsel of the Most Reverend Fathers, Our Cardinals, who preside over the Holy Congregation for the Propagation of the Faith, and supplementing what is necessary, and with the consent of those whose interests may be involved, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic power, We elevate the Apostolic Prefecture of Queenstown, retaining its name and boundaries, to the rank of an Apostolic Vicariate; and We entrust it to the care of the members of the same Society of the Catholic Apostolate, always with Our approval and that of the Apostolic See, most confident that they will be drawn to ever greater and new labors for the sake of this mission. Therefore, We grant to this new Apostolic Vicariate of Queenstown, and to its Ordinaries for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their Vicars commonly enjoy and possess, and We likewise bind them to the same burdens and obligations with which others are bound. We will and order that all of these things, as above established and constituted, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, We will that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if they were presented here in their original form. To no one shall it be permitted to infringe upon or contradict this decree, constitution, commission, statute, and Our will. If anyone should presume with rash audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the ninth day of the month of April, in the tenth year of Our Pontificate.

For the Holy Roman Church:

F. Card. MARCHETTI SELVAGGIANI, Prefect.

P. Card. FUMASONI BIONDI, Secretary.

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Bernardus De Felicis, Protonotary Apostolic.

Albertus Serafini, Protonotary Apostolic.

(Seal)

(Reference: *Acta Apostolicae Sedis*, Plenary Session, vol. LXXV, no. 70 - A l. Trussardi.)

[*Latin ed. p. 443*]

Acta Pontificiorum, Pontificium XII, 44g.

In the Transvaal and Kimberley (Pretoria) Apostolic Vicariates, a portion is separated, which is erected into a new Apostolic Vicariate, to be called "Pretoria."

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the fact that those things which appear necessary or opportune for the easier propagation of the Catholic faith among the infidel peoples, we strive to accomplish, according to the supreme office of the apostolate divinely entrusted to us. Therefore, we gladly accept the prayers of the venerable Brother Martin, Archbishop titular of Adulitani, Apostolic Delegate in Southern Africa, who, with the consent of the venerable Brothers David O'Leary, Apostolic Vicar of the Transvaal, and Hermann Meysing, Apostolic Vicar of Kimberley, requested that a portion of the territory, separated from their respective Vicariates as indicated below, be erected into a new Apostolic Vicariate, to be entrusted to the secular clergy.

Therefore, with the advice of the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and supplementing, as may be necessary, the consent of others whose interests are involved, or who presume their interests are involved, after mature deliberation and with certain knowledge, by the fullness of our Apostolic authority, we separate from the Apostolic Vicariate of the Transvaal the civil districts of Pretoria and Elands, and from the Apostolic Vicariate of Kimberley the civil districts of Rustenburg and Marico, and we erect and constitute the territory of these four civil districts into a new Apostolic Vicariate, which shall be called "Pretoria," and we intend to entrust it to the secular priests of that region, for our pleasure and for the pleasure of the Apostolic See, greatly trusting that the Christian name of those heralds of the Gospel will be more easily and effectively spread among the citizens.

Therefore, to this new Apostolic Vicariate of Pretoria and to its temporary superiors, we grant all rights, privileges, honors, and powers with which other Apostolic Vicariates and their Vicars are commonly endowed and enjoy, and we likewise subject them to the same burdens and obligations with which others are burdened.

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All of these things, as above stated and established, are ratified.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis – We wish and command this to be considered official and valid, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether copied or excerpted, even if printed, shall be held to have the same full validity as if they were the present document, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office. To no one shall it be permitted to infringe upon or contradict this decree, whether concerning its division, erection, constitution, commission, statute, or Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the ninth day of the month of April, in the tenth year of Our Pontificate.

Pro [For] S. R. E. [Sacra Romana Ecclesia – the Holy Roman Church]

Cancellario [Chancellor]

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI

8. Collegii Decanus [Dean of the College]

S. C. de Propaganda Fide Praefectus [Prefect of the Sacred Congregation for the Propagation of the Faith]

Bernardus De Felicis, Proton. Apost. [Apostolic Proton]

Albertus Serafini, Proton. Apost. [Apostolic Proton]

In Cane. Ap., vol. LXXV, p. 09 - A l. Trussardi.

Apostolic Letters: Blessed Martin de Porres, Confessor of the Order of Preachers; Patron of all Works of Justice in the Republic of Peru – Declared Celestial.

PIUS PP. XII [Pope Pius XII]

For the perpetual memory of this event.

Since it is fitting for the Roman Pontiff to grant the requests of Bishops, which concern matters that promote the good of the Christian faithful and the spiritual progress of society, We deem it right to grant the supplications made recently to Us by the Most Reverend Archbishops, Bishops, and Prelates of the Peruvian jurisdiction, on the occasion of the Third National Eucharistic Congress of Peru, in which they requested that We declare Blessed Martin de Porres, Confessor of the Order of Preachers, the celestial patron of all works of justice in the Peruvian jurisdiction. For indeed, the

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Blessed One is known in the regions of Americae.

[*Latin ed. p. 445*]

Acta Pii PP. XII 445: The prelates are delighted to be held in such high esteem, so that even the rulers of the Republic of Peru add their fervent prayers to those already mentioned. Our Apostolic Nuncio in the Republic of Peru, who informs Us of affairs there, also greatly enhances the petition of the aforementioned rulers and prelates with his commendations. Given these circumstances, We have heard Venerable Brother Our Holy Roman Church Cardinal, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and, with certain knowledge and mature deliberation regarding Our Apostolic authority, by the tenor of these present letters, We confirm, establish, and declare, in perpetuity, that Blessed Martin of Porres, Confessor, of the Order of Preachers, is the celestial Patron of all works of justice in the Republic of Peru; We grant to him all and every liturgical privilege proper to such a Patronage. We decree, We ordain, establishing these present letters to remain forever firm, valid, and efficacious; to produce and obtain their full and complete effects; and to fully benefit those to whom they pertain or may pertain; and that it shall be considered and declared valid and effective from this moment onward, and null and void if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of January, in the sixth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal from the Secretariat of State, DOMINICUS SPADA, from Apostolic Briefs. II. The parish church, located in Godìi, in the Mantuan diocese, dedicated to the honor of the Blessed Virgin Mary, commonly known as "Madonna della Salute," shall be raised to the rank of a minor basilica. PIUS PP. XII: For the perpetual memory of this event. – As a most precious gem in a golden ring, so the church, in which the ancient image of the Blessed Virgin Mary shines under the title v. "Madonna della Salute," with a most precious diadem. To the same, We solemnly impart Our Name on the fourth day of the month of November of the preceding year, through Our beloved son Adeodato Ioanne of the Holy Roman Church.

[*Latin ed. p. 446*]

446 The Acts of the Apostolic See – An Official Commentary. The Cardinal Priest of Piazza, Patriarch of Venice, sheds light on the ancient parish of Godì, which, according to historical accounts, was founded by the Goths in the year 412 on the banks of the Mincius River. This place was of great importance, both geographically and militarily, being a strategic location for fortifications, battles, and conflicts, especially during the times of the barbarians and the Gonzaga Marchions. Where secular events occur, often

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bloody, sometimes cruel and hostile to virtue, at other times remarkable and excellent, there, amidst such great and arduous difficulties, both civil and religious life flourished, especially around the churches dedicated to the Lord and to the Virgin Mary. Among these churches, there is one whose history is worthy of note, and which was greatly praised and enhanced by its esteemed pastor, our beloved son Julius Guidoni. In the year 1555, King Henry III of the Holy Roman Empire confirmed "the people of Godì... with all the priests" to the Bishop of Mantua: these words, taken from certain documents, prove that a chapel dedicated to Saint Mary Magdalene existed in the lower part of the town from very ancient times. At that time, Sordellus Visconti stood out among the inhabitants, a valiant opponent of the vices and arrogance of the princes of his time. It is said that when the faithful enter the temple, they are reminded of him by two lamps, skillfully made of bronze by the sculptor Joseph Menozzi, of exceptional size, which are visible on both sides of the main altar, along with six other candelabras, also elegantly crafted from bronze. At the beginning of the 12th century, when the Bishop of Mantua donated the old chapel of Saint Mary Magdalene to the monks of Saint Benedict, a new church was built in the upper part of the town, dedicated to the Blessed Virgin Mary, which gradually became the parish church, and there, especially after the Council of Trent, parish life began to develop day by day. In the year 1684, William Gonzaga, the most generous Duke of Mantua, rejected a monastery dedicated to Saint Peter the Apostle, which had been given to the monks of Saint Jerome from Fiesole, until the year 1676. However, when, in the year 1613, the land was shaken by a great earthquake, and the church was almost destroyed to its foundations, the religious and pious inhabitants of Godì built a new church on the ruins of the old one, from the year 1729 to the year 1735. Afterwards, the pastors, most of whom were promoted to the title of Apostolic Protonotary, took care to embellish it. Finally, in the year 1938, the church began to be enhanced with important works and artistic embellishments, which have increased the splendor of the church until the present year. Thanks to the generosity and donations of the faithful of Godì, and especially of the soldiers during the terrible and horrific war, the pastor of the parish church, with constant and fervent dedication,

[*Latin ed. p. 447*]

The Acts of Pope Pius XII, page 447, mention a considerable sum of money contributed to enhance the magnificence of the church, a feat singularly achieved by the renowned artist Joseph Menozzi. The walls are adorned with panels of marble in various colors; the church's ceiling is embellished with golden tiles, creating a heavenly effect. Specular onyx, through which the bright sunlight streaming from the large windows filters, creates a subtle light within the church, imparting a mystical shadow that invites the hearts of the faithful to offer prayers from the depths of their

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souls. Truly a wondrous and skillfully crafted work is the image of Christ Crucified, of exceptional size, which looms over the altar, constructed with the finest craftsmanship. The tabernacle, on the exterior, is made of bronze, while on the interior it is crafted from onyx, which gleams with green and white stones, and sparkles with gems. Furthermore, elegant gates, also made of bronze, are present. Moreover, a sublime altar is supported by two marble statues representing Philosophy and Theology, exquisitely crafted from bronze, and adorned with Numidian stone, onyx, and gold. Most notably, a marble statue of Saint Therese, who passed away gently and sweetly, supported by an angel, is also present: these are but a few of the works and artistic elements with which the church abounds. Thus adorned, the church was consecrated on the twenty-first day of October of the preceding year by the Venerable Father Dominic Menna, Bishop of Mantua. And, a few days later, on the fourth day of November, by Our authority, through similar Apostolic Letters issued on the twenty-ninth day of October of the same year under the Fisherman's seal, it was solemnly dedicated by Our beloved son, the Cardinal Patriarch of Venice, as mentioned above, to the ancient, albeit fabricated, image of the Blessed Virgin Mary, which, discovered within the walls of the fortress of Godia in the year 1733, and commonly called "del terraglio," was brought into the church's chapel, specially prepared for this purpose. This image, the protector of the town, the author of the salvation of the people of Godia during a fierce war, and commonly called "Madonna della Salute," is now wonderfully visible above the magnificent altar, constructed with the aid of soldiers. The aforementioned former parish priest of Godia, who constantly strived to promote the worship and piety towards the Blessed Virgin Mary, and who spoke so highly of his church, expressing the fervent wishes of the people of Godia, humbly requested that the Venerable Brother Bishop of Mantua present to Us the community of Godia, so that We might deem it worthy to bestow upon the parish church of Godia the title and dignity of a Minor Basilica. We, in order that the filial piety of the people of Godia towards the Blessed Virgin Mary, and all their prayers and devotions to God, may be strengthened and increased, and in order to readily and willingly grant the prayers and vows offered to Us, have decided to grant them. Wherefore, after consulting with the Venerable Father.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Official Commentary (to Our Most Holy Charles, Cardinal Salotti, of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites), with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these letters, and in a perpetual manner, We adorn the parish church, dedicated to God in honor of the Blessed Virgin Mary, commonly called "Madonna della Salute," located in the fortress of Godi, within the

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boundaries of the diocese of Mantua, with the title and dignity of a Minor Basilica, together with all the privileges, prerogatives, and rights that properly belong to churches bearing this title. Notwithstanding any contrary provisions. These things We grant benignly, decreeing that these present letters shall always be firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that they shall fully support and be efficacious for those to whom they pertain, now and in the future; and that it shall be rightly judged and determined; and that whatever, to the contrary, may be attempted by anyone, with any authority, knowingly or unknowingly, concerning these matters, shall be null and void from now on. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of the month of August, in the feast of the Assumption of the Blessed Virgin Mary, in the year 1946, in the eighth year of Our pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal of the Secretariat of State, DOMINICUS SPADA, of the Apostolic Briefs. III CONCERNING THE ELEVATION TO THE DIGNITY AND HONOR OF A MINOR BASILICA OF THE PARISH CHURCH DEDICATED TO SAINT MARTIN, LOCATED IN THE CITY CALLED "HAL," WITHIN THE BOUNDARIES OF THE ARCHDIOCESE OF MECHLIN. PIUS PP. XII For the perpetual memory of this event. — Our beloved son, Joseph Ernest, Priest of the Holy Roman Church, Cardinal van Roey, Archbishop of Mechlin, celebrated the antiquity, magnificence, splendor, and fervent devotion to the image of the Blessed Virgin Mary, which for almost seven centuries has been held in the greatest admiration within said temple, through a book presented to Us. For indeed, that image...

[*Latin ed. p. 449*]

The acts of devotion to the image of the Blessed Virgin, venerated in Hallis, a town near Brussels, date back to the year 1257, as recorded in the book published by Justus Lipsius in Antwerp in 1604, using Plantinian printing. Lipsius was a distinguished professor at the University of Louvain and a devoted servant of the Church. Mechtilde, wife of Florentine IV, Count of Holland and Zealand, presented one of the three images she had received as a gift to the Church of Hallis at that time. Thus, the devotion to the Blessed Virgin Mary grew in Hallis, due to the remarkable graces that flowed from her image, so that not only people from the surrounding area, but also large numbers of the faithful from afar, came to venerate her. When the church became too small to accommodate the growing number of the faithful, a confraternity, commonly known as "Clerks and Laymen of Our Lady of Hall," with the special support of our predecessors, the remembered Pope John XXIII and Pope Martin V, collected funds so generously from the people that a new and larger church was built. This church, dedicated to the same Blessed Virgin Mary, was solemnly consecrated by the Most Reverend Peter, Cardinal d'Ailly, Archbishop of Cambray, at the

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beginning of the 15th century, and until the French Revolution, the city of Hallis was subject to it. The Confraternity of the Blessed Virgin Mary, of the same name, founded in 1344 and approved by our predecessor, the remembered Pope Eugene IV, in 1432, is noteworthy because not only citizens of that territory were enrolled in it, but also Frenchmen, Germans, Italians, Spaniards, Poles, Scots, Irish, and English. Among the members were nobles, counts, dukes, kings, and even emperors. There are approximately fifty confraternities of the Blessed Virgin Mary of Hallis in Belgium, and some also exist in France. We remember the significant acts of devotion of pilgrims, including Louis XI, the Dolphin of France, who offered a beautiful reliquary in 1460; Charles V, Emperor; Philip II, King of Spain; the Archdukes Albert and Isabella; Henry VIII, King of England, who, while still a defender of the Church, generously donated a reliquary that was used at the Eucharistic Congress held in London in 1908 to display the Blessed Sacrament before the eyes of all. Among the pious pilgrims, Saint Ignatius of Loyola and Saint John Berchmans, as well as Mary Henrietta, the second Queen of the Belgians, are also worthy of mention. Our predecessors, the remembered Pope Julius II, Pope Pius IX, and Pope Leo XIII, demonstrated their particular devotion to the Blessed Virgin of Hallis through their gifts. The famous image, adorned with a diadem, was redeemed by Pope Pius IX, through the Archbishop of Mechlin, on the 4th of October, 1874.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - Official Commentary: The devotion to this image has become very lively; a large and frequent gathering of the faithful, especially on the days of each month of May, on the feast of Pentecost, and on the first Sunday of September, comes from the city of Brussels and its surrounding areas, as well as from Hampshire, Flanders, Liège, and Namur, and also from the northern region of France. Numerous processions, the first of which is mentioned in the year 1532, in which the very image itself is carried through the city with great pomp, are clear signs of public Marian worship. Every five years, theatrical performances are held by the people of Halle in honor of the patron saint of the city, and many people, even from foreign nations, attend them. The church, which possesses and preserves this highly venerated image, is a magnificent and unique example of Gothic architecture, adorned with numerous works of art created by skilled craftsmen. A splendid altar, made by Charles V, the sculptor, and by Giovanni Mone, exists, and stands out, along with the highly admired images depicting the seven Sacraments and the four Doctors of the Church. Near the choir, one can see a tabernacle, built in the style of the ancient structure. In the church's treasury, there are also valuable reliquaries, chalices, crowns, and other abundant and excellent silverware. Having presented all of these things individually, and with a particular and ancient devotion to the image of the Blessed Virgin Mary, and with the magnifi-

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cence of the Church of St. Martin in Halle, Our Beloved Son, the Archbishop of Mechelen, has addressed prayers to Us, also supported by the recommendation of the Venerable Brother Clement, Cardinal Micara, Bishop of Velletri, who is already Our Apostolic Nuncio in Belgium, as mentioned above, so that We might deem it fitting to adorn this illustrated church with the title and privileges of a Minor Basilica. Intending to strengthen and increase the piety of the people of Mechelen, and especially of Halle, towards the Blessed Virgin Mary, We have gladly agreed to the requests of the Most Eminent Prelate. Therefore, having heard the Venerable Brother Charles, Our Most Reverend Cardinal Salotti, Bishop of Praeneste, Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and with full awareness of Our Apostolic authority, We, by the force of these present letters, and forever, grant the parish church of St. Martin, located in Halle, within the Archdiocese of Mechelen, the title and dignity of a Minor Basilica, with all the privileges, prerogatives, and rights that rightfully belong to churches with this title. Notwithstanding any contrary provisions. These things We grant benevolently, decreeing that these present letters shall always be firm, valid, and effective.

[*Latin ed. p. 451*]

The Acts of Pope Pius XII, page 451, state that these [decrees] may fully and completely produce and obtain their intended effects; and that they will fully benefit those to whom they apply, now and in the future; and that, therefore, it is necessary and proper to judge and define; and that anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, will be null and void from now on. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of August, in the year 1946, in the eighth year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Apostolic Briefs, concerning: THE CHURCH OF THE BLESSED VIRGIN MARY, "OF SORROWS," COMMONLY CALLED "MARIA TRAFERL," WITHIN THE DIOCESE OF SAINT HIPPOLYTI, FINES, DECORATED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of this event. — The Most Blessed Virgin Mary, the Mother of God, has always and everywhere been a source of consolation in sorrow, and in adversity, offering a supreme example of fortitude in enduring Christ's sufferings and of never losing faith in God. It is therefore not surprising that, among the various poetic and benevolent titles bestowed upon the Mother of God, that one which calls her "Virgo Perdolens" or "Dolorosa" is the most cherished and beloved by the faithful. To her altars, before her images, whether sculpted in marble or depicted in paintings, the people frequently gather, and those whose hearts are burdened by private or public sorrows, like tender children to their most loving Mother, pour

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out their grief, so that it may be said that the temple where the image of the Virgin of Sorrows is kept is closely linked to the history of the entire nation and people. To those faithful gathered there, the maternal and sorrowful voice of the pious Virgin seems to be heard: "Lamed. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger." And it is sweet and a great consolation to interweave the sorrows of the Heavenly Mother with the sorrows of the homeland, so that they may be alleviated and transformed into joy. Indeed, as has been made known to Us, it happens that what belongs to the Church pertains to the Holy Trinity.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - An Official Commentary dedicated in honor of the Blessed Virgin Mary of Sorrows, <(to the Marian Tables>, commonly known as "Maria Traferl," within the territory of the diocese of Sankt Pölten, near Vienna, the capital of Austria. Indeed, at the end of the sixteenth century and especially in the seventeenth century, devotion to the Marian image, depicted on a wooden panel and preserved in that church, began to spread, and, thanks to miracles and other signs, it increased so much that both the Bishop of Passau, then the ordinary of the place, and the Archbishop of Ratisbon, then a Cardinal Priest of the Holy Roman Church, after a duly conducted canonical inquiry, solemnly laid the first stone for the foundations of the temple to be built on April 25th of the year 1660; and they dedicated a new and more beautiful church in honor of the Virgin Mary of Sorrows. This celebrated church soon became renowned throughout all of Austria and Bavaria, both for the beauty of its location and for the splendor of its architecture, which surpassed that of others. Illustrious architects, painters, and various kinds of artisans contributed their work to the construction and decoration of the church, increasing the glory of God, as well as the worship of the Virgin Mary, and fostering the piety of the people. Precious marbles and highly valued paintings adorn the altars and partitions; gold shines on the large pulpit and the long choir enclosure. Indeed, the fame of this church, especially in the eighteenth century, attracted not only crowds of pilgrims, but also Roman Emperors and Archdukes of Austria, who, when they visited it, bestowed upon it many and most distinguished gifts. In the year 1683, when the Turks were besieging and attacking Vienna, more frequent and fervent prayers were offered by the faithful, including those given by Pope Innocent XI, of blessed memory, our Predecessor, throughout the Catholic world, and especially in that church, which was not yet completed, dedicated to the Virgin Mary; until, on September 12th, the same Virgin Mary, through John Sobieski, King of Poland, and a valiant, as well as devout, Supreme Commander of the Armies, granted a clear and resounding victory to the Christians, freeing Vienna and all of Austria, indeed, and all of Europe,

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from the danger of the Turks. Finally, in the year 1733, the aforementioned church was raised to the status of a parish, and several priests, along with the parish priest, still serve there today. In addition to the outstanding relics of the saints, the splendor of this temple is enhanced by privileges and a great number of Indulgences, with which the temple itself has been enriched, especially by the Supreme Pontiffs and by our Predecessor, Pope Leo XIII, of blessed memory. Furthermore, pious associations of the faithful are actively dedicated to the magnificence of the divine worship and to the growth of religion; and in these recent times, efforts have been made to restore the sacred building.

[*Latin ed. p. 453*]

Acta PP. 453 XII. The faithful and citizens of every order have striven with commendable zeal. All of these things were brought to Our attention by the Venerable Brother Michael Memelauer, Bishop of Sankt Pölten, who, in his own name and on behalf of the Canons and of all the clergy, as well as the dignitaries of the entire people, presented to Us petitions, so that We might deem it fitting to bestow upon the Church, dedicated to the Sorrowful Virgin Mary, "ad Tabellas Marianas," the title and privileges of a Minor Basilica. Furthermore, in order to enhance the magnificence of this temple, whose history is closely linked with the illustrious events of Austria, to foster the piety of the faithful, and also to publicly and clearly reward the diligence of the parish priest and the clergy, as well as the zeal of the associations, We have decided to grant the petitions mentioned above. Therefore, having heard the Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, Prefect of the Sacred Congregation for Rites, and with certain knowledge and mature deliberation regarding the fullness of Our Apostolic power, by the force of these present letters and forever, We hereby declare that the aforementioned Church, dedicated to the Most Holy Trinity and to the Sorrowful Virgin Mary, commonly known as "Maria Traferl," located within the boundaries of the diocese of Sankt Pölten, shall be raised to the dignity of a Minor Basilica, with all the privileges attached to this title, notwithstanding any objections whatsoever. We decree, We establish, We ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that they shall fully benefit the Church to which they pertain, now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of the month of December, in the year 1947, in the ninth year of Our pontificate. By special mandate of the Most Holy Father, for the Cardinal Prefect of the Secretariate of State, DOMINICUS SPADA,

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Secretary for Apostolic Briefs.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary. SUPPLICATION FOR SAINT JOSEPH CALASANCTIUS TO BE RECOGNIZED AS THE CELESTIAL PATRON OF ALL CHRISTIAN SCHOOLS EVERYWHERE. POPE PIUS XII. For the perpetual memory of this event. — "Providentissimus Deus," Who never ceases to provide His Church with opportune assistance and to defend it against the efforts of impious enemies, and Who, ever intent on promoting the Christian commonwealth, has mercifully granted us the duties of the Supreme Pastor which seem more necessary in view of the present circumstances. And indeed, in this our age, when the proper upbringing of children and adolescents is, for many well-known reasons, becoming increasingly difficult, while detractors of the truth, not even repelled by the most impudent calumnies, do not hesitate daily to assert that the Catholic Church has never, or at least inadequately, attended to the needs of the people, We are presented with the opportunity to bring to the minds of all the faithful what and how the Church of Christ, through the works and efforts of its Saints, has always striven to guide the poorer and weaker members of the people to the path of virtue, and to instruct them freely in letters, sciences, and arts, in a word, in all humanitas. Indeed, within a few days, the third century will be completed since Saint Joseph Calasanctius, Founder of the Order of Clerics Regular of the Poor Mothers of God Schools of Piar, in advanced age and overflowing with merits, peacefully fell asleep in the Lord, and likewise, a century will be completed since the same holy man, rightly called an angel and prince of studious youth, was solemnly enrolled among the Blessed in the Vatican Basilica, within the Basilica, by Our Predecessor, Pope Benedict XIV. Therefore, We, mindful of these twin joys of the Order, which has so excellently merited in Christian education, and who, through a letter to the General Superior, have in a certain way joined themselves to Us, now wish to offer a new testimony of Our favorable will towards the Calasanctian Religious Family, also so that, obeying the commandments of the Divine Master, We may again and again manifest Our paternal and constant concern for children and adolescents, especially the poor and those deprived of all help; and so that all the faithful may be grateful to Saint Joseph Calasanctius and his companions, and may follow the example of that Father and other venerable men, and contribute, according to their ability, to the praiseworthy works of the Order. For it has been most seriously and undeniably proven by...

[*Latin ed. p. 455*]

In the year 1657, in this esteemed city, near the church of Saint Dorothy, beyond the portico, Pope Pius XII inaugurated the first public school in

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Europe, established for the gratuitous instruction of poor and abandoned children. To undertake this most salutary and, at that time, most necessary work, the Man of God, from the very beginning, felt himself divinely called to this purpose, while serving as the General Vicar of the diocese of Urgel, in his homeland of Spain. It is said that while residing in that city, he heard a voice, which repeatedly impressed upon him: "Go to Rome, Joseph, go to Rome," and that, while in a state of inner conflict, he saw in a dream an innumerable multitude of children; and that he saw their young minds and tender hearts being invited, guided, and instructed by him in piety and learning. Joseph remembered this vision, and when, while residing in Rome, he was passing through a certain forum one day, he truly saw a throng of children before his eyes, displaying such licentiousness and depravity that it amply demonstrated their early corruption. He felt pity in his heart, and heard the words of the Holy Spirit, as if spoken to him: "The poor are your concern; you shall be a helper to the orphan." Therefore, as we have said, he founded schools, which he himself wished to call "Pious Schools," in order to clearly demonstrate their nature and purpose, and which, amidst difficulties, hostilities, and persecutions, were never ceased to be manifestly protected by the Lord and by His most Holy Mother, and which many of Our Predecessors have, from the beginning, favored with benevolence. Indeed, Pope Clement VIII, scarcely aware of Calasanctius's plan to gratuitously instruct children from the plebeian class, took up the matter under his patronage, and, had he not been prevented by death, would undoubtedly have approved of the Pious Schools. Pope Paul V called Joseph's work, "undertaken with God as the author," and in the year 1657, he established the Congregation of the Pious Schools, which he wished to be known by the name of Paulinian, from his own name; Pope Gregory XV, to whom Saint Joseph, while residing in Narni, had foretold, through divine inspiration, his election to the Supreme Pontificate, was a prince of the same Saint and a friend of the Sodalitium, and, through his Apostolic Constitution "In supremo apostolatus solio," issued in the year 1621, he elevated the Paulinian Congregation to the rank of a Religious Order, and shortly thereafter approved its Constitutions; Pope Urban VIII forbade others from using the name of the Pious Schools for their own profit; Pope Alexander VII introduced the cause for the Beatification of Joseph; Pope Clement IX reaffirmed and confirmed all the graces and privileges that had been granted to the Order of the Pious Schools by Pope Gregory XV; Pope Clement XII solemnly declared that Joseph's mission had been entrusted to him from Heaven, "to exhibit the first example of universal Christian popular education"; and then, Pope Benedict XIV, who had called Calasanctius "the Job of the grace of the law," included him among the ranks of the Blessed, as we have said, two full centuries ago, until Pope Clement XIII, in the year 1747, added him to the Album of the

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Saints. Finally, Pope Benedict XV...

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis – The Official Commentary of our times, published in a pontifical document in the year 1917, granted the highest approval to Saint Joseph of the Pious Schools for his work in promoting the free instruction of poor children. Therefore, it is not surprising that the Pious Schools, endowed with so many heavenly benefits, and raised up by so much praise and support, and having progressed despite detractors, spread widely in Italy and Europe, and in America in a short time, producing abundant fruits of virtue and knowledge everywhere, and that they flourish even today to the glory and joy of the Holy Church, for the benefit of Christian youth, among whose greatest and most beloved Fathers and Masters is always to be counted Saint Joseph Calasanctius. Remembering all of this, and following in the footsteps of so many Roman Pontiffs who preceded Us in this Chair of Saint Peter for these three centuries, the Most Reverend Brother, today's General Procurator of the Order of Clerics Regular of the Poor, of the Schools of Saint Joseph of Matris Dei, expressing the sentiments of the entire Order, humbly and earnestly requested Us, so that, in order to perpetuate the memory of the double centenary celebration which We mentioned, and to fulfill the ancient desire of the Calasanctian religious order, previously expressed to this Apostolic See, We would deign to choose Saint Joseph Calasanctius as the heavenly Patron of all Christian popular schools throughout the world. We readily and willingly agreed. Therefore, having heard the Venerable Brother, Our Clement, Cardinal Micara, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, by the tenor of these letters and by the fullness of Our Apostolic authority, and forever, We establish, choose, and declare Saint Joseph Calasanctius, the Confessor, as the heavenly Patron of all Christian popular schools existing throughout the world. Notwithstanding any contrary things whatsoever. These things We decree, establish, and ordain, that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them; and that it shall be rightly judged and defined, and that from this moment and forever, anything to the contrary, concerning these matters, attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be considered void and null. Given from the Vatican, under the Fisherman's ring, on the tenth day of the month of August, in the year 1938, in the tenth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal of the Secretariat of State, DOMINICUS SPADA, from the Apostolic Briefs.

[*Latin ed. p. 457*]

ACTS OF POPE PIUS XII, LETTER 12 TO REVEREND FATHER JOHN

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BOCCELLA, GENERAL MINISTER OF THE THIRD ORDER REGULAR OF SAINT FRANCIS: MARKING THE COMPLETION OF THE FIFTH CENTURY SINCE THE PAPAL APPROBATION OF THE ORDER AND THE CELEBRATION OF THE FIRST GENERAL CHAPTER.

PIUS XII TO THE BELOVED SON, GREETINGS AND APOSTOLIC BENEDICTION.

We are indeed pleased that you have initiated the plan to solemnly commemorate the completion of the fifth century since this Third Order Regular was approved by Our Predecessor, the blessed Pope Nicholas V, through the Apostolic Letter "Pastoralis officii," and since the first General Chapter was held in Umbria. For the Franciscan Institute, of this kind, has, over a not brief period of years, amidst so many difficulties and the vicissitudes of public affairs, brought forth considerable fruits of penance, instruction, and apostolic works for the good of the Church. Moreover, in recent decades, especially since congregations in flourishing Spain and America have joined this Order, not only has the number of your members happily increased, but also the concerns and endeavors, particularly those dedicated to establishing institutions for young people within your colleges, to promoting sacred missions in lands of the infidels, and to bringing back those who have strayed into the bosom of the Church through prayers obtained from God, have experienced prosperous growth. We, who have nothing older than being members of the Franciscan religious order, and who may that seraphic zeal, with which the Patriarch of Assisi burned, may be more and more inflamed, and that their institutions, adapted to the needs of the times, may flourish and thrive day by day with the addition of new members and fruitful works, we gladly commend your plans and undertakings, and we follow the secular celebrations with auspicious wishes and blessings.

Therefore, we are confident that the remembrance of the fruits you have achieved thus far will spur you on to greater things, and will impel you to emulate the virtues and labors of Saint Francis. That this may succeed prosperously, we impart, with paternal love, the Apostolic Benediction to you, Beloved Son, and to all those entrusted to your care.

Given at Rome, near Saint Peter's, on the thirtieth day of the month of June, in the tenth year of Our Pontificate.

PIUS XII.

[*Latin ed. p. 458*]

Acta Apostolicae 458 Sedis - Official Commentary ii TO THE MOST REVEREND FATHER VACHON, ALEXANDER, ARCHBISHOP OF OTTAVA,

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AND ALSO TO THE GRAND CHANCELLOR OF THE CATHOLIC UNIVERSITY OF OTTAVA: AT THE BEGINNING OF THE NEW CENTURY, FOUNDED BY THE UNIVERSITY OF OTTAVA ITSELF. POPE PIUS XII, to the Venerable Prater, greetings and Apostolic Benediction.

It has always been the praise of the Church, especially of the Roman Pontiffs, to diligently promote the true knowledge of the name of Christ and the liberal arts, and to carefully strive so that, with the combined forces of revelation and reason, an invincible bulwark of faith might be established. Therefore, with singular delight, we recently learned that the Catholic University of Ottava will celebrate its secular anniversary next October. Indeed, when last year we spoke paternally to the faithful Canadians gathered in Mary in Ottava through a radio broadcast, we certainly made a pleasant mention of the religious Oblates of the Blessed Virgin Mary Immaculate, who have devoted constant and excellent service to this distinguished center of learning. It is known that, one hundred years ago, a college called Bytown was founded in Ottava for the instruction of Catholic youth by Joseph Eugene Guigues, a priest of the Congregation of the Oblates of the Blessed Virgin Immaculate, of illustrious memory, who was the first Bishop appointed to the Ottava diocese. This college, despite the difficulties of its very origin and the economic constraints of the time, grew in fame and usefulness, being expanded with new buildings, equipped with new instruments for learning, and with the attendance and frequency of students, so that in the twenty-ninth year from its founding, it received the name and rights of a university of civil studies; and after four years, it was raised to the dignity of a Catholic University by the Apostolic See. With the passage of time, it obtained further growth in disciplines and teachers. For the institutions of divine matters and philosophy, and of canon law, have been recently reorganized for a better and more comprehensive purpose; the schools of political and social sciences, and the studies of literature and the fine arts, have also been suitably promoted; and, after the recent war, two new Faculties have been added, one of medicine, and one of sciences closely related to practical life. These disciplines, like all the others, are taught here in complete accordance with the prescriptions of the Catholic faith and Christian wisdom. Therefore, the University of Ca-

[*Latin ed. p. 459*]

The Acts of Pope Pius XII, page 459, state that the Octavien Seminary, through its long history, has admirably earned merits for the proper education and formation of youth, both clerical and lay, and is currently considered a jewel and ornament of the Church and of the nation. Therefore, it is fitting that the teachers and students of the Athenaeum, remembering the benefits of God in the past, should render due thanks to Him and strive to contribute, so that from what is celebrated, the memory of the centennial may more and more inspire their souls to seek divine grace and to diligently

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fulfill the noble duties of their vocation. Meanwhile, we, having given birth to the Father of all light and of all good things, through prayer, implore Him that the renowned Octavien center of studies may flourish with ever greater joy, prosperity, and glory. May these things happily come to pass according to our wishes, we bestow upon you, Venerable Prelate, the distinguished Rector, and all the administrators, professors, and students of the Catholic University, our Apostolic Blessing, as a testament to our hope and the help of heaven. Given in Rome, at Saint Peter's, on the twentieth day of the month of July, in the year 1928, in the tenth year of our pontificate. PIUS PP. XII.

To the Most Reverend and Most Excellent Lord, Archbishop Béliveau of Saint Boniface, upon the completion of the first century since the founding of the diocese, the consecration of the Cathedral Temple.

PIUS PP. XII, to the Venerable Prelate, greetings and Apostolic Blessing.

We have received with great pleasure the news that a new cathedral temple, built in the Roman-Byzantine style, magnificently adorned and richly furnished, has been erected in your distinguished see, and which surpasses all churches in the western parts of Canada in size and grandeur, and which will be solemnly consecrated next September. This auspicious celebration of the sacred rites, occurring as it does after the first century since the founding of the See of Saint Boniface, appropriately brings together the secular commemoration. Indeed, a plan was conceived last year to commemorate the many benefits that God has generously bestowed upon this faithful people throughout this long period of time. Certainly, the flock of Saint Boniface, a hundred years ago, numbered three thousand Catholics.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale.

The diocese, though consisting only of a small territory, encompasses the most extensive regions of Canada, stretching to the borders of the province, and those areas which lie between the setting sun and the north. However, in the course of time, from the original territory of Saint Boniface, five archdioceses, six dioceses, the same number of Apostolic vicariates, one "nullius" abbey, and two Apostolic exarchates have sprung forth; and the number of the faithful has increased from that small flock to nearly six hundred thousand. Meanwhile, the diocese of Saint Boniface itself, now circumscribed by certain limits, has, by the authority of Our blessed predecessor, Pope Pius IX, been raised to the dignity of a metropolitan see, and now flourishes with numerous parishes, a great number of priests, and many religious families, adorned with salutary institutions of education and charity, which diligently direct their resources and efforts for the good of the Church and of civil society. Therefore, we follow the secular celebrations with good and pious wishes, and we pray to the Lord that the flock

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entrusted to you may, with a happy abundance of faithful pastors and the diligence of good works, experience ever greater growth.

Furthermore, that the consecration of the cathedral church may be more beneficial to your people, we freely grant that, on the appointed day, the Bishop who performs the sacred ceremonies according to the pontifical rite, in the presence of the faithful, may, in Our name and by Our authority, bestow a blessing, offering to them a plenary indulgence, according to the established conditions of the Church.

To you, Venerable Brother, we earnestly implore the consolations of the most gracious God, that you may, enduring the burdens of old age with a serene spirit, and having earned abundant merits from the sorrows of this primacy, attain eternal rewards.

Finally, as a pledge of divine assistance and of Our special charity, We impart to you, Venerable Brother, to your esteemed Auxiliary Bishop, to the entire clergy, and to the people of Saint Boniface, Our Apostolic Blessing, in the Lord.

Given at Rome, near Saint Peter, on the twenty-third day of the month of July, in the tenth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 461*]

Acta Pii PP. 461, XII, IV, ad Emundum. D. Henricum Tit. Sancti Petri in Monte Aureo, S. R. E. Presbyterum Cardinalem, Play Daniel, Archiepiscopum Toletanum, quem legatum mittit ad sanctarium Compostellanum Sancti Iacobi. Pius PP. XII, Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

"Whenever we see, with our eyes and with our heart, a multitude of young men, flourishing in age and strength, prepared and eager to perform some virtuous duty, it certainly occurs to Us that a beautiful and pleasing image of a fertile field arises in our minds, 'when the storm smiles and the years scatter green things with flowers and herbs.' And indeed, all the young men stand forth like blossoming flowers, which, for the first time, open to the sun, unfolding their delicate petals and being tinged with various colors, and exhale sweetness into the air. These manifold fragrances, which are, of course, the apparent beginnings of virtues in the youthful age, must be guarded and guided with the diligent efforts of parents and educators, so that they may be completely turned towards what is true, what is honorable, and what is excellent. Indeed, the best guide for youthful minds is the Christian religion, and its guardian and teacher is the Church. For religion is that which perfects the good nature of the soul with its virtue and ennobles it, while it corrects and refines the vicious. If young men are engaged in the study of doctrine, the Church favors the progress of

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all doctrines; if they devote themselves to letters, the Church is indeed the regulator and promoter of liberal arts; if they are instructed in the liberal arts, the Church also inspires those arts to higher pursuits and covers them with its protection; if they are educated in the conduct of business and the making of contracts, religion commands that justice be observed and equity be scrupulously maintained in all dealings. And it does not seem easy to express how much public and solemn observances of the ancestral faith contribute to instilling religion in tender minds. Among these, a prominent place is held by pious pilgrimages to those temples where the memory of the most illustrious saints is honored with the greatest reverence. For whenever we follow with a fervent and grateful heart the praises of the blessed, so many times we recall the splendor of the outstanding virtues with which they shone before others in their mortal life. Therefore, the most noble people of Spain honor the memory of the Apostle James, the sanctity, glory, and..."

[*Latin ed. p. 462*]

462 In this region, ancient in its devotion and singular in its veneration, its patronage is fostered by constant prayer. Therefore, it is fitting that a plan has recently been initiated here, so that Catholic young men from all of Hispania, at the end of the coming month of August, may undertake a pious pilgrimage to the sanctuary of Compostellae. We, who hold the growth of religion and the fervor of piety in such high regard, especially in this age which is soft and corruptible, not only approve of this salutary plan with our commendation, but we also, in a certain way, desire to preside over the celebrations in Compostellae. Therefore, beloved Son, who holds the venerable and distinguished see of Toletana with pastoral solicitude and shines with the Roman purple, We constitute and appoint you Our Legate, so that, representing Our person, you may preside over the sacred ceremonies which will be held shortly in Compostellae, before cohorts of Catholic young men drawn from the regions of Hispania, and, after the sacred pontifical rite has been performed, you may bless them in Our name, with the faithful present, offering them a plenary indulgence, obtainable under the accustomed conditions of the Church. And you, beloved Son, will explain Our wishes and desires, and remind this generous youth of the many benefits which the Spanish people have received from their ancestral religion, with the help of their Patron Saint James, and of the prosperity and glory which have thus accrued to civil society itself. Let these spirited young men, in the prime of their lives, turn their eyes and minds away from earthly and fleeting things, and turn them towards heavenly and noble things, just as the ancient philosopher of Cordubensis, Annaeus Seneca, taught Lucilius the Younger, using the light of reason: "This body is the weight and the punishment of the soul: it presses upon it, it is in chains, unless philosophy approaches and bids it to breathe, and directs it to contem-

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plate the wonders of nature, and to turn away from earthly things towards divine things. This is freedom, this is liberation: it temporarily withdraws itself from custody, in which it is held, and is returned to heaven." We are certain that you, a distinguished interpreter of Our thoughts, will fulfill this honorable mission of Legate with success and benefit. May the Divine assistance, the help of heavenly grace, and the witness of Our own will be with you, and may the Apostolic Blessing, which We bestow with the greatest affection in the Lord upon you, beloved Son, and upon the entire clergy, people, and faithful of Compostellae, who will be with you in the sanctuary of Saint James.

Given at Rome, near Saint Peter's, on the twenty-fifth day of the month of July, in the year 1938, in the tenth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 463*]

Acta PP. XII, 463 V, Ad Emin. P. D. ANTONIUM, Tit. S. LAURENTII IN PANISPERNA, S. R. E. Presbyterum Cardinalem CACCIAno, Episcopum ROSARIENSEM, quem legatum mittit ad conventum Catholicae Educationis, e cunctis Americae nationibus in Pacensi indictum.

PIUS PP. XII: Dilecte Filius Noster, salutem et Apostolicam Benedictionem.

— Ad constituendum et promovendum Regnum Christi, ex quo ad homines gloria virtutis, concordia pacis, aeterna felicitas defluunt, optima via est, ubi ad normam sapientiae catholicae, animus et mores conformantur, et ex hoc magna communis utilitatis spes lucet, si ad hoc contenderentur et confluissent vires, ut tam salutaris disciplina apta moderatione maxime foveatur.

Quam ob rem, animo laeto percepimus, ut in urbe Pacensi, in Bolivia, Conventum e cunctis Americae nationibus, qui de variis argumentis catholicae educationis disceptabit, celebretur. Quia haec congressio haud levis est momenti, et inde dilectis istis gentibus multa bona maturae esse possunt, quae catholici nominis honori et roburi sunt usui, concedentes precibus et ipsa vota Nostra implere cupientes, per purpuratum virum, qui vices Nostras gerat, ei adesse et interesse decrevimus.

Te igitur, dilecte Filius Noster, Legatum Nostrum eligimus et constituimus, qui coetibus Conventūs catholicae educationis in Pacensi in Bolivia praesideris. Neque dubitamus, quin, cum tuam probitatem religionis laudi, scientiae et sollertiae commendavimus, mandatum tibi datum ita obiturus sis, ut fiduciae Nostrae in te positae satisfacias et tibi praeclara promerita comparis.

Ut vero Deus Pacensi Congressui benignus sit, et eiusdemque coepta caelestium munerum abundantia augeat, tibi, dilecte Filius Noster, et uni-

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versis qui eo conveniunt, Apostolicam Benedictionem de profundis impertimus.

Datum ex Arce Gandulphi prope Romam, die VIII mensis Septembris, anno MDCCCCXXXXVIII, Pontificatus Nostri decimo.

PIUS PP. XII.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - {^Mmentarium Officiale

ALLOCUTIO

Ad Exomum Virum d'Ormesson Vladimirum, Galliae Oratorem extra ordinem liberis cum mandatis, Litteras publicas Summo Pontifici porHg entern.

*Your Excellency, the pleasure We experience in welcoming you today, and in receiving from your hands the Letters which accredit you before Us as Extraordinary and Plenipotentiary Ambassador of the Republic of France, is all the more keen, since you are not here a stranger to Us. Your presence in this Embassy, during the most painful hours that your Fatherland has known, gave Us, however brief it was, the opportunity to form a high esteem of your person, and to appreciate the eminent qualities which make Your Excellency a worthy representative of France. Remembering that those who watch over the city, whom God guards and protects, do not watch in vain, and that those who labor, whom God builds, do not labor in vain (cfr. Ps. 126, 1), We have full confidence in the happy success of a mission which you undertake, of which We ourselves have formerly had witness, with a spirit entirely imbued with "the Christian conception of society and of life." To Our greetings of welcome, We join, Mr. Ambassador, the expression of sentiments which We pray you to convey to His Excellency, the President of the Republic, and the most fervent wishes, which We form for the prosperity and felicity of France, Our beloved France to which We are attached by particularly dear ties and memories. Renewing to you the assurance of the most cordial support which you will always find with Us in the fulfillment of the duties of your most important office, We invoke with all Our heart upon Your Excellency the most abundant blessings of the Most High. *

Given this day, the 29th of September, in the year 1948.

[*Latin ed. p. 465*]

Acta Pii PP. XII 465. NUNTIUS RADIOPHONICUS AD CHRISTIFIDELES OB CONVENTUM CATHOLICAE EDUCATIONIS PROVEHENDAE E CUNCTIS AMERICAE NATIONIBUS PAXIAE COADUNATOS. * Venerable Brothers and beloved sons: Among the grave and numerous concerns that Our universal fatherhood imposes upon Us, We have always

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considered it of the utmost importance to devote particular attention to all matters, in one way or another, pertaining to youth. How, then, could We fail to dedicate a few words to you, educators of the future generations of an entire continent called to play such an important role in the history of Our troubled century; to you, assembled in an Assembly that, by the many countries represented, by the quality of the representatives, and by the purpose it proposes, can already be considered, as of now, a fundamental milestone in the history of Catholic education in the New World? Let Our most fervent prayers ascend to the throne of the Most High, that from this Congress may emerge definitively established that Confederation, whose purpose is to ensure that the education of youth in all American countries is carried out, consciously and effectively, in accordance with the wisdom and experience of the Church in matters of teaching, and especially with the norms promulgated by this Apostolic See, attaining that dignity and splendor that should move the rulers and citizens of your respective nations to recognize the freedom and to grant the respect to which the teaching institutions of the Catholic Church are entitled. But this Congress of yours possesses yet another attraction: the theme that you have so wisely chosen for your deliberations, which is "education and the modern environment." The essence and the goal of education – to express ourselves with the words of Our immediate Predecessor – consist in cooperating with divine grace for the formation of the true and perfect Christian. This perfection includes that the Christian, as such, should be in a position to face and overcome the difficulties and to meet the demands of the times in which he lives. This means that the educational work, having to be carried out in a specific environment and for a specific context, must adapt itself accordingly. * Given on the 6th of October, in the year 1948. 32 - ACTA, vol. XV, n. 11. - 26-10-1948.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis Commentarium, officiellement, en tenant compte des circonstances propres à cet environnement et à cet milieu dans lesquels la perfection doit être atteinte, et pour lesquels il est destiné. Opposez, donc, aux efforts pernicieux qui chercheraient à séparer complètement la religion de l'éducation et de l'école, ou du moins à fonder l'école et l'éducation sur une base purement naturaliste, l'idéal d'un enseignement enrichi du trésor inestimable de la foi, vivifié par la grâce de Notre Seigneur Jésus-Christ. Veillez à ce que vos enfants et vos jeunes, au fur et à mesure qu'ils progressent dans le cours des années, reçoivent également une instruction religieuse de plus en plus ample et plus approfondie ; sans oublier que la pleine et profonde conscience des vérités religieuses, ainsi que les doutes et les difficultés, se présentent généralement dans les dernières années des études supérieures, surtout si l'élève doit se trouver en contact, chose aujourd'hui difficilement évitable,

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avec des personnes ou des doctrines contraires au Christianisme ; et que, par conséquent, l'instruction religieuse exige à juste titre une place de choix dans les programmes des universités et des centres d'études supérieures. Veillez à ce que cette instruction soit étroitement associée à la sainte crainte de Dieu, à la coutume de se recueillir dans la prière, et à la participation pleine et consciente à l'esprit de l'année liturgique de la Sainte Mère Église, source d'innombrables grâces ; mais dans cette œuvre, agissez avec prudence et discernement, afin que ce soit le jeune lui-même qui recherche toujours quelque chose de plus, et qui, petit à petit, en agissant par lui-même, apprenne à vivre et à agir selon sa foi. Opposez à la pénurie de principes de ce siècle, qui mesure tout selon le critère du succès, une éducation qui rende le jeune capable de discerner entre la vérité et l'erreur, le bien et le mal, le droit et l'injustice, en plantant fermement dans son âme les purs sentiments de l'amour, de la fraternité et de la fidélité. Si les dangereuses productions cinématographiques d'aujourd'hui, ne parlant qu'aux sens et d'une manière excessivement partiale, présentent le risque de produire dans les âmes un état de superficialité et de passivité, le bon livre peut combler ce qui manque, en jouant un rôle de plus en plus important dans l'œuvre éducative. Répondez à l'importance excessive aujourd'hui accordée à tout ce qui est purement technique et matériel, par une éducation qui reconnaisse toujours la primauté des valeurs spirituelles et morales, des valeurs naturelles, et surtout, des valeurs surnaturelles. L'Église, sans aucun doute, approuve la culture physique, si elle est ordonnée ; et elle sera ordonnée lorsqu'elle ne...

[*Latin ed. p. 467*]

From the Acts of the Popes, Pius XII, paragraph 46, concerning the care of the body, when it is useful for strengthening it and not for dissipating its energies, when it also serves as a recreation for the spirit and is not a cause of weakness and spiritual harshness, when it seeks new incentives for study and for professional work, and when it does not lead to its abandonment, its neglect, or the disturbance of the peace that should preside over the sanctuary of the home. Oppose the immoderate pursuit of pleasure and moral indiscipline, which would also seek to invade even the ranks of young Catholics, making them forget that they carry with them a fallen nature burdened with the sad inheritance of original sin, with the education of self-control, sacrifice, and renunciation, beginning with the smallest things and then progressing to the greater; with the education of fidelity to the fulfillment of one's own duties, of sincerity, serenity, and purity, especially in the years in which development is reaching maturity. But never forget that this goal cannot be reached without the powerful help of the Sacraments of Confession and the Most Holy Eucharist, whose supernatural educational value can never be properly appreciated. Develop in the souls of children and young people the hierarchical spirit, which does not deny to

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each age its due development, in order to dispel, as much as possible, that atmosphere of independence and excessive freedom that our youth breathe today, and which would lead them to reject all authority and all restraint, seeking to foster and form the sense of responsibility, and reminding them that freedom is not the only value among all human values, although it is counted among the first, but that it has its intrinsic limits in the unavoidable norms of honesty and extrinsic limits in the corresponding rights of others, both of each individual in particular and of society taken as a whole. Finally, since the education of the child and the young person must be the result of the common effort of many concordant elements, give all the importance that it deserves to the cooperation and agreement between parents, the school, and the works that assist it and continue its work when one leaves it, such as the Catholic Action, the Marian Congregations, the study centers, and other similar institutions. Parents themselves may often need special help, who often do not have the proper preparation for the exercise of their educational duties; and the good understanding with them will ordinarily depend on the success of education, even if the schools are good and the teachers are better. We take this opportunity, beloved children, to express to you...

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale.

Our paternal satisfaction arises from the serious progress made on the path towards your ideal; and with pleasure, we propose to all as an example and as an encouragement those countries that are at the forefront in this endeavor of Christian education of youth. At the same time, we express our hope that the governments of your countries will increasingly recognize the value, and even the almost irreplaceable nature, of your work in education and teaching, granting you willingly all the possibilities and facilities so that you may form a good core of teachers, both religious and lay, who are faithful Catholics as well as excellent professionals. Likewise, we trust that the public authorities, in cordial collaboration with you, will banish from the press and from the screen everything that could be a cause of scandal or ruin for the youth. Thus, the Christian ideal of education is identified with the latest discoveries of psychopedagogical science, surrounding it with a light that perfects it and facilitating the educational process with the unitary and fruitful development of the personality.

Your meeting has taken place in La Paz, the "noble, valiant, and faithful," the "illustrious and courageous," and precisely coinciding with such a notable date, namely the fourth centenary of its foundation. La Paz! Educate, most beloved congressmen of La Paz, and educate for peace! In your hands are the souls of your students, like clay ready to be molded; make them true and conscious Christians, and you will have contributed in the best possible way to future peace! Raise your eyes to those white peaks of the

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Humani, which point to you towards heaven; let your gaze sweep across that tranquil, fertile, and abundant valley where La Paz is situated as in a small paradise; let us see the serene waters of the Choqueyapu flow, descending fresh from the mountain to the sea. Let your souls be deeply imbued with these feelings of elevation, serenity, love, and peace, and then take them to your institutions, to your classrooms, to your young people and children, so that they may be better than their brothers of yesterday, and so that finally, charity and concord may reign in the world.

With these sentiments and with these desires, we bless you with a special outpouring of our paternal affection, so that the meekness and goodness of the Most Holy Virgin and the ardent charity of the Most Sacred Heart of Jesus may descend upon all those present, and especially upon those called to the highest vocation of teaching, comforting their wills and illuminating their minds along the path, sometimes arduous, of their dedicated work.

[*Latin ed. p. 469*]

The Sacred Consistorial Congregation, Acts 48, 88. SACRED CONGREGATION OF THE CONSISTORIAL COLLEGE, PROVISIONS FOR CHURCHES. His Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Consistorial Congregation, has, by divine Providence, seen fit to provide new pastors for the following churches: on August 7, 1918. — To the titular episcopal Church of Tigias, he appointed the Reverend Father Andrew Beck, of the Pious Society of Priests of the Assumption, whom he established as Coadjutor with the right of succession to His Excellency Father Arthur Doubleday, Bishop of Brentwood. — To the titular episcopal Church of Albulae, he appointed the Reverend Father Val Caza, Director of the "Santa Teresia" Seminary of the Archdiocese of Mariana, whom he appointed as Auxiliary to His Excellency Father Joseph Alaphridi Langlois, Bishop of Valleyfield. on September 4. — To the Cathedral Church of Bonfim, he appointed the Reverend Joseph Alves de Trinidade, Chancellor of the Metropolitan Curia of Mariana. on September 14. — To the Cathedral Churches of Savona and Noli, perpetually united with each other, he appointed the Reverend John Baptist Parodi, Urban Antistite, Vicarius Capitular of those dioceses, and Canon of the Cathedral Chapter of Savona. on September 16. — To the Cathedral Church of Neritonia, he appointed the Reverend Francis Minerva, Archpriest-Parish Priest of the church of Saint Sabinus in the city of Canusio in Apulia, of the diocese of Andria. on September 20. — To the Metropolitan Church of La Plata, he appointed His Excellency Father Thomas Solari, hitherto titular Bishop of Aulon. on September 29. — To the Cathedral Church of Montes Claros, he appointed the Reverend Anthony Moraes Almeida, Parish Priest of the town of "Guaratinguetá" in the diocese of Taubaté. on October 5. — To the titular episcopal Church of Cissitana, he appointed the Reverend Henry Gleumes, General Vicar of the

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diocese of Muenster, whom he appointed as Auxiliary to His Excellency Father Michael Keller, Bishop of Muenster.

[*Latin ed. p. 470*]

Acts of the Apostolic See - Official Commentary, October 7th. — To the titular bishop of the Church of Scheyern, the Reverend Charles Leiprecht, canon of the cathedral chapter of Rottenburg, whom the Most Reverend John Baptist Sproll, Bishop of Rottenburg, appointed as his Auxiliary. October 9th. — To the Metropolitan Church of Santiago de Compostela, the Most Reverend Carmel Ballester y Nieto, formerly Bishop of Vitoria. October 11th. — To the Metropolitan Church of Rouen, the Most Reverend Joseph Mariani Martin, formerly Bishop of Le Puy.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE TERRITORY OF THE ISLAND OF WAKE, ATTACHED TO THE APOSTOLIC VICARIATE OF GUAM.

Whereas it has recently been ascertained that the island of Wake, geographically belonging to Micronesia, is politically subject to the government of the United States of America, and is not yet under the jurisdiction of any ecclesiastical ordinary; and whereas, in order that due provision may be made for the spiritual welfare of the inhabitants or residents of the island of Wake, this Sacred Congregation has decided to attach said territory to the Apostolic Vicariate of Guam, which depends on the Apostolic Delegation of the United States of America.

The decision of the Sacred Congregation for the Propagation of the Faith, having been reported to His Holiness, Our Most Holy Father Pius XII, by the undersigned Cardinal Prefect, in an audience on June 17th of the present year, His Holiness, graciously accepting, approved and ratified it, and ordered the present Decree to be drawn up accordingly.

Given at Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on June 17th, in the year of Our Lord 1948.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop of Theodosiopolis, Secretary.

[*Latin ed. p. 471*]

The Sacred Congregation of Rites, 471. SACRED CONGREGATION OF RITES. CONSTANTINE. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARTHA LE BOUTEILLER, OF THE INSTITUTE OF CHRISTIAN SCHOOLS OF MERCY. CONCERNING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED, IN THIS CASE AND FOR THE PURPOSE IN QUESTION. Charity, as Saint Thomas teaches, is the root, mother, and form of all virtues. In order that one may more easily attain this, it greatly helps to embrace the evangelical counsels,

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in which, through religious vows of poverty, chastity, and obedience, one is ordered, as it were, to the perfection of charity. "Therefore, those who are truly religious are called such, because they totally dedicate themselves to divine service, offering themselves as a holocaust to God. Hence, Gregory says (Super Ezech. hom. XX): 'Some reserve nothing for themselves; but they offer to the Almighty God their senses, their tongue, their life, and the substance which they have received'" (S. Th., 2, 2, 186, 1, C). The Servant of God, Martha Le Bouteiller, of whom we speak in this decree, offered herself entirely to God in religion, as a holocaust, as we shall soon indicate. Andrew Le Bouteiller and Mary Francisca Morel, distinguished by their probity of morals and their piety, suffered much during the French Revolution, but they persevered in the faith, and, as a reward for their virtues, they were chosen by God to be the parents of a Servant of God, as the psalmist says, "Children are the gift of the Lord; the fruit of the womb, a reward" (Ps., 126, 3). On December 2nd, in the year 1816, in the town of "Percy" in the diocese of Constantine, this child, the third of five children, was born, and on the same day she was regenerated by the waters of baptism, and received the names: Amatae, Adelis. She passed through her childhood and adolescence most piously, following the example of her parents, and she was taught by an excellent teacher, attached to the Third Order of Carmelites, from whom she received not only instruction in letters, but also in the rudiments of virtue. After being admitted to the Holy Table, she made great progress in religion and piety, attending the parish church and spending a long time before the most holy Sacrament of the Eucharist, finding delight in it.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Commentarium Officiale. Having lost her father, Amata proved to be an effective help to her mother in the management of the family. Invited by God to embrace a religious life, she decided to join the Institute of Christian Schools founded by Saint Mary Magdalene Postel, not without the encouragement of that same teacher. Having made her vows on March 19, 1841, she was received in the principal house of the Abbey of Saint Salvator, "le Vicomte," and placed under the care of the Venerable Servant of God, Placida Viel. Having admirably fulfilled this duty, she received the habit of the religious order, along with the name Martha, and began her novitiate; in which, under the guidance of the same Venerable, with whom she remained spiritually united throughout her life, she readily distinguished herself among her companions in all virtues. Having pronounced her religious vows, her aptitude for managing temporal affairs was recognized, and she was assigned to these tasks. She first worked in the kitchen, then in the fields, and later in the wine cellar, as well as caring for the servants, performing all these duties with a love for God alone. The entire course of her life can be summarized in these three words:

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To pray, to work, to suffer. Therefore, it is not surprising that she flourished throughout her life in humility, simplicity, and other theological and moral virtues. Filled with merits, she passed away to the heavenly Bridegroom on March 18, 1883. Her reputation for holiness immediately arose, confirmed by serious evidence of numerous graces, and perhaps miracles, obtained through her intercession. Therefore, after the canonical inquiries were completed, both for the canonization of the Foundress and for the beatification of the Venerable Servant of God, Placida Viel, the Institute was moved to introduce the cause of beatification of Sister Martha. This was done in the Constantia Curia during the years 1933-1934. The inquiries regarding the writings, the reputation for holiness, and the cult of the Servant of God were completed and presented to the City. On February 28, 1940, this Holy Congregation decreed that, since no writings were found, nothing prevented proceeding to further steps. In the meantime, several letters were presented to the Most Holy Pope Pius XI, requesting the introduction of the cause of the Servant of God, among which were those from the Most Reverend Archbishop of Paris, the Bishop of Constantia and Avranches, the Cathedral Chapter of Constantia, the deans of the diocesan parishes, and the General Superior of the Institute of Christian Schools. Therefore, with all due legal formalities observed, the Reverend Father Christopher Berutti, O.P., duly appointed Postulator, at the meeting of the Ordinary of the Sacred Congregation, on January 27 of this year, the Most Reverend and Venerable Cardinal Benedict Aloisi Masella, presided over the cause of...

[*Latin ed. p. 473*]

The Sacred Congregation of Rites, in document number 473, or in the report, proposed a question for discussion: Whether the commission for the introduction of the cause should be signed, in this case and with regard to the matter in question, and it reported on this. The Most Eminent and Reverend Cardinals, having heard this report, and having also heard the votes of the official Prelates, as well as from the Reverend Father D. Salvatore Natucci, the General Promoter of the Faith, after mature deliberation, decided to respond: The commission should be signed, if it pleases the Most Holy [Pope]. On the day indicated, the Reverend Father General Promoter of the Faith, presented a report to the Most Blessed Father, our Lord Pope Pius XII; His Holiness, having approved the response of the Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Marthe Le Bouteiller, with his own hand. Given in Rome, on the 1st day of February, in the year of Our Lord 1948, on the Sunday of Sexagesima.

[Signature] C. Card. MICARA, Bishop of Velletri, Prefect.

[Signature] L. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

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II. OF THE VICARIATE APOSTOLIC OF SIBN-HSIEN, IN CHINA.

CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANTS OF GOD, Leo Ignatius Mangin and Paul Denn, priests of the Society of Jesus, Peter Chou, a lay man, Anne Wang, a secular virgin, and other priests and Christians, who, as is said, were killed in hatred of the Faith.

ON THE QUESTION: Whether the commission for the introduction of the cause should be signed, in this case and with regard to the matter in question.

The unwavering faith of these individuals, who were killed by the Boxers in China through cruel, atrocious, and infamous tortures, has won the admiration of the entire world, and proclaims the divine omnipotence, which instilled such fortitude of spirit in them, of every sex, age, and condition, and their example has attracted many to embrace the Catholic faith. Spears, swords, fire, hanging, the cutting of limbs, boiling in water, starvation, thirst, and other tortures were used against them, in order to lead them to apostasy; but these things, on the contrary, made their martyrdom more glorious.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Commentarium Officiale. Many questions arose concerning the nature of the persecution in Sinis in the year 1900, as to whether it was primarily political rather than against religion. However, after careful consideration, it was proven with solid arguments that the hatred was indeed directed against the Christian, and specifically the Catholic, religion; therefore, the victims of this persecution are to be considered true martyrs of Christ. Consequently, out of the one thousand four hundred and eighteen produced by the Order of the Friars Minor, whose cause was introduced in 1926, only twenty-nine were selected, as a sort of beginning, to receive the honors of Beatification, since it would have been impossible to treat the martyrdom of all and each of them. Similarly, in the cause now being considered by the Society of Jesus, out of the two thousand six hundred and six victims, of whom the Apostolic Vicar conducted legal investigations, six were selected by the Congregation and presented to the Sacred Congregation to be considered. These are: 1. Leo Ignatius Mangin, S.J.; 2. Paulus Denn, S.J.; 3. Petrus Tchou-Ieu-Sinn; 4. Ioannes Baptista Tchou-Ou-Ioei; 5. Remigius Isoré, S.J.; 6. Modestus Andlauer, S.J.; 7. Elisabeth Tsinn; 8. Simon Tsinn; 9. Barbara Ts'Oei-Lien-Cheu; 10. Raymundus Li-Ts'uan-Tchenn; 11. Petrus Li-Ts'uan-Hoei; 12. Lucia Wang-Tchengh; 13. Maria Fan-K'Ounn; 14. Maria Ts'i-U; 15. Maria Tcheng Su; 16. Iosephus Ma-T'ien-Chounn; 17. Maria-Tehao-Kouo-Cheu; 18. Rosa and 19. Maria, her daughter; 20. Rosa Wang-Hoei; 21. Teresia Tchang-Heue-Cheu; 22. Aima Nan-Sinn-Cheu; 23. Maria Nan-Kouo-Cheu;

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24. Maria Nan, called Ling-Hoa; 25. Anna Nan Tsiao-Cheu; 26. Maria Fou; 27. Magdalena Tou-Fong-Kiu; 28. Maria Tou-T'ien-Cheu; 29. Maria Tou-Tchao-Cheu; 30. Petrus Liou-Tzeu-IT; 31. Maria Kouo-Li-Cheu; 32. Petrus Tchao-Ming-Tchenn; 33. Ioannes Baptista Tchao-Ming-Hi; 34. Paulus Ou-Kiu-Nan; 35. Ioannes B. Ou-Mari-T'ang; 36. Paulus Ou Wan-Chou; 37. K'i-Tchou-Tzeu; 38. Paulus Liou-Tsinn Tei; 39. Tchang-Hoai-Lou; 40. Iosephus Yuann-Keng-Yinn; 41. Theresia Tch'enn-Kinn-Tsie; 42. Rosa Tch'enn-lS ai-Tsie; 43. Iosephus Wang-K'Oei-Tsu; 44. Ioannes Wang-K'Oei-Sinn; 45. Marcus Ki-T'-Ien-Siang; 46. Petrus Wang-Tsou-Loung; 47. Paulus Keue-T'Ing-Tehou; 48. Lang-Yang-Üheu; 49. Paulus, his son; 50. Anna Wang; 51. Iosephus Wang-Iou-Mei; 52. Lucia Wang-Wang-Cheu; 53. Andreas, his son; 54. Maria Wang-Li-Oheu; 55. Ioannes Ou-Wenn-Yinn; 56. Maria Tchou-Ou-Cheu. Above all, and concerning each and every one, the Apostolic Vicar conducted rigorous investigations, not only concerning their martyrdom, but also concerning their adherence to the writings and obedience to the decrees of Urban VIII, prohibiting public worship in Serwest.

[*Latin ed. p. 475*]

The Sacred Congregation of Rites. These documents were transmitted to the City, so that, according to the juridical norms of our forum, preparations might be made for the introduction of the cause. After examining the writings, on March 25th of the year 1945, the Sacred Congregation decreed that nothing obstructs the proceeding to further steps. In the meantime, many letters were presented to the Supreme Pontiff, requesting the introduction of this cause, among which were those from the Most Eminent and Reverend Cardinal Lienart, from numerous Vicars or Apostolic Prefects of the Sinensium, from Manchuria, from Mongolia, from Professors, Seminarians, and others. Therefore, with all that which must be observed by law duly observed, at the urging of the Reverend Father Charles Miccinelli, S.J., General Postulator, on the 25th day of the past month of May, in the assembly of the Ordinary of the Sacred Congregation of Rites, the undersigned Cardinal, Promoter or Relator of this cause, raised the following question for discussion: Whether a commission for the introduction of the cause should be signed in this case, and for what purpose, and also concerning obedience to the Urbanian decrees. After hearing the Most Eminent and Reverend Fathers, and after hearing the votes of the official Prelates, as well as the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, it was judged that the commission should be signed, if it pleases the Supreme Pontiff, and that it should concern the cult not yet exhibited. After the aforementioned Cardinal presented a report to His Holiness, Pope Pius XII, His Holiness, having approved the twofold response of the Sacred Congregation, deigned to sign with his own hand the commission for the introduction of the cause of the Servants of God, Leo Ignatius Mangin, Paul Denn, of the Society of Jesus, Peter Tchou, Anne Wang, and companions.

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Given at Rome, on the 28th day of May in the year of Our Lord 1948.

[Signature] C. Card. MICARA, Bishop, Prefect.

[Signature] L. j$i S. t A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict

NULLITY OF MARRIAGE

PRINCIPALITY OF LUCCA

Since the actual place of residence of the aforementioned Joseph De Luca is unknown, in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 5, 1949, at the eleventh hour, to resolve the doubt in question, or to subscribe to the following, and to designate the day for the hearing of the cause before the Rota: Whether there exists a nullity in the marriage in this case.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Mr. Joseph De Luca, must take care to inform him of this edictal summons.

Pericles Pelici, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, September 22, 1948.

H. Felice, Notary.

*Since the place of current residence of Mr. Joseph De Luca, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 5, 1949, at 11 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the decision of the cause before the Rota.

Does a nullity of the marriage exist in this case?

The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Joseph De Luca, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 477*]

Diarium Romanae Curiae. 477

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DIARIUM ROMANAE CURIAE

Wednesday, September 29, 1948. The Holy Father received, in a solemn Audience, His Excellency, the Most Noble Count d'ORMESSON VLADIMIRO, Extraordinary and Plenipotentiary Ambassador of France, for the presentation of his Credentials.

SECRETARY OF STATE

BY APOSTOLIC BRIEF

The Holy Father, Pius XII, reigning happily, deigned to appoint:

April 20, 1947. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Franciscan Nuns of the Honor of Mary (Brazil).

July 10. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Missionary Sisters of St. Columban (Killaloe).

December. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of Charity of St. Vincent (Halifax).

January 1948. The Most Reverend and Illustrious Cardinal Me Guigan Giacomo Carlo, Protector of the Institute of the Blessed Virgin Mary (Toronto).

May 2. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Tertiary Sisters of St. Bernardino (Reading, Pennsylvania).

June 10. The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Sisters Teachers of St. Dorothea (Venice).

July 16. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Institute of the Sisters of the Divine Providence (Mainz).

July 19. The Most Reverend and Illustrious Cardinal Micara Clemente, Pro-

[*Latin ed. p. 478*]

August 9, 1948. His Eminence and Reverend Lord Cardinal Nasalli Bocca di Corneliano Giovanni Battista, Protector of the Sisters of the Sorrowful Mother of God (Bologna).

August 10. His Eminence and Reverend Lord Cardinal Micara Clemente, Protector of the Sisters of Saint Joseph of Bourg.

August 18. His Eminence and Reverend Lord Cardinal Micara Clemente, Protector of the Daughters of Saint Mary of the Divine Providence (Como Lora).

August 21. His Eminence and Reverend Lord Cardinal Aloisi Masella Benedetto, Protector of the Venerable Archiconfraternity of the Bergamaschi (Rome).

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August 24. His Eminence and Reverend Lord Cardinal Aloisi Masella Benedetto, Protector of the Congregation of the Sisters of Our Lady of Zion (Paris).

August 24. His Eminence and Reverend Lord Cardinal Aloisi Masella Benedetto, Protector of the Sacramentine Sisters (Bergamo).

September 2. His Eminence and Reverend Lord Cardinal Aloisi Masella Benedetto, Protector of the Little Sisters of the Divine Providence (Alessandria).

September 22. His Eminence and Reverend Lord Cardinal Pizzardo Giuseppe, Protector of the North American College (Rome).

September 24. His Eminence and Reverend Lord Cardinal van Roey Giuseppe Ernesto, Protector of the Sisters of the Holy Family of Helmet (Malines).

September 29. His Eminence and Reverend Lord Cardinal Micara Clemente, Protector of the Sisters of the Sorrowful Mother of God (Rome).

October 2. His Eminence and Reverend Lord Cardinal Aloisi Masella Benedetto, Protector of the Daughters of Mary Help of Christians (Turin).

October 4. His Eminence and Reverend Lord Cardinal Tedescumi Federico, Protector of the Tertiary Capuchin Religious Sisters of the Holy Family (Valenza).

Assistants to the Papal Throne:

September 29, 1944. His Excellency, Reverend Monsignor Kumpfmulier Giuseppe, Bishop of Augusta.

October 27, 1945. His Excellency, Reverend Monsignor Sproll Giovanni Battista, Bishop of Rottembürgo.

July 29, 1948. His Excellency, Reverend Monsignor Ryan Riccardo, Bishop of Sale.

[*Latin ed. p. 479*]

47. Apostolic Protonotaries, appointed in imitation of those participating: January 18, 1946. Monsignor Conway, William Joseph, of the diocese of Edmundston. July 15, 1947. Monsignor de Meurers, Henry, of the diocese of Treves. May 3, 1948. Monsignor Daniele, Joseph, of the diocese of Caserta. Monsignor Vaioli, Claudius, of the archdiocese of Bologna, August 11. Monsignor Mazanek, Stephen, of the archdiocese of Cracow. September 8. Monsignor Signora, Aurelius, of the Patriarchate of Venice. Domestic Prelates of His Holiness: April 1, 1944. Monsignor Keinen, William, of the archdiocese of Cologne. June 20. Monsignor Stolte, Clement, of the diocese of Hildesheim. June 14. Monsignor Rude, Albert, of the archdiocese of Freiburg im Breisgau. Monsignor Doinm, Robert, of the diocese of Augusta. September 8. Monsignor Bach, Eugene, of the same diocese. Monsignor Hoermann, Joseph, of the same diocese. December 18, 1945. Monsignor Staab, Charles, of the diocese of Würzburg. January 1946. Mon-

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signor Hein, John, of the diocese of Treves. Monsignor Lenz, John Evangelist, of the same diocese. Monsignor Finn, William, of the diocese of Harbor Grace. Monsignor O'Neil, Michael, of the archdiocese of Edmonton. February. Monsignor Galligan, Eugene, of the diocese of Ballarat. April 7. Monsignor Goidanich, Edward, of the same diocese. Monsignor Leonard, John Francis, of the diocese of Gouibourn. Monsignor Sharkey, John, of the same diocese. Monsignor Canili, William, of the same diocese. Monsignor Lynch, Thomas, of the same diocese. Monsignor Me Kenna, James, of the same diocese. Monsignor Carey, Michael, of the same diocese. Monsignor Devine, Harold, of the same diocese. HONORS. By Apostolic Briefs, the Most Holy Father, Pope Pius XII, may he reign happily, deigned to bestow: The Grand Cross of the Order of St. Pius: June 2, 1947. Upon His Excellency, Mr. Papée Casimir, Ambassador of Poland to the Holy See.

[*Latin ed. p. 480*]

Acta Apostolicae Sedis – Official Bulletin, June 2, 1947. To His Excellency, Mr. Nabuco Maurizio, Ambassador of Brazil to the Holy See. To His Excellency, Mr. Maritain Jacques, Ambassador of France to the Holy See. To His Excellency, Mr. Franco Franco Tullio, Ambassador of the Dominican Republic to the Holy See. To His Excellency, Mr. Sotomayor y Luna Emanuel, Ambassador of Ecuador to the Holy See. The Grand Cross of the Order of Saint Gregory the Great, civil class: June 1947. To His Excellency, Mr. d'Arcy Godolphin Osborne Francis, Minister of Great Britain to the Holy See. To His Excellency, Mr. van Weede JonJcheer Mark, Minister of the Netherlands to the Holy See. To His Excellency, Mr. Holma Harri, Minister of Finnland to the Holy See. To His Excellency, Mr. Girdvainis Stanislaus, Minister of the Military Ordinariate of Lithuania, Military, to the Holy See. To His Excellency, Mr. Pecci Count Stanislaus, Minister of the Sovereign Military Order of Malta to the Holy See. The Commanderate with Plaque of the Order of Saint Gregory the Great, civil class: July 25, 1946. To Mr. Barriga Errazuriz, Attorney Gonzalo, of the archdiocese of Santiago del Cile. The Commanderate with Plaque of the Order of Saint Sylvester: March 30, 1946. To Mr. Bina Machado, Colonel Giuseppe (Brazil). June 13. To Mr. Boldrini, Engineer Galiano, of the archdiocese of Florence. The Commanderate of the Order of Saint Sylvester the Pope: August 14, 1946. To Mr. Martino Giuseppe, of the diocese of Asti. June 15. To Mr. Lo Re, Attorney Guido, of the diocese of Foggia. The Knight of the Order of Saint Sylvester the Pope: June 1946. To Mr. Battaglia Ottavio, of the archdiocese of Udine.

[*Latin ed. p. 481*]

Year and Volume XL, November 21, 1948 (Series H, Volume XY) - No. 12. ACTA APOS TOLICAE SEDIS, Official Commentary. CONSTITUTION. The Chapter of Canons in the Cathedral Church of Manizales is Estab-

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lished. PIUS, Servant of the Servants of God, for the perpetual memory of the event. In cathedral churches, according to the venerable custom of the Church and the prescription of canon law, Chapters of Canons are to be established, namely, groups of ecclesiastics distinguished by piety and doctrine, who, both in the churches themselves, make the divine worship more splendid by offering praise to God, and assist the Bishop in his pastoral ministry with counsel and work, and assist him in the solemn celebration of the sacred rites. Considering all these things, the venerable Brother Aloysius Concha, Bishop of Manizales, earnestly requested that, according to the norms of the Sacred Canons, a Chapter of Canons be established in his Cathedral. We, therefore, considering that this will certainly be beneficial to the piety of the faithful, and with the prior vote of the venerable Brother Joseph Beltrami, titular Archbishop of Damascus and Apostolic Nuncio in the Republic of Colombia, have deemed the prayers offered to Us by Our beloved Son, Cardinal of the Sacred Congregation of the Consistory, to be most worthy of acceptance. Therefore, with the consent of those who are concerned, or who presume to have an interest, and with full knowledge of the plenitude of Our Apostolic authority, We establish the Chapter of Canons.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - We establish and constitute a Cathedral Church in Manizales, which shall consist of three offices, namely a Dean, an Archdeacon, and a Treasurer, and seven Canons, of whom, according to the norms of the Code of Canon Law, one shall be assigned to the office of Theology, and another to the office of Penitentiary. The provision for the Canons shall be a portion of the tithes assigned by the Bishop of Manizales for this purpose. The choral service shall be performed according to the norms of the sacred canons and in accordance with what has been prescribed in the Constitutions of the Chapters. The offices and canonries shall be conferred through the proper legal channels, with the reservations established in the law itself, and with the observance of the requirement of making a profession of faith and taking the customary oaths before taking possession of the benefice. Furthermore, since it seems fitting that those who are admitted to the Bishop's council should be distinguished by special insignia, we grant that the offices and Canons may, within the boundaries of their own diocese, wear, in addition to their black clerical attire, a violet sash, a rochet, and a black pallium (commonly called a mozzetto) with violet borders, orbs, and ocelli. We also wish that the chapter constitutions, for the proper administration of justice and in accordance with the present Letters which We have established, be completed as soon as possible, and that, after being approved by the Bishop, they be religiously observed by all the offices and Canons. For all of the matters above, as they have been arranged and established, we entrust the execution to the ven-

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erable Brother Joseph Beltrami, whom We have previously mentioned as Apostolic Nuncio in the Republic of Colombia, and therefore We grant him the necessary and appropriate faculties, including the power to delegate any man constituted in an ecclesiastical office, and We impose upon him the duty of transmitting to the Sacred Congregation for the Consistory, as soon as possible, an authentic copy of the acts of the execution completed. We declare these present Letters to be firm, valid, and effective, and to have their full and complete effect and force, and that they must be inviolably observed by all to whom they pertain, and that, if anyone, through any authority, knowingly or unknowingly, should attempt to violate or contradict them, it shall be entirely null and void, and We decree it so, with all contrary provisions, even those worthy of special mention, not at all hindering, to which We derogate. To any transcript or excerpt, even printed, of these Letters, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in an ecclesiastical office, the same full faith shall be given as is given to these present Letters. To no one is it permitted to infringe or contradict this page of our erection, constitution, statute, concession, derogation, commission, and will. If anyone...

[*Latin ed. p. 483*]

If anyone should presume, with such reckless audacity, to attempt such a thing, let them know that they will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the sixth day of March, in the ninth year of Our Pontificate.

For the Holy Roman Church,

Cardinal P. MARCHETTI SELVAGGIANI, Prefect.

Rev. Cardinal ROSSI, Secretary of the Sacred Congregation.

Alfonso Carinci, Archbishop titular of Seleucia, Protonotary Apostolic.

Arthur Mazzoni, Protonotary Apostolic.

[Reference to a document in the Cathechetical Index, volume LXXV, number 68, by A. Trussardi.]

II. OF THE APOSTOLIC PREFECTURE OF LISHUI (LISCIOEIVENSIS) IN CHINA:

The Apostolic Prefecture of Lishui, in China, is erected into a diocese, under the name of (LISCIOEIVENSIS).

PIUS,

SERVUS SERVORUM DEI,

For the perpetual memory of this event,

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The Apostolic Prefecture of Lishui, in China, which Our Predecessor, the blessed Pope Pius XI, in the year nineteen hundred and thirty-one, separated from the territory and Apostolic Vicariate of Ningpo, and entrusted to the Missionaries of the Society of the Sacred Heart for Missions to Foreign Lands, who, despite many obstacles, have diligently and fruitfully worked to spread the Catholic religion there until now, is, upon the supplications of the Most Reverend Fathers, the sons of that Society, and the General Superior, constituted a diocese by the Apostolic See.

Moreover, with the counsel of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the favorable vote of the Venerable Father Anthony Riberi, titular Archbishop of Darensis, the Apostolic Delegate in China,

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis — An official record, carefully considered, so that even those who preach the divine word may be added to those undertaking greater apostolic labors; having received the prayers offered to Us, We have decided to grant them. Therefore, with the fullness of Our Apostolic authority, We raise, establish, and constitute the Apostolic Prefecture of Lishui, with its defined territory, into a diocese, to be called the Diocese of Lishui, and We decree that it shall be a suffragan of the Metropolitan Church of Hangzhou, and therefore, for the time being, We subject its bishops to the jurisdiction of the Archbishop of Hangzhou. We establish the episcopal see of this diocese in the city of Lishui, from which the diocese derives its name; and the bishop shall hold his cathedral in the principal church of that city, which We therefore raise to the rank and dignity of a cathedral church, and We grant to it and to the bishop of Lishui, for the time being, all the rights and privileges, honors, insignia, and graces, which other cathedral churches and their prelates enjoy by common right; and We likewise subject them to all the burdens and obligations to which others are subject. The episcopal endowment shall consist, in addition to the goods previously belonging to the Apostolic Prefecture, of the revenues of the Episcopal Curia and the offerings of the faithful, for the benefit of this newly established diocese. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in the cathedral church, We wish that, in the meantime, diocesan Consultors be chosen and appointed to act in place of the Canons. We also command that, as soon as it is possible, at least a small seminary be established in this new diocese, in accordance with the prescriptions and norms of the Code of Canon Law and those transmitted by the Holy Congregation of Propaganda Fide. Regarding the governance and administration of the diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, We command that the prescriptions of the sacred canons be followed.

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For all of the above matters, as established and decreed, We depute the venerable Brother, aforementioned, the Internuncio Apostolic in China, to carry them out, and We grant him the necessary and appropriate powers, including the power to delegate, to achieve the aforementioned purpose, and We impose upon him the obligation to transmit an authentic copy of the executed acts to the aforementioned Holy Congregation of Propaganda Fide as soon as possible. Furthermore, these letters and all that they contain, even concerning those who have not been heard or who have not consented to the foregoing, even if they are worthy of specific and individual mention, shall never be...

[*Latin ed. p. 485*]

The Acts of Pope Pius XII, page 485, concerning cases of alleged deception, fraud, or nullity, or any other defect, whether substantial or unforeseen, which might be alleged to invalidate, impugn, or bring into question [these documents], yet we declare that they, having been issued with full knowledge and authority, shall always remain valid and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply; and if, by anyone, with or without knowledge, and by whatever authority, anything should happen to contravene this, we will and decree that it shall be entirely null and void. Nevertheless, to the extent that it may be necessary, these provisions shall prevail over any rules established in synodal, provincial, general, or universal councils, over any general or special constitutions and apostolic ordinances, and over any other dispositions of our predecessors, the Roman Pontiffs, and over all other contrary provisions, even those worthy of special mention, all of which are hereby superseded by these present decrees. Finally, we will that these letters, whether copied, excerpted, or printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, shall be given the same full faith and credit as if the original documents themselves were presented and shown. To no one shall it be permitted to infringe or contradict this page of erection, constitution, concession, statute, subjection, decree, delegation, derogation, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the thirteenth day of May, in the tenth year of Our pontificate.

Pro S. B. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANÍ

P. Card. FÜMASONI BIONDI

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8. Collegii Decanus.

8. C. de Propaganda Fide Praefectus.

Ludovicus Kaas, Proton. Apost.

Franciscan Hannibal Ferretti, Proton. Apost.

Loco © Plumbi Reg. in Cane. Ap., vol. LXXV, n. 96 - A l . Trussardi.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary III D ON MAKASSAR (MAKASSARENSIS) THE APOSTOLIC PREFECTURE OF MAKASSAR IS ERECTED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY, In the Indonesian archipelago, on the island of Célebes, eleven years ago, the Apostolic Prefecture of Matassar was established by our Predecessor, the blessed Pope Pius XI. In recent years, this Prefecture, entrusted to the care of the Congregation of the Immaculate Heart of Mary, commonly known as the Scheut Fathers, has yielded such joyful fruits in the spread of the Catholic faith and in missionary endeavors, that it has been deemed worthy to be elevated to the rank and dignity of a Vicariate. Therefore, with the favorable opinion of the Most Reverend Father George de Jonghe d'Ardoye, titular Archbishop of Misthia, the Apostolic Delegate in the Indonesian archipelago, and with the advice of our Most Reverend Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and after all matters have been duly considered and with certain knowledge, by the fullness of our apostolic authority, We hereby raise, erect, and establish the Apostolic Prefecture of Makassar, as mentioned above, within the same limits, into an Apostolic Vicariate, to be called Makassaren. We entrust this to the care of our beloved sons, members of the Congregation of the Immaculate Heart of Mary, desiring that it be done for our pleasure and for that of the Apostolic See. To the new Apostolic Vicariate of Makassar and to its Vicars Apostolic, We grant all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their prelates are commonly endowed and enjoy, and We likewise subject them to the same burdens and obligations. All of these things, as above stated and established, We declare to be valid and effective, notwithstanding anything to the contrary. These letters, whether transcribed or excerpted, and even printed, shall be valid, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, and shall be duly pro-

[*Latin ed. p. 487*]

Acta PH-Pp.-XII. 48? We desire that this faith be held, which is demonstrated by these present witnesses. However, no one shall be permitted to infringe upon or contradict this decree, erection, constitution, commission, statute, and our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of

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Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the thirteenth day of May, in the tenth year of Our pontificate. For the Holy Roman Church, the Cardinal Prefect, P. Card. MARCHETTI SELVAGGI ANI, P. Card. FÜMASONI BIONDI, Dean of the Sacred College. Prefect of the Congregation for the Propagation of the Faith. t Alfonsus Carinci, Archbishop titular of Selene, Delegate. Protonotary Apostolic Ludovicus Kaas, Protonotary Apostolic. In the Register of the Sacred Congregation for the Propagation of the Faith, Volume LXXVI, number 14. - Ai. Trussardi IV. The Apostolic Prefecture of NIAMEY, (PARAKOU), is united to the Apostolic Prefecture of NIAMEY, and a new Apostolic Prefecture is erected from it, named PARAKOU, which will remain entrusted to the Society for the Propagation of the Faith. The Apostolic Prefecture of NIAMEY, with its territory diminished, is entrusted to the Congregation of the Most Holy Redeemer. It is certainly more conducive to the work of evangelization if, among the faithful people, those who are excessively numerous in a vast territory are dispersed and new missions are established, to be entrusted to other heralds of the divine word. Moved by this reasoning, we have gladly accepted the petitions presented to this Apostolic See, in which it is requested that the Apostolic Prefecture of NIAMEY in West Africa be divided, and a new Apostolic Prefecture be erected. Therefore, with the advice of the venerable...

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis r- Official Commentary of Our Brothers, Members of the Sacred Congregation of Cardinals for the Propagation of the Christian Faith, supplementing, so that it may be, with the consent of those who are present, or of those who are presumed to have an interest, with certain knowledge, after mature deliberation, We, by Our Apostolic Authority, separate a southern portion of the territory of the Apostolic Prefecture of Niamey, comprising the civil districts of Kandi, Paralcon, Djougou, and Natitingou, and not exceeding the northern limits of the civil colony of Dahomey; and We erect and constitute it into a new Apostolic Prefecture, to be called the Apostolic Prefecture of Parakou, which shall remain entrusted to the care of the Fathers of the Society for Missions to the Africans. Furthermore, the northern part of the Apostolic Prefecture of Niamey, also to be called henceforth by that name, comprising the civil districts of Zinder, Niamey, and Fada N'Gourma, We entrust to the care of the members of the Congregation of the Most Holy Redeemer, who have for many years there exercised a commendable priestly ministry. To the new Apostolic Prefecture of Parakou, and to its Prefects Apostolic for the time being, We grant all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their superiors are lawfully possessed and enjoy, and We likewise impose upon them the

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same burdens and obligations by which others are bound. All of these things, as above stated and established, We wish and command to be considered valid and effective, notwithstanding any contrary provisions. Moreover, We wish that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public Notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if they were presented here in person. To no one shall it be permitted to infringe or contradict this document of division, erection, constitution, commission, statute, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the thirteenth day of the month of May, in the tenth year of Our Pontificate.

For the Holy Roman See,

F. Card. MARCHETTI SELVAGGIANI, Secretary.

P. Card. FUMASONI BIONDI, Prefect of the Congregation of Propaganda Fide.

Alfridus Vitali, Apostolic Protonotary.

Arthurus Mazzoni, Apostolic Protonotary.

Loco E.B. Plumbi Reg. in Cane. Ap., vol. LXXV, n. 92.

[*Latin ed. p. 489*]

Acta Pii PP. XII 489 V. B. M. V. DE MONTE SERRATO FLUMINIS IANUARII. MONASTERIUM B. M. V. DE MONTESERRATO FLUMINIS IANUARII IS ERECTED AS A MONASTERY OF NULLIUS, OR IS RESTORED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. Our Predecessor, of blessed memory, Pope Pius X, through the Decree of the Sacred Congregation of the Consistory, published on the fifteenth day of August, in the year one thousand nine hundred and seventy-seven, separated the territory of Rio Branco from the Amazonian diocese and annexed it to the Monastery of the Most Holy Virgin of Monteserrato of Rio de Janeiro, belonging to the Brazilian Congregation of the Order of Saint Benedict; and thus, that monastery was erected as a monastery of nullius. By another Decree of the same Congregation, published on the twenty-first day of April, in the year one thousand nine hundred and eighty-three, Pope Pius XI, and Our Predecessor, desired that the same territory of Rio Branco be withdrawn from the jurisdiction of the Archabbey of the aforementioned Most Holy Virgin of Monteserrato of Rio de Janeiro, and be entrusted to the Apostolic Administration of the Priory of Saint Boniface in the city of Boa Vista, belonging to the same Congregation of the Order of Saint Benedict; and therefore, the Monastery of the Most Holy Virgin of Monteserrato of Rio de Janeiro ceased to be

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a monastery of nullius and became only a monastic abbey. Subsequently, by Apostolic Letters, dated the thirtieth day of August, in the year one thousand nine hundred and forty-four, under the seal, the territory of Rio Branco was erected by Us into a pre-latura nullius, and was assigned to the monks of the Priory of Saint Boniface of the Congregation of the Order of Saint Benedict. Recently, Our beloved son, Placid Staeb, the Archabbot of the Brazilian Congregation of the same Order, earnestly requested from the Apostolic See that his monks be exempted from the administration of the aforementioned pre-latura nullius of Rio Branco, especially due to the small number of priests. We have decided to favorably grant this petition; and, considering the labors and works expended by the monks of the Order of Saint Benedict in the territory of Rio Branco over a period of forty years, at the request of the aforementioned Archabbot, and with the counsel of Our beloved son, His Most Reverend Eminence, Cardinal Prefect of the Sacred Congregation of the Consistory, We have decided to grant or restore the title of monastery of nullius to the ancient Monastery of the Most Holy Virgin of Monteserrato of Rio de Janeiro. Therefore, We decree, and so We order, with the consent of those whose interests are involved, or of those who presume to judge their interests.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Official Commentary: By the fullness of Our Apostolic authority, We exempt the aforementioned Monks of the Brazilian Congregation of the Order of Saint Benedict from the administration of the Prefecture Nullius of Rio Branco; and furthermore, We detach the territory, circumscribed solely by the boundaries of said Monastery, from the territory of the Archdiocese of Saint Sebastian of Rio de Janeiro, and from it We establish an Abbey Nullius of the Most Blessed Virgin of Monte Serrat of Rio de Janeiro, and We subject it as a suffragan to the Metropolitan Church of Saint Sebastian of Rio de Janeiro. Moreover, although this Abbey lacks parishes, nevertheless, by a special grace, notwithstanding the prescription of Canon 319, § 2 of the Code of Canon Law, We grant to the Abbot for the time being the rights, privileges, and faculties enjoyed by other Abbots of rights, and We subject him to the same offices and obligations to which other Abbots are subject. For all of these things, as above stated and established, We appoint the venerable Father Charles Chiarlo, titular Archbishop of Amidenum and Apostolic Nuncio to the Republic of Brazil, to see that they are carried out, and We grant him the necessary and appropriate powers, including the power to delegate, to effect what is intended, and We impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the execution completed. Therefore, We declare that these Our Letters shall always be and remain valid and effective, and shall have and obtain their full and complete effects and shall fully apply to those to whom they pertain.

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We also decree that the same faith shall be given to copies of these Letters, even printed ones, as long as they are signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity, as is given to the present document. Therefore, no one shall be permitted to infringe this page of Our exemption, restitution, constitution, derogation, concession, and will, or to dare to act in such a presumptuous manner. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and forty-eight, on the nineteenth day of the month of May, in the tenth year of Our Pontificate.

Pro S. R. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANI

S. Fr. R. C.

Card. ROSSI

Secretis.

Collegii Becanus.

Arthurus Mazzoni, Proton. Apost.

Albertus Serafini, Proton. Apost.

Locoí¡B Plumbi Reg. in Cane. Ap., vol. LXXV, n. 95 - AI. Trussardi.

[*Latin ed. p. 491*]

Acts of the Popes, Volume XII, page 491.

APOSTOLIC LETTER CONCERNING THE SANCTUARY OF THE BLESSED VIRGIN MARY ("OUR LADY OF HOPE") IN THE CITY OF MACERIEN, COMMONLY CALLED MEZIÈRES, LOCATED WITHIN THE TERRITORY OF THE ARCHDIOCESE OF RHEIMS, WHICH HAS BEEN ORNAMENTED WITH THE TITLE OF BASILICA MINOR.

PIUS PP. XII.

"For the perpetual commemoration of this matter."

The piety of the faithful, especially those of Macerien, towards the ancient Image of the Blessed Virgin Mary, called "Our Lady of Hope," which has been venerated with all honor since the ninth century in the city of Macerien, commonly called "Mezières," within the territory of the Archdiocese of Rheims, is so great that they have erected a magnificent and splendid church in which this Image is preserved. This city, in a certain sense, has been more protected by her than by its own walls. For the Virgin Mary, who has been surrounded by piety for centuries, and who has

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generously bestowed benefits upon its inhabitants, many of which can be considered miracles, provided greater assistance during the most atrocious and immense war, and bestowed greater graces. While the inhabitants and soldiers constantly offered prayers and celebrated solemn ceremonies, imploring the protection of the Mother of God, the Blessed Virgin Mary, in order to repel the enemy forces threatening the safety of the city, offered her divine and certain protection. Thus, the city of Macerien was preserved, although battered by torments and weapons, and although subjected to every kind of calamity and the fury of war, it provides a clear testimony of divine and miraculous assistance. As a result, the filial piety of the people towards the Virgin Mary, from whose most holy womb such wonders have emanated, has always increased and continues to increase. The faithful, who have frequently venerated the statue since its discovery, have greatly increased in number, and each year, on the feast of the Most Holy Trinity, a gathering is held, which exceeds the number of six thousand devotees.

All those who have experienced the help of the Blessed Virgin Mary, under the title of "Our Lady of Hope," earnestly desire that the church in which the aforementioned Image is preserved may be elevated to the dignity of a Basilica Minor, and they have humbly called upon Us to grant this. Therefore, the Most Reverend Aloysius Augustine Marmottin, Archbishop of Rheims, completely confident in Our benevolence and ardently desiring that the cult and piety towards

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis — Official Commentary: To the Virgin Mary, we add our prayers, so that we may be deemed worthy to honor the aforementioned Church with such dignity. Having earnestly heeded and accepted these wishes and prayers, and having heard Venerable Brother Charles, Cardinal of the Holy Roman Church, Salotti, Bishop of Praenestino, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and concerning the fullness of Our Apostolic power, by the tenor of the present letters, and in a perpetual manner, we adorn the Church existing in the city of Maceriensi, commonly called "Mezières," located within the boundaries of the Archdiocese of Rheims, with the title and dignity of a Minor Basilica, together with all privileges, prerogatives, and rights that rightfully belong to Churches bearing this title. Notwithstanding any contrary things. These things we grant benignly, decreeing that the present letters shall always remain firm, valid, and efficacious: and shall produce and obtain their full and complete effects; and those to whom they pertain, or who may pertain to them, shall fully avail themselves of them now and in the future; and it shall be rightly judged and defined: and that if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever, it shall be considered void and of no effect from this

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moment forward.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the XYth day of the month of August, on the feast of the Assumption of the Blessed Virgin Mary, in the eighth year of Our pontificate. MCMXXxvi.

Regarding a special mandate from the Most Holy Father, for the Lord Cardinal from the Secretariate of State, DOMINICUS SPADA, from Apostolic Briefs.

II. B. MARIA V., THE CHURCH DEDICATED TO THE IMMACULATE HEART, IS ESTABLISHED AS THE PRINCIPAL CELESTIAL PATRONESS OF THE DIOCESE OF XUZHOU.

PIUS PP. XII. For the perpetual memory of this event.

During the recent war raging among all nations, when the most atrocious things were committed on land, at sea, and in the heavens, perhaps the opinion arose in the minds of some that there remained no piety in the hearts of men. But those who think so, let them confess this, but let them not forget that maternal Heart which, together with the sweetest Heart of her Son Jesus, burns with the most ardent love. The piety of the Immaculate Mary is almost infinite, because from...

[*Latin ed. p. 493*]

The Acts of Pope Pius XII state that the Angelic Doctor says that, due to her kinship with God, the Virgin Mary, the Mother of God, possesses a certain infinite quality. The Mellifluous Doctor says that the soul of the Blessed Virgin Mary is most affectionate. Therefore, when the world was growing cold, and a fire needed to be rekindled from Heaven, We ourselves, on the feast of the Immaculate Conception of the Blessed Virgin Mary, in the year nineteen hundred and forty-second, wished to consecrate the entire human race to that same Immaculate Heart forever. Consequently, with greater confidence, the faithful from all nations began to approach the throne of grace, and likewise, the wellspring of Mary's mercy was opened more widely. From the fullness and sweetness of the maternal Heart, the faithful of the Diocese of Siüceuvensis in China also abundantly drew, to whom, above all, they attribute their safety from dangers, tribulations, and especially from the siege of the Japanese. When they had vowed to God to delight in the Blessed Virgin Mary as their patron under the title of the Immaculate Heart, they now submitted this same vow to Us for confirmation and fulfillment, through the Venerable Brother Philip Voté, the Bishop of Siüceuvensis, who brought Us their vows and prayers. Our Venerable Brother Charles, Cardinal Salotti, Bishop of Praenestinus, Prefect of the Sacred Congregation of Rites, also brought Us their prayers. We considered it fitting to grant these prayers benignly and willingly. Therefore, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of the present letters, and forever,

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We confirm, declare, and establish the Most Blessed Virgin Mary, under the title of the Immaculate Heart, as the principal Celestial Patron of the Diocese of Siüceuvensis, with all the liturgical privileges that belong to the principal patrons of places. We decree, establish, and ordain that these present letters shall remain forever valid and effective, and shall have their full and complete effect and obtain their intended purpose; and that they shall fully benefit those to whom they pertain or may pertain; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Contrary provisions notwithstanding. Given at Rome, at St. Peter's, under the Fisherman's ring, on the first day of May, in the ninth year of Our pontificate, 1947. By special mandate of the Most Holy Father, for the Lord Cardinal from the Secretariat of State, DOMINICUS SPADA, of the Apostolic Briefs.

[*Latin ed. p. 494*]

Acta Apostolicae Sedis - Commentary, Official III. The collegiate church of the Blessed Virgin Mary, commonly called "de San Juan de los Lagos," located within the archdiocese of Guadalajara, has been adorned with the title of Minor Basilica. Pope Pius XII, for the perpetual memory of the matter, has extensively described the history of the collegiate church of the Blessed Virgin Mary, commonly called "de San Juan de los Lagos," its noble structure, beauty, majesty, and also the opulence of its furnishings and illustrious works. The Most Reverend Joseph, Archbishop of Guadalajara, has presented this to us, also expressing the wishes of certain prelates of the Mexican diocese, that we might deem it fitting to elevate the esteemed church to the dignity of a Minor Basilica. Indeed, we have been informed by the aforementioned representative that the first stone of the aforementioned sanctuary was blessed and laid by the Most Reverend Charles Gómez de Cervantes, Archbishop of Guadalajara, in the year one thousand seven hundred and thirty-two, in the town which, under the invocation and patronage of Saint John the Baptist, was either found to exist by the religious Franciscans, evangelizers of the entire region, or was established by them. To that place, they first brought a small image of the Blessed Virgin Mary, under the title of Concepcion, which, having deteriorated with the passage of time, was appropriately restored. From that time onward, it is said, a young girl, at the point of death, was miraculously saved, and supplications were offered to the image for her health. More and more, the cult of the Virgin grew, and the two previous churches, not sufficiently suitable to accommodate the multitude of the faithful, gave way to this most beautiful temple, the construction of which was undertaken with extraordinary magnificence by all the faithful of that time. The present temple, commonly called "de Nuestra Señora de San Juan," was blessed and publicly opened

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for worship on the thirtieth day of the month of November in the year one thousand seven hundred and sixty-nine. The miracles that were attributed to the Blessed Virgin "de San Juan" as an intercessor spread her fame and increased her cult to such an extent that many people from cities and distant places celebrated the church, imploring help from the divine Mother. Consequently, that sacred edifice easily surpassed many others in decoration, abundance, and devotion. Within this temple, of conspicuous size, there is a notable Doric work, not expressed with such rigidity as in Greco-Roman art, but in a Hispanic, or rather, national, which might be called "colonial" style.

[*Latin ed. p. 495*]

The acts of Pope Pius XII state this. The structures are of the Gothic style, although supported by rounded arches; they demonstrate a completely unusual structure, because, in order to avoid flatness, they are developed into multiple arches, with various embellishments and veins incorporated within. All of these are elegantly crafted and full of exquisite beauty. The altars, decorated in the Greco-Roman style, are worthy of admiration, especially the larger one, adorned with five large sculptures, placed at its summit and on both sides between the columns. A noble portico, supported by marble columns, resembling Conches, stands out; within it is a very large tabernacle, appropriately constructed and in harmony with the structure of the Church, with eight columns, also adorned with Ionic capitals; and at its summit, it is surrounded by a cloud of rays. There, above the table, and even above the more precious table, is a most beautiful cup, filled with exquisite carvings of crystals, serving as a base; and since everything is made of pure silver, the Sacred Image of the Blessed Virgin Mary is visible to the devoted people. The altar table, made of Carrara marble, oriental alabaster, and Egyptian granite, a durable stone, is skillfully crafted and is the same one that was previously located in the Patriarchal Shrine of the Blessed Virgin of the Angels, near Assisi, called the Porziuncula, and which was later donated to this collegiate church along with its ornaments by the Most Reverend Archbishop Francisco Orozco y Jiménez. Above the table, there is also an exhibition case, perfectly crafted from precious metal. The temple receives much elegance from two tall and ornate towers, from the height of which bronze bells emit sounds that are widely diffused, pleasing the ears of the faithful with their gentle modulation, so that prayers to the Blessed Virgin may rise from the depths of their hearts. Those entering the temple pass through a large pronaos, surrounded on all sides by columns, elegantly distinct, and protected by iron columns and artistic grilles. A high apse, beautifully decorated with mosaic work, adjoins the dome on the side with windows. Of the four chapels that lead to the temple, the one that shines most beautifully is the one in which the Most Holy Sacrament is kept, skillfully crafted with the finest gilded metals. Above, there is, in a

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remarkable way, the Image of the Virgin of Guadalupe, located between the columns. In two chapels, near the entrance, and under the towers, two chapels are appropriately arranged, where the relics of the Saints, the Martyrs, the Children Benignus and Vincentius, are devoutly kept in crystal reliquaries, under skillfully made wax coverings. The fourth chapel, located behind the main altar and the Throne of the Blessed Virgin, is also highly decorated. The Archbishop of Guadalajara, praising it, recounts the events in order, using historical accuracy, and adds that in the very large sacristy, there are three arches with distinctive arches.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Commentary, officially adorned with pictures and decorations, the priestly vestments are preserved with the utmost care, some of which are of great value: two garments made of gold and silver cloth; one, namely blue, from Turin, most beautifully adorned and gleaming with pure silver; the other from the workshops of Lyons; also preserved are more than two hundred relics, two chalices of solid gold, and as many censers, as well as a rich and abundant collection of silverware of the finest craftsmanship. What the Archbishop of Guadalajara emphasizes in his prayer is the immense throng of people who come to venerate this extraordinary lion, so that, formerly, for the titular feast and the following fairs, up to thirty thousand faithful would gather there; now, with the revival of piety, and without seeking any profit, for certain feasts and especially for the feast of the Purification of the Blessed Virgin Mary, two hundred thousand or more gather, and many travel along difficult and winding paths, and not a few prostrate themselves before it. The piety of the faithful gathers such great strength that, each year, the abundant offerings not only suffice for the expenses of the divine cult but also contribute to diocesan works. In the church itself, a large number of devoted canons and priests are engaged in carrying out the liturgical functions with great care. The splendor and beauty of the temple are enhanced by its treasures, works of art, and craftsmanship; in particular, two very large, but exquisitely crafted, vessels, commonly called "organs," brought from ancient times from the regions of China and donated to the Blessed Virgin; six paintings on biblical subjects, rightfully attributed to Peter Paul Rubens; two golden crowns, the older of which, with its elegantly set and very precious diamonds, gleams with such subtlety of color and exquisite perfection that it inspires admiration in all who see it. The most precious image of the Blessed Virgin Mary "de San Juan" was, by kind concession of our predecessor, Pope Pius X, redeemed through a decree of the Vatican Chapter. Then, this praised church, enriched by many privileges granted by our predecessors, was granted the title of Collegiate Church in the year 1923 by our blessed predecessor, Pope Pius XI. Having written and recounted all of this about this temple, we consider it most pleasing to receive the

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prayers and vows offered to us, since it is most dear to us that the piety of the faithful of Guadalajara towards the Virgin Mary should become ever firmer, greater, and more fervent. Therefore, having heard the Venerable Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and with our certain knowledge and mature deliberation, and with the fullness of our Apostolic power, we decree, by these present letters, and perpetually, in...

[*Latin ed. p. 497*]

497 We, by these decrees, adorn the collegiate Church of the Blessed Virgin Mary, commonly called "San Juan de los Lagos," located within the boundaries of the Archdiocese of Guadalajara, with the title and dignity of a Minor Basilica, granting it all the privileges and honors that rightfully belong to churches holding this title. Let all contrary things be of no effect. We declare that these present letters shall always remain firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; that they shall fully and completely benefit those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that anything, by anyone, with any authority, knowingly or unknowingly, attempted to alter or contravene these matters, shall be declared void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of May, in the ninth year of Our Pontificate, 1947. By special mandate of the Most Holy Father, DOMINICUS SPADA, Prefect of the Apostolic Briefs, for the Cardinal Secretary of State.

A CHURCH OF THE GREEK RITE, DEDICATED TO THE MEMORY OF THE BLESSED VIRGIN MARY, THE SORROWFUL ONE, LOCATED IN THE PLACE CALLED ((MÁRIAPÓCS)), WITHIN THE BOUNDARIES OF THE EPARCHY OF HAJDUDOROGH, IN HUNGARY, IS ADORNED WITH THE HONOR AND PRIVILEGES OF A MINOR BASILICA.

PIUS PP. XII. For the perpetual memory of this event.

The faith of the Hungarian people, which was first spread by the holy King Stephen, has been fostered with singular generosity and illuminated by outstanding virtues, shining marvelously for many centuries, despite the efforts of heretics and infidels, and producing many and illustrious testimonies in every age. Among these, the first place is held by that particular devotion to the Most Holy Mother of God, which was instituted by Stephen himself, who made her the Patroness of Hungary, and to whom the faithful Hungarians have always turned in prayer, and to whom, at opportune times, she has provided for their needs. A monument of this great Lady and Serene Queen, as they themselves call her, is to be found in the plain, commonly called "Szabolcs," known as "Máriapócs," where the image of the Blessed Virgin Mary, depicted on wood, has begun to be

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venerated with singular devotion.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary for the year of Our Lord 1696, in which, as is reported, from the fourth day of November to the eighth day of December, many people of various ages, conditions, and religions, who gathered there, were seen to shed tears. Nor were miracles lacking, and some, through infidelity and heresy, were marvelously converted to the Catholic faith. All of these things were duly presented to the Episcopal Curia of Erlau, which was then under the jurisdiction of Pócs, and it was declared that they were to be considered heavenly wonders, and this was recorded in public documents. Having become more certain, Leopold, Emperor of Austria and King of Hungary, in the following year, out of piety, wished that the sacred Image be transferred from Erlau by Bishop George Fenessy, with great solemnity and a large gathering of people, to Vienna, and there, in the church dedicated to Saint Stephen the Protomartyr, it be exposed for public veneration. It is also said that Eugene of Savoy, the supreme commander of the Christian army, before, in September of the year 1698, he engaged in battle against the Turkish forces, with Christian forces far outnumbered, near the place called "Zenta," that he, having turned his gaze towards Vienna, where the faithful were then praying fervently for the help of the Blessed Virgin, asked the Virgin herself to avert the imminent danger from the Christian lands and to obtain victory over the most fierce enemy from God. And since this happened happily, the devotion and public cult of the people of Vienna towards the Blessed Virgin of Pócs increased greatly and has continued to the present day. But the small village of Pócs, from which, as we said, the miraculous image was transferred, was seen by the Virgin Mary herself to be chosen above all other places as a theater of miracles and a source of divine graces. Indeed, a new image, entirely conforming to the original, is said to have been placed again in the church of the aforementioned village of Pócs in the year 1707, at the order of Stephen Teleseky, Bishop of Erlau, and on the first, second, and fifth days of August of that year, it again shed tears. This miracle too was duly examined and approved by the same Episcopal Curia of Erlau, which took care to promote and increase the cult of the sacred Image, so that, from that time on, the gathering of the faithful to the aforementioned temple has become more frequent day by day, and at the present time it is the most celebrated place of pilgrimage in Hungary, not only by the Hungarian people but also by the Slavic peoples, especially the Ruthenians and Romanians. The constant gathering of pilgrims, of diverse nations, faiths, and rites, has greatly fostered and continues to foster harmony among them and Christian charity. We are greatly rejoiced to learn that the sanctuary of "Máriapócs" has always been and still is like a center of that most auspicious union which was made in the year 1646 among the

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peoples of Eastern rite living in Hungary, who until the present day are under the protection of the Most Blessed Mother of God and Virgin.

[*Latin ed. p. 499*]

The Acts of Pope Pius XII, 499. Mary, the recipient of all graces from God, intercedes and obtains timely assistance for their needs, and solace for every kind of suffering, persevering in their fidelity to this Cathedral of Saint Peter, finding hope and trust in these most serious difficulties. Furthermore, it is reported that in the year 1905, a new outpouring of tears from the venerated Image was examined and declared to be genuine and supernatural by the Episcopal Curia of Munkács, to which Pocs belonged at that time. Meanwhile, as the first sacred building, constructed only of wood, became increasingly inadequate to accommodate the growing number of pilgrims from neighboring regions, in the year 1731, construction of a new, spacious, and artistically magnificent temple was begun by George Gennadios, a Byzantine Bishop. This temple was completed in 1756 by the successors of the aforementioned Bishop, and brought to the form that is now seen. In recent years, it has been restored and enriched with a magnificent new altar. When, in the year 1946, the two hundred and seventy-fifth anniversary of the aforementioned miraculous weeping of the sacred Image of Mary, and also the three hundredth anniversary of the blessed union of the Eastern rite of Hungary with the Catholic Church, were celebrated, our beloved sons, the Superior Provincial of the Order of Saint Basil the Great, Congregation of Saint Josaphat, in Hungary, and the Rector of the church of "Mariapöcs," as well as the Abbot of the continental monastery, presented petitions, supported by the recommendation of the General Procurator of the Order of Saint Basil the Great, to us, requesting that we deign to bestow upon the church the title and privileges of a Minor Basilica, in order to worthily commemorate these two anniversaries. These petitions, also strengthened by the votes and earnest pleas of our beloved son, Joseph S.R.E., Reverend Cardinal Mindszenty, Archbishop of Gran, and Primate of Hungary, as well as the Most Reverend Brother Nicholas Dudas, Greek rite Bishop of Hajdudorog, we received with benevolence, in order to testify our piety towards the most benign Mother of God, and our great trust in these present difficulties, and in order to grant what is requested, after hearing our Venerable Brother, Eugene, Cardinal of the Holy Roman Church, Bishop of Oporto and Santa Rufina, Secretary of the Sacred Congregation for the Eastern Churches, with certain knowledge and mature deliberation, by our authority and Apostolic authority, by the force of these present letters, and perpetually, we bestow upon the Greek rite church, dedicated to the Blessed Virgin Mary, Sorrowful, in the place called "Máriapöcs," within the territory of the Eparchy of Hajdudorog, in Hungary, the honors and privileges of a Minor Basilica. Notwithstanding any objections to the contrary. These things we decree and determine,

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declaring that these present letters shall remain firm, valid, and efficacious forever; and shall have their full and complete effect.

[*Latin ed. p. 500*]

Acts of the Apostolic See – Official Commentary, to be read and understood; and to those to whom it pertains, now and forever, to be fully supported; and thus to be rightly judged and defined; and to be rendered null and void from this moment and forever, if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of March, in the year nineteen hundred and forty-five, in the tenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Congregation for the Propagation of the Faith, from the Apostolic Briefs, to the Reverend Father JOHN BAPTIST JANSSEN, General Prefect of the Society of Jesus, and also Supreme Moderator of the Association of the " Apostles of Prayer." PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — We rejoice that members of the Association of the " Apostles of May," which you worthily direct, from "all nations, peoples, and tongues," have convened in Rome, so that, after exchanging counsel among themselves, and strengthened by long experience, they may bring forth the clearest defenses for the needs of our times. For We are not unaware of how diligently you and your associates, in this open and accessible association, strive to spread devotion to the Sacred Heart of Jesus, not only through those periodicals, which bear the name "Announcements of the Sacred Heart," published in nearly forty languages, and through many other writings, but also through the most recent inventions of our age, namely, the art of cinematography and radio waves, to imbue the faithful with the apostolic spirit, as is fitting for members of that Church to which the Lord Himself said: "Going therefore, teach ye all nations." For such an apostolate, besides being accomplished through certain prayers, is, by its very nature, inclined to provide its members with the most perfect form of Christian life; since no one worthy of the Christian name, and inserted into the Mystical Body of Christ through Baptism, can fail to consider the eternal salvation of others.

[*Latin ed. p. 501*]

Acta Pii PP. XII 501: "Salute neglecta, im memor 'unicuique Dominum mandasse de proximo suo'." At vero, cum christifidelium inter se et cum Christo coniunctio ac coagmentatio optime per cultum erga SSm. Iesu Cor perficiatur — adeo ut iure meritoque dici queat Apostolatum Orationis perfectam formam esse pietatis erga SSm. Cor Iesu, ac vicissim pietatem erga divinum Cor Iesu ab Apostolatu Orationis omnino seiungi non posse — cumque eiusdem huius pietatis sit amorem in Deum

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hominesque usque ad plenam devotionem sui excitare, idcirco sodalitium hoc vestrum tamquam tesseram sibi adiudicavit propriam illud dominicae orationis: "Adveniat Regnum Tuum." Etenim per oblationem quotidianam, quam qui penitius consideraverit veram esse agnoverit divino Iesus Cordi consecrationem, quaeque, tamquam sui 'complementum', non modo familiarum ac privatarum consociationum, sed ipsarum etiam Civitatum consecrationem videtur expostulare; per cultum Immaculato B. Virginis Cordi in dies mire succrescentem; per crebriorem christifidelium divinae mensae consuetudinem; per fervidissimum in Christi Vicarium amorem; per peculiares denique intentiones, quae singulis mensibus sociorum menti proponuntur, itemque per "Missarum Horologium", quod vocant, "Orationis Apostolatus" cum christianae plebis universitatem, tum delectissimos manipulos ad religionem pietatemque actuosoque fervore incendit; idque non tantum in nationibus iamdiu evangelica luce collustratis, sed in ipsis quoque regionibus recens suavi Christi iugo subiectis. Quae omnia prae oculis habentes, ut Decessor Noster fel. rec. Pius XI, ita et Nos ediximus iterumque perlibenter declaramus gratissimum animo Nostro futurum si christifideles ad unum omnes huic sacrae militiae dent nomen ita ut hodiernum asseclarum numerum, qui ad tercenties quinquagies centena milia facile accedit, quam longissime exsuperent. Neque id cuiquam suspicionem inicere potest cuiusdam quasi in alienas messes irreptionis, cum ii qui "Apostolatus Orationis" divino quodam instinctu fundamenta iecerunt illud iam fuerint aperte professi: nihil nempe se novi, sicubi pia instituta iam fiorerent, inducturos, verum illud solummodo fore curatur ut cum ceteris consociationibus, eorum ordinibus nullatenus perlurbatis, divini amoris ignem et apostolicum studium communicarent. Quare, multo ante quam laicorum sodalitia Regno Christi maxime provehendo laeta illa incrementa suscepissent, quae hodie gratulantes cernimus, iidem iam solidum doctrinae corpus apparaverant, qua apostolicorum hominum et interiorem vitam alerent et incepta sustentarent; porro quasi ea actuosae vitae pericula praesentientes, quae Nos de "haec" dicimus.

[*Latin ed. p. 502*]

602 Acta Apostolicae Sedis - Official Commentary on the Acts: We have indicated those who, although praising and fostering the endeavor to extend the Kingdom of Christ, wished to attribute the primary importance to the interior life, rightly knowing that this surpasses all human endeavors in the salvation of souls. Therefore, as we commemorated the centennial of the "Apostleship of Prayer," it is necessary that all associations of the faithful, especially those adorned with the name "Catholic Action," the more they draw from this abundant source of "But the water that I will give him shall become in him a fountain of water, springing up into life everlasting," the more closely they must be united by the bond of charity

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"which is the bond of perfection," both with Christ and with one another; and from this union of souls and cooperation in works, each will reap more abundant fruits from their labors, and, above all, they will achieve that the peace of Christ may abound in the hearts of all, in which all are called into one body. However, with the passage of time, due to particular circumstances, some associations have sprung forth from the "Apostleship of Prayer" or are associated with it, but nevertheless, deriving the pious exercises of the former for their own purposes, they have established their own rules and objectives, such as the "Eucharistic Crusade," as it is called, and the "Federations of the Most Sacred Heart" now named. The first of these, which has flourished greatly among the young throughout the world, is astonishing in the number of children's groups it has imbued with sincere piety towards God and a firm desire to serve God, having introduced them to frequent, indeed even daily, communion at the heavenly table, and having inflamed them with the desire to dedicate themselves entirely to divine service; so much so that Our Predecessor, Pope Pius XI, declared the "Eucharistic Crusade" to be a kind of gymnasium or apprenticeship of "Catholic Action." Therefore, we have received with great pleasure the news that such an institution, properly adapted for a more mature age, has rightly welcomed numerous young people, called by various names, who are more suitably and completely formed in the school of Christ. A particular characteristic distinguishes this association, which is known as the "Federation of the Most Sacred Heart," or the "Federation of Perseverance," which gathers together, either older men or young people often already cultivated in spiritual exercises, according to this principal law and reason: that all of them should meet at least once a month to celebrate this sacred meal together. How many faithful, both in villages and in cities, have been gently compelled to strive for a better life by these most excellent examples of Christian life! How many, willingly and freely, have joined the ranks of this peaceful militia, either under the name of "restoring right conscience," or "temperance"!

[*Latin ed. p. 503*]

The Acts of Pope Pius XII, page 503, clearly proclaimed how effective such endeavors, or similar initiatives, are in fostering a Catholic life among these groups, gathered under the banner of the Most Sacred Heart, to fight for the altars and the hearths! Therefore, it is not surprising that, due to the many and significant benefits for the Catholic cause, which are undeniable guarantees of future fruits, many sacred prelates in various places have declared the "Action Catholica" Federation to be the most select force, since they are best equipped and prepared to carry out this task. In this regard, we cannot pass in silence those radio broadcasts, which have recently begun to be transmitted in various languages through more than six hundred stations, reaching hundreds of millions of people, and which, like sparks,

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ignite virtues and love for God in the hearts of the listeners, being born to encourage a fervent Christian life, whether within the domestic walls, or in public life, and even in the very councils governing public affairs, not only to strengthen existing desires, but also to inspire new zeal. Concerning all these merits conferred upon the Church, while we sincerely congratulate each member and pray to God that He may always grant abundant fruits to their endeavors, to you, beloved son, and to your companions in labor, and to all members and groups of the "Oratio Apostolica" bound to it by origin or charity, we impart, as a testament of our divine favor and benevolence, the Apostolic Blessing. Given from the Vatican, near Rome, on the nineteenth day of the month of September, in the year 1948, in the tenth year of Our Pontificate, PIUS PP. XII.

BROADCAST MESSAGE FROM THE HOLY FATHER TO THE FAITHFUL, ON THE OCCASION OF THE FIFTH NATIONAL EUCHARISTIC CONGRESS HELD IN THE CITY OF PORTALEGRE, BRAZIL.

* Veneráveis Irmâos e dilectos filhos, For the fifth time, in a few years, the Brazilian Catholic people are gathered today in acts of honor around the Eucharistic throne of the Divine, to offer Him the due homage of their sincere faith, their firm hope, and their grateful love. *

Given on October 31st, 1948.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium Officiale. The gathering takes place in the capital of Rio Grande do Sul, in the noble city of Porto Alegre, which, precisely one hundred years ago, was established as an independent diocese, and which has now risen to the status of an Archdiocese, transforming the diocese into a large and flourishing ecclesiastical province. Thus, this Fifth National Eucharistic Congress possesses a particular and characteristic significance. It is not merely a fitting expression of adoration and love, of gratitude and acceptance of graces offered to God of the Eucharist, who is constantly present in the thousands of tabernacles that adorn the lands of the Southern Cross, protecting them, sanctifying them, and vivifying them supernaturally; but, above all, it is a tribute of gratitude that the faithful of the Archdiocese of Porto Alegre and the suffragan dioceses, and with them – united in one heart and one soul – the faithful of all the states of the great Brazilian Confederation, offer to the Lord for a century of remarkable benefits, with which divine generosity has so abundantly enriched the entire Province of São Pedro do Rio Grande do Sul. When the first Ordinary of Porto Alegre unexpectedly had the cross of the new diocese placed upon his shoulders, he felt it to be enormously heavy: so great was the lack of collaborators to help him bear it. Very few priests for the few, but immense, parishes; almost none for the seminary that he was attempting to found! Consequently, everywhere, in the oceanic vastness of the plains, there was a spectacle almost as distressing as that which

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the divine Redeemer contemplated during his apostolic journeys through Palestine, and which made the most intimate fibers of his most tender Heart vibrate with compassion. Today, thanks to the tireless zeal of the pastors of souls, thanks to the cooperation of the faithful, whom one of your great Bishops described as "a noble and generous people, who know so well how to avail themselves of the abundant graces that God communicates to them," thanks above all to the Providence with which the divine Shepherd watches over his Church, today the weight of the episcopal cross is borne by six zealous Prelates; the clergy, although not yet proportionate to the size of the flock and the vastness of the lands that they are called to shepherd, is nevertheless numerous, and more so than in many other dioceses; it is emulated in zeal by many religious institutes, who contribute to it disinterestedly; Catholic life, greatly expanded and cultivated, manifests its strength in the most diverse expressions and in various religious and social institutions; in a word, the entire ecclesiastical province, flourishing materially and spiritually, offers to earth and heaven a fertile spectacle of consolations, rich in fruits, and full of promising hopes.

[*Latin ed. p. 505*]

Acts of Pope Pius XII, 505. It is just, it is fitting, that this tribute of love and gratitude be offered to the Divine King; and We, whose are the joys and prosperity of Our beloved sons, rejoice in spirit, blessing the Father and Lord of heaven and earth, because it has pleased Him to reveal to you the wonders of His grace and mercy, because He has blessed you with every spiritual and heavenly blessing in Christ, choosing you in Him to be holy and without reproach in His presence through love. The ardent piety, the enthusiasm, and the Eucharistic fervor demonstrated so splendidly in the diocesan congresses, the echoes of which, reaching Us across the seas, have filled Us with joy, culminate today worthily in this incomparable apotheosis of the present congress. Oh, may it please heaven that the hymn of gratitude and love that arises from it not falter nor be extinguished, but endure and grow forever! And it will surely endure, if all the participants in the congress shall gather the practical lesson that it not only suggests, but imposes: the lesson of a life ever more imbued with the Eucharist. When the Divine King, about to depart from this world to the Father, in the excess of His infinite love, decided to remain with us until the consummation of the ages, it was not to condemn Himself to be an eternal prisoner, forgotten in the darkness of abandoned tabernacles! Nor was it solely, or primarily, to come forth from them from time to time to receive, on resplendent thrones of light and fragrant with flowers, the tributes of adoration and glory, which, to His infinite Majesty, the more hidden, the more are due! He remained to be the eternally living and palpitating Heart of His mystical Body; to be the driving force, the fount of life and abundant life for His Church and for all and each of its members. He knew that

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the world, being evil, even after the consummation of the Redemption, would continue to be drowned in floods of iniquities; therefore, behold, you have Him at all hours of the day and night, the Holy Victim on countless altars, as in so many Calvaries, immolating Himself as a holocaust of latreia and propitiation to eternal Holiness and Justice. He knew, and repeatedly proclaimed, that His Church, through the centuries, would be like an army continually engaged in fierce and incessant battles, from which no one could be exempt, and in which victory is only for those heroes who know how to persevere to the end, without yielding to flattery or threats, without retreating before the labor that duty imposes or the sacrifice that the cross represents, without fearing those who can kill the body, but cannot harm the soul; therefore...

[*Latin ed. p. 506*]

606 Acta Apostolicae Sedis — Commentarium Officiale. Constantly prepared to renounce all things and to renounce themselves, in order to follow Christ, to serve and to gain God, as pilgrims in this life and citizens of eternity. But He also knew that, for this purpose, the Christian, who is essentially a pilgrim, did not possess within himself sufficient resources. And therefore, behold, He has provided it, under the appearances of bread, not only as an inseparable companion in our journey towards eternity, but as daily food, a source of health, strength, and divine life. "To know this is a gift from God!" If the faithful, if all the faithful, understood well the gift of God, with what fervor would they hasten to draw life from the fountain of life! For indeed, "to be good Catholics – that is, saints – we must be branches of that abundant vine, we must thirst for that fountain which flows to eternal life, we must drink that water which quenches all thirst, we must eat that bread which gives life and immortality." Indeed, it is there, in the contemplation of the most perfect model of all holiness and in its mysterious contact, that the virtues which form the true Christian are learned, and that energies are drawn to practice them. It is there, at the foot of the holy altar, where the one sacrifice is renewed which atones for the sins of the world, that one sees how the genuine liturgy of the Church makes the faithful, united with the Immaculate Victim, a living sacrifice, holy, pleasing to God through the generous immolation of vices and evil desires, and through conformity with the image of Him who, from the throne of the cross on earth, made a necessary step towards the eternal throne of His glory. There you will see your faith grow and become more enlightened, and with it you will distinguish the true Gospel from the false gospels, which are not the Gospel; true spirituality, which elevates and deifies the soul, from the false mirages of fantastic spiritualism which degrade it into fraud and falsehood. There, seated all at the same divine table, all participating in the same spiritual banquet, all united in Christ and made one in Him, one family, one body, you will feel charity inflamed; but a sincere,

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generous, selfless charity, which levels all differences of race, brings all social distances closer, reconciles all class antagonisms, and triumphs over all conflicting interests; and then even the social crises that plague humanity, and which are felt more or less among you, would disappear as if by magic; for either they have no solution, or they only have a solution that is resolved Christianly, through justice informed by charity. But another great blessing of incalculable importance we can promise. COUNTING FERRINI, Scritti religiosi, collected by the Most Reverend Carlo Pellegrini, p. 299-300.

[*Latin ed. p. 507*]

Acts of Pope Pius XII, 50T. We have witnessed the flourishing of the Eucharistic life, and the increase of priestly vocations. He who frequently "sits at that table of Paradise and savors the delights of being a son of God," better understands how great a blessing the Priesthood is for a nation, through which Jesus, without which He cannot dwell among them, sanctifies the land. And then, he necessarily aspires to the honor of seeing some member of his family ennobled with the divine nobility of the priestly character, made another Christ on earth, and meanwhile, he will rejoice in collaborating as much as possible for the increase and cultivation of priestly vocations; so that, with many good pastors and the flock of Christ well-fed, Brazil may truly, in every sense of the word, be the great Catholic nation of the South American continent.

May the Virgin of Aparecida, to whose patronage you have entrusted this Congress, extend the azure of her mantle over the sky of the Southern Cross; may the Mediatrix, who gave Jesus to the world and with Him all graces, grant it again to you, calling souls to the Eucharist: and not only to innocence, to preserve the lilies of their soul immaculate, nor only to youth, to enter strong and healthy into the arena where the athletes of Christ are forged, but also and even more to mature age, which must bear the greatest weight of the struggle, upon whom are inscribed the greatest responsibilities for good and for evil, from whose example and action depends primarily the final defeat or triumph.

With these prayers entrusted to the Virgin of Aparecida, Queen of Brazil, as a pledge of heavenly favors, We impart, with all paternal love and affection, the Apostolic Blessing to you, Venerable Brothers and beloved sons, and to your entire Clergy, to the Most Excellent President of the Republic, to the members of the Government and other civil and military authorities, and to the entire beloved Brazilian people.

ALLOCUTION: To the Delegates who had convened in Rome, for the international conference for the establishment of the European Federation. * We are very sensitive to your initiative, Gentlemen. It proves to Us that you have understood and appreciated the efforts that, for nearly ten years, We have tirelessly multiplied in order to promote a…

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L. c. * Delivered on the 11th day of November, 1948.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Official Commentary, promoting a sincerely cordial union among all nations. Be thankful for this. It was precisely this concern that inspired Us on June 2nd last, when We spoke in favor of a European union. We did so, taking great care not to involve the Church in purely temporal interests. The same caution applies to the question of what degree of probability should be assigned to the realization of this ideal, how far we are from it, or how close we have come. No one denies that the establishment of a European union presents serious difficulties. At first glance, one might argue for a certain delay, in order to make it psychologically bearable for all the peoples of Europe, distancing them from the memory of the events of the last war. However, there is no time to lose. And if one desires this union to achieve its goal, if one wants it to serve usefully the cause of European freedom and concord, the cause of intercontinental economic and political peace, then it is high time that it be established. Some even wonder if it is already too late. Why, therefore, demand that the memory of the war first fade into the distance of a long perspective, when, on the contrary, its effects, still painfully felt, are precisely for these peoples of Europe an encouragement to lay aside, once and for all, their selfishly national concerns, which are the source of so much jealousy and so much hatred, an incentive to provide for their legitimate defense against any policy of open or latent violence? There is one point on which one cannot insist enough: the abuse of post-war political superiority in order to eliminate economic competition. Nothing would better poison the work of rapprochement and mutual understanding. The great nations of the continent, with their long history filled with memories of glory and power, can also hinder the formation of a European union, exposed as they are, without realizing it, to measuring themselves against the scale of their own past rather than against the realities of the present and the predictions of the future. It is precisely for this reason that one expects them to be able to set aside their former greatness in order to align themselves with a higher political and economic unity. They will appreciate this all the more if they are not, out of an exaggerated concern for uniformity, forced into a forced leveling, while respecting the cultural characteristics of each of the peoples.

[*Latin ed. p. 509*]

The Acts of Pope Pius XII, by their harmonious variety, would facilitate and strengthen a more lasting union. Whatever their value, all these considerations, and many others, yield in interest and importance to a question, or rather, to the fundamental question that inevitably arises in the matter of European reconstruction, and from which We are not permitted to divert our attention. We believe that no one can deny that a united Europe, in

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order to maintain its balance and to resolve its differences within its own continent – not to mention its influence on the security of universal peace – must rest on an unshakable moral foundation. Where can this foundation be found? Let history answer: there was a time when Europe, in its unity, formed a compact whole, and, amidst all its weaknesses, despite all human failings, it was a force; it accomplished great things through this union. Now, the soul of this unity was religion, which permeated the entire society with Christian faith. Once culture was separated from religion, unity disintegrated. Gradually, pursuing its slow but continuous progress like an oil stain, irreligion penetrated more and more into public life, and to it, above all, this continent owes its divisions, its malaise, and its anxieties. Therefore, if Europe wishes to overcome these, must it not restore the link between religion and civilization within itself? For this reason, We were pleased to read, at the head of the resolution of the cultural commission following the Congress in The Hague last May, the mention of the "common heritage of Christian civilization." However, this is not enough until one goes so far as to explicitly recognize the rights of God and His law, a solid foundation upon which the rights of man are anchored. Isolated from religion, how can these rights and all freedoms ensure unity, order, and peace? And will one forget to include among the rights of man – the rights of the family, of parents and children? A united Europe cannot be built on a mere abstract idea. It requires living men as its foundation. Who will they be? Certainly not the former leaders of the old European powers: they have disappeared or have lost their influence. Even less so the elements of a mass such as We defined in Our Christmas message of 1944: true democracy, with its ideal of healthy freedom and equality, has no more formidable adversary.

[*Latin ed. p. 510*]

Acta Apostolicae Sedis - Commentarium Officiale.

It therefore remains for us to ask from whence will come the most urgent call for European unity? It will come from men who sincerely love peace, from men of order and tranquility, from men who – at least in intention and will – are not yet "uprooted," and who find in family life, honest and happy, the primary object of their thought and their joy. These are the ones who will bear upon their shoulders the edifice of a united Europe. As long as one turns a deaf ear to their call, nothing lasting will be accomplished, nothing that is worthy of the present crises. But, We ask ourselves, will the necessary understanding be found in these circumstances, without which all attempts are doomed to failure? This is the great problem; it demands a solution, if one wishes to achieve the realization of European unity. Thanks be to God, the movement already enlists and draws in so many good men, so many men of heart, that We will not tire of hoping that the true remedy for the ills of this continent will finally be found. In any case, with the most heartfelt sympathy, We pray the Father of lights to enlighten you, to assist you in

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your endeavors, and to bless your efforts aimed at the peace so ardently desired.

[*Latin ed. p. 511*]

The Most Holy Congregation of the Holy Office, 511 ACTA 88.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

DECREE CONCERNING THE PROHIBITION OF BOOKS

Thursday, the 27th of October, 1948.

In the general session of the Most Holy Congregation of the Holy Office, the Eminent and Reverend DD. Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the RR. DD. Consultors, condemned and ordered that the complete works written by JEAN-PAUL SARTRE be inserted into the Index of Prohibited Books.

And on the following day, Friday, the 28th of the same month and year, the Most Holy Lord Pope Pius, by Divine Providence, XII, having granted an audience to the Eminent and Reverend DD. Assessors of the Holy Office, approved, confirmed, and ordered the publication of the aforementioned resolution of the Fathers.

Given at Rome, from the Offices of the Holy Office, on the 30th of October, 1948.

Petrus Vigorita, Notary.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES IN BURDIGALAE.

CONCERNING THE CANONIZATION OF BLESSED JOANNA DE LESTONNAC, VIRGIN, FOUNDRESS OF THE ORDER OF THE DAUGHTERS OF BLESSED MARY VIRGIN.

ON A DOUBT: Whether, with the approval of two miracles already granted, and after the granting of the same to her by the Apostolic See, it is permissible to proceed to the solemn Canonization of her.

At that impious age, when the Calvinist sect strove with all its might to turn the minds and morals of men away from Christian discipline, inflicting most grievous wounds upon the Church and civil society, the most merciful God, wishing to counter this evil, raised up outstanding men and women, who, through their sanctity and teaching, would lead the erring back to the true faith, and would instill in youth a love of the arts, of knowledge, and of the law of God. Among these, Blessed Joanna de Lestonnac deserves to

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be especially praised.

Born in Burdigalae in the mid-sixteenth century into a noble family, although she was born to a mother fiercely devoted to the Calvinist sect, she professed the Catholic faith with a steadfast spirit, and constantly preserved it undefiled. Obeying her father, she celebrated most honorable marriages, and faithfully fulfilled all the duties of a wife and mother. After the death of her husband, and having properly arranged her family affairs, she generously preferred the humble following of Christ to the domestic delights with which she was abundantly blessed.

Moved by pity for the deplorable condition of so many young girls who were being led into danger by the spreading heresy, and guided by divine inspiration, she founded the Order of the Daughters of Blessed Mary Virgin, which Pope Paul V approved, and which has brought and continues to bring abundant and most excellent fruits to the Church of God. Through many trials, tribulations, and every kind of suffering, with God's permission, she persevered, which brought her virtues to the heroic degree.

In the year 1640, she ascended to her heavenly Spouse. Following the proper legal procedure, Pope Leo XIII, of blessed memory, on September 23, 1900, added her to the catalogue of the Blessed. Pope Pius X, of venerable memory, increased...

[*Latin ed. p. 513*]

513. The cause for canonization was resumed, and this Holy Congregation has declared that two miracles occurred through the intervention of this saint, by the grace of God. With the approval of the Supreme Pontiff, on the nineteenth day of the month of March of this year, it was decreed. However, in order that the juridical question regarding canonization may be definitively settled, and that nothing may be opposed, it is necessary that this Holy Congregation pronounce: Whether, with the approval of two miracles already established, and after the veneration of this blessed one has been granted by the Apostolic See, it is permissible to proceed to the solemn canonization of her. This doubt was presented to the general assembly of Sacred Rites, before the Most Holy Father, on the twenty-seventh day of the month, by the undersigned Cardinal; and all the Reverend Cardinals present, the officials, and the Consultor Fathers, responded with a unanimous affirmative vote. The Most Blessed Father, with great joy, concurred in this sentiment; nevertheless, until this day, the Holy See has hesitated to give its definitive judgment, so that the divine will might be more clearly revealed to him through the fervent prayers of those present. And this has occurred. Therefore, the same Cardinal Prefect and Promoter of the Faith, R.M. Salvator Catucci, and I, the Secretary, were summoned, and after a most devout celebration, the following was decreed: It is permissible to proceed to the canonization of the Blessed Joan of Lestonnac. And this decree was ordered to be duly promulgated and recorded in the acts of

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the Sacred Congregation of Rites. Given in Rome, on the twenty-third day of May, in the feast of the Most Holy Trinity, in the year of our Lord 1948.

[Signature] C. Card. MICARA, Bishop of Velletri, Prefect.

[Signature] L. ffi S. t A. Carinci, Archbishop of Selene, Secretary.

[Illegible text]

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH MARELLO, BISHOP OF AQUENSIS, FOUNDER OF THE CONGREGATION OF THE SERVANTS OF SAINT JOSEPH.

REGARDING THE DOUBT: Whether a commission for the introduction of the cause should be appointed in this case, and for the purpose of which we are speaking. The Piedmont region, which is renowned for the illustrious children born from its womb, deserves to be even more praised, because it has been the mother of many men and women who have served the Church of God, even in our own times.

[*Latin ed. p. 514*]

"514 Acta Apostolicae Sedis – The Official Commentary wonderfully illustrates every kind of virtue. For in Saint Joseph Benedict Cottolengo, a priest, one finds the most abundant charity towards the abandoned, and almost infinite trust in Divine Providence; in Saint John Bosco, a most loving father to young people, and the founder of a flourishing family, which spreads the Kingdom of God throughout the world through its sons and daughters; and in Saint Joseph Cafasso, a most wise teacher and an outstanding guide of souls. Many others, moved by these examples, have become imitators of their works and virtues, and seem worthy to attain the honors of the altar. Among these, Joseph Marello, Bishop of Acqui, must now be included. He was born in Augsburg, near Turin, of Vincent and Anne Mary Viale, pious and honorable spouses, on December 26, 1844, and was baptized on the same day. After ten years, his family moved to the town called "Saint Martin Alfieri," or "near Tanaro," in the diocese of Asti, where he received the Sacrament of Confirmation and, after being admitted to the seminary, was educated in the humanities. Following his father's example, he left the seminary and remained for about two years in Augsburg, near Turin. Afflicted by a serious illness, he obtained from his father, if he recovered his health, to return to the seminary, which he did. Ordained, on September 19, 1860, he was promoted to the priesthood. He possessed such prudence, piety, and gentleness of manners that the Bishop entrusted him with the office of secretary; and while holding this office, he accompanied the Bishop to the Vatican Council. He fulfilled all priestly duties as an example to others, proving himself in all things to the great benefit of souls. Moved by this zeal, he founded the Congregation of the Oblates of Saint Joseph, established to assist the parish priests, which

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Congregation was first approved by the Bishop of Asti, and then by the Apostolic See in 1909, and has brought abundant fruit to the mind of the Church. As a canon of the Cathedral Church, Chancellor of the Episcopal Curia, a diligent confessor, an indefatigable preacher, having become all things to all men, he displayed integrity, generosity of heart, fidelity and prudence in giving counsel, zeal and constancy in action, strength and gentleness in conducting affairs, and fulfilled all his duties, which he never sought, but accepted with a sweet spirit and obedience, always succeeding, with God's help. These praises were given by the Bishop of Asti in letters sent to the Apostolic See concerning his election as Bishop. Furthermore, in 1889, Leo XIII, who had known him during the time of the Vatican Council, elected him Bishop of Acqui. In this office entrusted to him, he proved himself a good shepherd, offering himself wholeheartedly to the flock."

[*Latin ed. p. 515*]

The Sacred Congregation of Rites, by the inscrutable design of God, governed the diocese for scarcely six years, for on May 30th, in the year 1895, while attending festivities in Savona, held in honor of Saint Philip Neri, he unexpectedly passed away. The reputation for holiness quickly spread throughout Savona, but even more so, as is natural, in the diocese of Acqui and within the Congregation of the Oblates. Therefore, two processes were instituted in the diocese of Acqui, namely in the years 1924-1928; and 1941-1942, in which matters were examined concerning the writings of the Servant of God, his reputation for holiness, and the liturgical cult not rendered to him; and also in Asti in the years 1924-1928; and in Turin in the year 1925, through suppliant letters. After careful consideration of the writings, this Sacred Congregation decreed on May 12th, in the year 1937, that nothing stood in the way of proceeding further. Several letters were presented to the Supreme Pontiff requesting the introduction of this cause, among which were two from the Cardinal Archbishop of Turin, from all the Archbishops and Bishops of Piedmont, and others. Therefore, with all due legal formalities observed, the Reverend Nicholas Praglia of the Congregation of the Oblates of Saint Joseph, as general promoter, on May 25th of this year, presented to the Eminences and Reverend Cardinals, the Promoter of the Cause, namely Cardinal Alexander Verde, the following question for discussion in the ordinary assembly of this Sacred Congregation: Whether a commission for the introduction of the cause should be appointed, and for what purpose, and he reported on this matter. After hearing the report, and after hearing the votes of the Official Prelates, as well as from the Reverend Father Salvatore Natucci, the general promoter of the Faith, after mature deliberation, they wrote: "A commission should be appointed, if it pleases the Most Holy." After the Most Holy Father received the report, signed by the aforementioned Cardinal, on the date indicated, His Holiness, approving the decision of the Eminences, deigned to sign the commission for the

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introduction of the cause of the Servant of God Joseph Morello with His own hand. Given in Rome, on May 28th, in the year of Our Lord 1948. O. Card. Migaba, Bishop of Velletri, Prefect. *i*, m B. t A. Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 516*]

616 Acta Apostolicae Sedis –Official Commentary ACTA OF THE SACRED ROMAN ROTA. Citations of edicts. I AGRIGENTO. NULLITY OF MARRIAGE (DI CARLO-BILELLA). Since the actual place of residence of Dua Rosalia Bilella is unknown, in the aforementioned cause, we summon her to appear before the Seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on January 16, 1949, at the eleventh hour, either in person or through a lawfully constituted procurator, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rota will deliberate for the determination of the cause: Whether the nullity of the marriage exists in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Dua Rosalia Bilella, must take care to inform her of this edictal citation. * Dinus Staffa, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, on October 16, 1948. Hugo Felice, Notary. * Since the place of current residence of Madame Rosalie Bilella, defendant in this cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on January 10, 1949, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to fix the day for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Rosalie Bilella, must, insofar as possible, be aware of this present citation.

[*Latin ed. p. 517*]

The Sacred Roman Rota, in the matter of the nullity of marriage (Rajá-Tripiciano), since the actual place of residence of Lady Mary Velia of Tripiciano is unknown, we summon her, in the aforementioned cause, to appear before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 29, 1949, at the tenth hour, either in person or through a lawfully appointed procurator, to discuss the doubt in question, or to affix her signature below, and to designate a day for the Rotal hearing for the determination of the cause: Whether there exists a nullity in the marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Lady Mary Velia of Tripiciano, must take care to inform her of this edictal citation.

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Albertus Canestri, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 25, 1948.

Hugo Felice, Notary.

And since the place of current residence of Madame Marie Velia Tripiciano, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 29, 1949, at 10 o'clock, to resolve or sign the doubt reported below, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie Velia Tripiciano must, insofar as possible, inform her of this citation.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis – the official record, a DIARY of the ROMAN CURIA, SACRED CONGREGATION OF RELIGIOUS. NOTICE OF COMPETITION. On the days of December 15th, 16th, and 17th, 1918, the examinations for the competition for three vacant positions of permanent employees will be held in the premises of the Holy Congregation. The examination will consist of: 1. A written exercise on the law of Religious, of Societies without vows, and of Secular Institutes; 2. The resolution of a practical case concerning the competence of the Holy Congregations; 3. The drafting, in Latin and in a foreign language, of a document proposed. Candidates who wish to participate, and who have not exceeded the age of 35 years, and who possess at least a degree in Theology or in Canon Law, are invited to submit, no later than December 10th, an application accompanied by the " nulla osta " from their Ordinary and from the Most Eminent Cardinal Vicar of His Holiness, along with certificates of studies, and certificates of offices and positions held. Special consideration will be given in the qualifications to the ease and elegance of the writing in Latin, and to the practical knowledge of the most commonly used modern languages.

SECRETARY OF STATE. BY APPOINTMENT. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, has graciously deigned to appoint: July 15th, 1948. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sons of Charity (Paris). August 10th. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters of Saint Joseph of Bourg. August 18th. The Most Reverend and Illustrious Cardinal Schuster Alfredo Ildefonso, Protector of the Congregation of the Sisters of Mary Most Holy Consoler (Milan). September 1st. The Most Reverend and Illustrious Cardinal Tedeschini Federico, Protector of the Tertiary Religious of Our Most Sorrowful Lady

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of the Capuchins (Madrid).

[*Latin ed. p. 519*]

519 *Diarium Romanae Curiae*, 1st of October, 1948. The Most Reverend and Illustrious Lord Cardinal Piazza, Adeodato Giovanni, Secretary of the Holy Congregation Consistorial, » » » The Most Reverend and Illustrious Lord Cardinal Micara, Clemente, Protector of the Institute of the Divine Love of the Religious Sisters of Our Lady of Lourdes (Tarbes and Lourdes). The Most Reverend and Illustrious Lord Cardinal Tedeschini, Frederick, Protector of the Capuchin Nuns (Marseille). Assistants: 21 Capuchin Nuns (Rome). The Most Reverend and Illustrious Lord Cardinal Tisserant, Eugene, Protector of the Tertiary Sisters, Loano (Genoa). The Most Reverend and Illustrious Lord Cardinal Tedeschini, Frederick, Protector of the Sisters of Saint Joseph of the Pontifical Order: July 1948. His Excellency, the Most Reverend Monsignor Tani, Anthony, Archbishop of Urbino. 15th of September » His Excellency, the Most Reverend Monsignor Paino, Angelo, Archbishop of Messines and Archimandrite of the Most Holy Savior of Messines. Apostolic Protonotaries, *ad instar participantium*: 25th of March, 1948. Monsignor Pollio, Francesco Saverio, of the Archdiocese of Sorrento. 15th of May » Monsignor Hoss, Giuseppe, of the Diocese of Veszprimia. 4th of September » Monsignor Me Kay, Giacomo N. V., of the Diocese of Kansas City. With letters from the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: Domestic Prelates of His Holiness: 11th of October, 1945. Monsignor Leuther, Hilary, of the Diocese of Crosse. 20th of May, 1946. Monsignor Flynn, James, of the Diocese of Meath. » » » Monsignor Rodríguez, Giuseppe Alonso, of the Diocese of Bahia Bianca. 12th of October, 1947. Monsignor McCullen, Richard, of the same diocese. » » » Monsignor Das Neves, Anthony, of the Archdiocese of Buenos Aires.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Official Commentary, October 12, 1947. Monsignor Nuñez Mendoza Mariano, of the same archdiocese.

29 ” ” Monsignor Suarez Francesco, of the same archdiocese.

” ” ” Monsignor Tortolo Adolfo, of the diocese of Mercedes.

November 1 ” Monsignor Barajas Giusto, of the diocese of Tepic.

23 ” ” Monsignor Parent Elzear, of the Archdiocese of Quebec.

January 8, 1948. Monsignor Mackenzie Raimondo V., of the diocese of Charlottetown.

14 ” ” Monsignor Carey Daniele Giuseppe, of the Archdiocese of Vancouver.

” ” ” Monsignor Fogarty Patrizio, of the same archdiocese.

” ” ” Monsignor Mchol Tommaso Melville, of the same archdiocese.

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22 ″ ″ Monsignor Koch Giuseppe, of the Archdiocese of Denver.

27 ″ ″ Monsignor Galloni Francesco, of the diocese of Brzesc.

30 ″ ″ Monsignor Gagnon Ernesto, of the Archdiocese of Rimouski.

February 3 ″ Monsignor Cannon Walter, of the Archdiocese of Quebec.

″ ″ ″ Monsignor Borboni Giovanni (Boma).

″ ″ ″ Monsignor Doyon Paolo Emilio, of the diocese of Trois-Rivières.

23 ″ ″ Monsignor Loyza Angelo Maria, of the Archdiocese of Arequipa.

25 ″ ″ Monsignor Manzanedo-Ruiz Eugenio, of the Archdiocese of Puebla de Zaragoza.

27 March ″ Monsignor Rossi Emilio (Rome).

April 24 ″ Monsignor Dufour Giuseppe N., of the diocese of Chicoutim.

May 13 ″ Monsignor Burke Vincenzo Paolo, of the diocese of Scranton.

″ ″ ″ Monsignor Costello Francesco Antonio, of the same diocese.

″ ″ ″ Monsignor Dolan Guglielmo K., of the same diocese.

″ ″ ″ Monsignor Kane Dionisio Giuseppe, of the same diocese.

″ ″ ″ Monsignor Losieniecki Venceslao L., of the same diocese.

″ ″ ″ Monsignor Miliauskas Giuseppe Vincenzo, of the same diocese.

″ ″ ″ Monsignor Schmidt Giorgio Tommaso, of the same diocese.

″ ″ ″ Monsignor Sobota Giovanni Stefano, of the same diocese.

″ ″ ″ Monsignor Vaughan Giovanni Giuseppe, of the same diocese.

″ ″ ″ Monsignor Mechler Michele A., of the Archdiocese of Newark.

″ ″ ″ Monsignor Tralka Antonio A., of the same archdiocese.

June 2 ″ Monsignor Maguire Patrizio A., of the diocese of Salt Lake.

″ ″ ″ Monsignor Mondón Erberto, of the diocese of La Réunion.

[*Latin ed. p. 521*]

Diarium Romanae Curiae, July 4th » » 0 » ». » » » » » » » » » 14 » » 16 » » » » 22 » 1948.

Most Reverend McDonald, William Joseph, of the Archdiocese of San Francisco.

Most Reverend Higgins, Martin Joseph, of the same Archdiocese.

Most Reverend Lannery, Gregory, of the Diocese of Trenton.

Most Reverend Lipinski, Martin J., of the same Diocese.

Most Reverend McCorristin, Charles J., of the same Diocese.

Most Reverend McCorristin, Michael P., of the same Diocese.

Most Reverend Sullivan, Francis J., of the same Diocese.

Most Reverend Licari, Natale, of the Archdiocese of Reggio Calabria.

Most Reverend Hoffman, Matthew M., of the Archdiocese of Dubuque.

Most Reverend Luby, Sylvester D., of the same Archdiocese.

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Most Reverend Sheehy, Maurice S., of the same Archdiocese.
Most Reverend Grégoire, John Baptist, of the Diocese of Winona.
Most Reverend Barile, Vincent, of the Archdiocese of Capua.
August 1st ») » »)> » » » » » » » » » a » » » » » » » » 7 » 21 » » » » » » » 31 » y » 521
Most Reverend Barrett, Edward G., of the Diocese of Paterson.
Most Reverend Brady, Thomas, of the Diocese of Kansas City.
Most Reverend Caffrey, Francis J., of the same Diocese.
Most Reverend Downey, John J., of the same Diocese.
Most Reverend Franka, Charles J., of the same Diocese.
Most Reverend Hagerdon, Francis J., of the same Diocese.
Most Reverend Keegan, James J., of the same Diocese.
Most Reverend Keyes, John W., of the same Diocese.
Most Reverend McDonald, Thomas B., of the same Diocese.
Most Reverend Scanlon, Cornelius B., of the same Diocese.
Most Reverend Schilling, Henry, of the same Diocese.
Most Reverend Strasburger, Charles J., of the same Diocese.
Most Reverend Yassagari, Paul, of the Archdiocese of Madras.
Most Reverend Gaddi, Clement, of the Diocese of Como.
Most Reverend Mercurio, Dominic, of the Archdiocese of Monreale.
Most Reverend Ferrara, Natale, of the same Archdiocese.
Most Reverend Neglia, Louis, of the Diocese of Oria.
Most Reverend Condón, John B., of the Archdiocese of Boston.
Most Reverend Orane, John J., of the same Archdiocese.
Most Reverend Cronin, Francis, of the same Archdiocese.
Most Reverend Cunningham, Charles N., of the same Archdiocese.
Most Reverend Dalton, Augustine C, of the same Archdiocese.
Most Reverend Kenney, Edward, of the same Archdiocese.
Most Reverend Me Cafferty, James J., of the same Archdiocese.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis – Official Commentary, August 31, 1948. Monsignor Salla, Francesco S., of the same archdiocese. Monsignor D'Alfonso, Ernesto, of the diocese of San Severo. September 2, Monsignor Loriga, Michele, of the archdiocese of Sassari. Monsignor Caiola, Mariano, of the diocese of Cerreto Sannita. Monsignor De Nicola, Mario, of the same diocese. Monsignor De Paola, Domenico, of the same diocese. Monsignor Mendillo, Giovanni, of the same diocese. Monsignor Pastore, Pasquale, of the same diocese. Monsignor Baldassarii, Salvatore, of the diocese of Faenza. October 10, Monsignor Portalupi, Sante, of the diocese

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of Vigevano. October 16, Monsignor Falzacappa, Giuseppe (Rome). October 20, Monsignor Novi, Anthony, of the diocese of Nocera dei Pagani. October 22, Monsignor Vitólo, Giovanni, of the same diocese. Monsignor Comand, Fabio, of the archdiocese of Udine. October 30, Monsignor Morelli, Giacomo, of the suburbicarian diocese of Palestrina.

Secret Chamberlains *in commendam* of His Holiness: October 12, 1947. Monsignor Codeviola, Michele, of the archdiocese of Buenos Aires. Monsignor Damen, Guglielmo Giuseppe, of the diocese of Ruremonde. November 7, Monsignor Post, Regnerò Riccardo, of the Archdiocese of Utrecht. November 13, Monsignor Duran, Alfonso, of the archdiocese of Santa Fè (Argentina). November 19, Monsignor La barca, Giorgio, of the diocese of Talea. November 25, Monsignor Vicuña Aranguiz, Eladio, of the archdiocese of Santiago del Chile. Monsignor Malaga, Eusebio, of the archdiocese of Lima. December 19, Monsignor Beaudoin, Luciano, of the Archdiocese of Ottawa. February 1948. Monsignor Fässler, Tommaso, of the diocese of Coira. Monsignor Alvarez, Emanuele G., of the archdiocese of Arequipa. Monsignor Del Carpio, Giuseppe Luigi, of the same archdiocese. Monsignor Todco, Raimondo, of the same archdiocese. Monsignor Mourad, Pietro, of the diocese of Baalbek of the Maronites. Monsignor McVermolen, Gerard M., of the diocese of Breda. April 27, Monsignor Da viia, Sisto, of the diocese of Huancayo. April 29, Monsignor Deursen, Uberto Giuseppe, of the diocese of Haarlem.

[*Latin ed. p. 523*]

Diarium Romanae Cunae, May 13, 1948.

Most Reverend Florey Salvatore Giuseppe, of the diocese of Scranton.

Most Reverend Madden Giuseppe Luigi, of the same diocese.

Most Reverend Vingerhoets Adriano, of the diocese of 's-Hertogenbosch.

Most Reverend Whitty Peter, of the Archdiocese of Liverpool.

June 2: Most Reverend Ingendael Giovanni G. F., of the diocese of Ruremonda.

June 4: Most Reverend Pelaia Bruno, of the diocese of Squillace.

June 26: Most Reverend Burns Riccardo, of the diocese of Rochester.

Most Reverend Nijri Stefano, of the diocese of Gran Varadino dei Latini.

Most Reverend Danieli Edoardo, of the diocese of Como.

Most Reverend Michalski Mariano, of the Archdiocese of Cracow.

July: Most Reverend Slapa Ladislao, of the same archdiocese.

Van Roy Rodolfo, of the same archdiocese.

Most Reverend Culley Francis T., of the Archdiocese of Cincinnati.

Most Reverend Evans Ferdinando A., of the same archdiocese.

Most Reverend Liebold Paolo F., of the same archdiocese.

Most Reverend Welch Guglielmo C, of the same archdiocese.

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Most Reverend Catanoso Gaetano, of the Archdiocese of Reggio Calabria.

Most Reverend Chiappetta Luigi, of the same archdiocese.

Most Reverend Foti Cosimo, of the same archdiocese.

Most Reverend Giunta Paolo, of the same archdiocese.

Most Reverend Palamara Orazio, of the same archdiocese.

Most Reverend Di Lorenzo Salvatore II, of the diocese of Trenton.

Most Reverend Foley Giacomo S., of the same diocese.

Most Reverend Hogan Giacomo J., of the same diocese.

Most Reverend Madura Martino A., of the same diocese.

Most Reverend Rura Giovanni E., of the same diocese.

July 7: Most Reverend Costantini Felice, of the diocese of Civita Castellana.

July 14: Most Reverend Macearrone Michele, of the diocese of Forlì.

Most Reverend Duvanis Pietro, of the Apostolic Vicariate of Egypt.

August: Most Reverend Catenelli Luigi, of the Archdiocese of Camerino.

Most Reverend Dibbins Carlo A. N., of the diocese of Kansas City.

Most Reverend Dunn Paolo A., of the same diocese.

Most Reverend Kennedy Pietro R., of the same diocese.

Most Reverend King Giorgio W., of the same diocese.

Most Reverend Roels Guglielmo F., of the same diocese.

[*Latin ed. p. 524*]

"24 Acta Apostolicae Sedis - Commentarium Officiale, August 7, 1948. Monsignor Bertke Stanislaus, of the Archdiocese of Cincinnati. Monsignor Puthet Jacob, of the Archdiocese of Madras. » » » Monsignor Heim Bruno, of the Diocese of Basle. 9 Monsignor Graiff Lino, of the Archdiocese of Trent. » » Monsignor Davighi Gino, of the Archdiocese of Perugia. n » Monsignor Minestrini Hector, of the same Archdiocese. » » Monsignor Bavagli Anthony, of the Diocese of Modigliana. 21 Monsignor Valentini Mario, of the same Diocese. » » Monsignor Bolla Joseph, of the Diocese of Casale Monferrato. • » : >• Monsignor De Luca Joseph, of the Diocese of Rieti. Monsignor Prancesconi Hercules, of the same Diocese. Monsignor Peduzzi Guy, of the same Diocese. » » Monsignor Jammarino Pasquale, of the Diocese of Larino. » » v Monsignor Marotta Blasius, of the Diocese of Policastro. Monsignor Fiordalisi Charles, of the Diocese of Tursi. » » Monsignor Ponzetta Joseph, of the Diocese of Ugento. Monsignor Bando Frederick, of the Archdiocese of Messines. » Monsignor Minghetti Sante, of the Diocese of Faenza. » 10 Monsignor Venturi John, of the same Diocese. » Monsignor Quadraroli Igino (Rome), » Monsignor Torpigliani Bruno, of the Diocese of Arezzo. 12 Monsignor Canzolino Henry, of the Diocese of Nocera dei Pa-

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gani. Monsignor Di Costanzo Francis, of the same Diocese. » » Monsignor Russo Anthony, of the same Diocese. » » » Monsignor Striano Vincent, of the same Diocese. » Monsignor Vicedomini Vincent, of the same Diocese. » » Monsignor Tou Peter, of the Diocese of Chaohsien. » » Monsignor Bianchi Philip, of the Diocese of San Miniato. m Secret chamberlains, *extra* of sword and cape, of His Holiness: June 1947. The Count Marchisio Giovenale, of the Diocese of Brooklyn. January 8, 1948. Mr. Charles-Roux John, of the Archdiocese of Paris. June 28 » The Noble Antonucci Lucidi Augustus (Rome). » » The Gentleman Capece Minutolo of the Dukes of S. Valentino Genero, of the Archdiocese of Naples. 20 yy t Honorary chamberlains in paonazzo (purple) attire of His Holiness: June 1948. Monsignor Paponi Titus, of the Diocese of Pescia. Monsignor Doria Michael, of the Diocese of Andria. July 14 » Monsignor Wuestenberg Bruno, of the Archdiocese of KolÃn. August 26"

[*Latin ed. p. 525*]

Record of the Roman Court of Honorary Chamberlains of the Sword and Cape, Supernumerary, of His Holiness: January 8, 1948. Mr. Goodhart Heron, of the diocese of Geneva. June 28: Mr. Szudy, George M., of the diocese of Cleveland.

HONORS: With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow:

The Order of Saint Gregory the Great, civil class: April 1948.

Upon Mr. Angelo Betta, of the archdiocese of Trent.

Upon Mr. Francesco Adragna, of the diocese of Trapani.

May 23: Upon Mr. Pietro Errázuriz Larrain, of the archdiocese of Santiago of Chile.

May 26: Upon Mr. Edgardo Giorgio Montanaro, of the diocese of Gozo.

July 4: Upon Mr. Federico Laeuffer, of the archdiocese of Paris.

Upon Mr. Pietro Sosson, of the same archdiocese.

Upon Mr. Alfonso Mandour, of the Maronite diocese of Damascus.

Upon Mr. Negip Issa El-Khoury, of the Maronite diocese of Beirut.

Upon Mr. Giovanni Federico Van Diermen, of the apostolic vicariate of Batavia.

Upon Mr. Guglielmo Cellino, of the archdiocese of Turin.

September 18: Upon Mr. Francesco Toselli, of the diocese of Cuneo.

Upon Mr. Gaetano Averna, of the diocese of Caltanisetta.

September 26: Upon Mr. Alfredo Marini (Rome).

Upon Mr. Giorgio Stara Tedde (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class: September 21, 1945.

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Upon Mr. Tommaso Giuseppe Cahill, of the diocese of Cheyenne.

August 3, 1947: Upon Mr. Giuseppe Mertens, of the archdiocese of Malines.

September 26: Upon Mr. Pietro Cornelio Wesseling, of the diocese of Haarlem.

November 7: Upon Mr. Ermanno H. N. de Hoog, of the diocese of Breda.

November 27: Upon Mr. Giuseppe R. M. de Bie, of the diocese of Breda.

December 19: Upon Mr. Adriano Aelen, of the diocese of 's-Hertogenbosch.

Upon Mr. Francesco Meylink, of the same diocese.

Upon Mr. Giuseppe M. Antonio Van Schuylenburgh, of the diocese of Haarlem.

[*Latin ed. p. 526*]

Acta Apostolicae Sedis - Official Commentary, December 19, 1947. To the Reverend Mr. Benselorp Ludovico F., M., of the archdiocese of Utrecht.

January 27.

To the Reverend Mr. Foley Harold S., of the archdiocese of Vancouver.

January 22, 1948.

To the Reverend Mr. Van Spaendonk Carlo G. L. M., of the diocese of 's-Hertogenbosch.

February 28.

To the Reverend Mr. Dempsey Giovanni C, of the archdiocese of Cincinnati.

To the Reverend Mr. Gibbons Michel J., of the same archdiocese.

To the Reverend Mr. Penker Trien A., of the same archdiocese.

To the Reverend Mr. Richter Ludovico R., of the same archdiocese.

To the Reverend Mr. Schlueter Elmer A., of the same archdiocese.

To the Reverend Mr. Spaeth Paolo, of the same archdiocese.

To the Reverend Mr. Lopez de Romana Ferdinando, of the archdiocese of Arequipa.

To the Reverend Mr. Lopez de Romana Francesco, of the same archdiocese.

April 13.

To the Reverend Mr. Lozada Luigi, of the same archdiocese.

To the Reverend Mr. Potters Teodoro G., of the diocese of Breda.

To the Reverend Mr. Héttema Giovanni, of the diocese of 's-Hertogenbosch.

To the Reverend Mr. Tremblay Eugenio, of the diocese of Chicoutimi.

To the Reverend Mr. Hilado Emilio J., of the diocese of Bacolod.

To the Reverend Mr. Kreimborg Francesco, of the diocese of Haarlem.

May 19.

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To the Reverend Mr. Kreimborg Giovanni, of the same diocese.

To the Reverend Mr. Kreimborg Leopoldo, of the same diocese.

To the Reverend Mr. Mignot Remigio, of the diocese of 's-Hertogenbosch.

To the Reverend Mr. Moussemlt Gerardo Giovanni M., of the diocese of Haarlem.

To the Reverend Mr. Van Schaick Gregorio T. S. G., of the archdiocese of Utrecht.

June.

To the Reverend Mr. Van Mspen tot Berenzer Francesco Giov., of the same archdiocese.

July 9.

To the Reverend Mr. Tabone Antonio, of the diocese of Gozo.

To the Reverend Mr. De Weck Guglielmo (Freiburg im Breisgau).

To the Reverend Mr. Dalla Torre Marino (Rome).

To the Reverend Mr. Campegnoli Vincenzo, of the diocese of Novara.

To the Reverend Mr. Vigna Bartolomeo, of the diocese of Mondovì.

July 7.

To the Reverend Mr. Dowiy Ugo, of the diocese of Kansas City.

To the Reverend Mr. McGee Luigi, of the same diocese.

To the Reverend Mr. Pais Gilberto Lorenzo, of the archdiocese of Madras.

July 22.

To the Reverend Mr. Mancuso Mario, of the archdiocese of Monreale.

To the Reverend Mr. Avedik Felice, of the archdiocese of Strigonia.

[*Latin ed. p. 527*]

September 8, 1948. To the Most Reverend Doctor Salhab Toufic, of the Maronite diocese of Beirut. 10. To the Reverend Casimiro Marmorosz, of the diocese of Grosseto. 30. To the Reverend Gian Gaetano Cornelii, of the archdiocese of Modena. October 20. To the Reverend Mario Belardo (Rome). The Commandery of the Order of Saint Sylvester the Pope: November 19, 1947. To the Reverend Alfonso Donoso, of the diocese of Talea. To the Reverend Armando Fuenzalida, of the same diocese. June 26, 1948. To the Reverend Giuseppe Brotzu, of the archdiocese of Cagliari. To the Reverend Antonio Calatri, of the same archdiocese. To the Reverend Salvatore Cara, of the same archdiocese. July 4. To the Reverend Giuseppe Fammilume (Rome). September 7. To the Reverend Giuseppe Caprotti, of the archdiocese of Milan. To the Reverend Maurilio Dorigo, of the same archdiocese. To the Reverend Edoardo Orlandini, of the same archdiocese. September 14. To the Reverend Felice Boschero (Rome). September 20. To the Reverend Augusto Locatelli, of the diocese of Novara. To the Reverend Giovanni Negra, of the same diocese. To the Reverend Italo Ottinetti, of

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the same diocese. To the Reverend Giulio Zapelloni, of the same diocese. September 22. To the Reverend Ciro Conte, of the archdiocese of Bari. August 1. To the Reverend Peter Ade Afolabi, of the apostolic vicariate of Lagos. To the Reverend Antonio Laoban Belo, of the same apostolic vicariate. September 7. To the Reverend Pietro Paolazzi, of the archdiocese of Milan. September 11. To the Reverend Leonardo Cicogna, of the archdiocese of Turin. September 9. To the Reverend Tarcisio Mentasti, of the archdiocese of Milan. To the Reverend Giuseppe Sanees, of the diocese of Ascoli Piceno. To the Reverend Salvatore Scimone, of the diocese of Noto. September 18. To the Reverend Antonio Gárboli (Rome). To the Reverend Salvatore Niccoli, of the diocese of Lech. September 22. To the Reverend Giuseppe Menni, of the archdiocese of Milan. To the Reverend Emilio Cattabriga, of the archdiocese of Modena. To the Reverend Giuseppe Dotti, of the suburbicarian diocese of Sabina and Poggio Mirteto. To the Reverend Giuseppe Signora (Rome). October 18. To the Reverend Jurandyr Lodi, of the archdiocese of São Paulo in Brazil. October 26. To the Reverend Pietro Compostella, of the archdiocese of Milan. To the Reverend Giovanni Dugaria, of the same archdiocese.

[*Latin ed. p. 528*]

Acta II Sedis — Records of the Order of the Holy Apostolic Knighthood, Official Sylvester: November 7, 1947. To Mr. Eugenio Vogt, of the diocese of Basle. December 19. To Mr. Leone Sweeney, of the archdiocese of Vancouver. May 1948. To Mr. Alfredo Swecinski, of the archdiocese of Vancouver. June 26. To Mr. Andrea Francone, of the archdiocese of Turin. June. To Mr. Leopoldo Manfredi, of the archdiocese of Sassari. June. To Mr. Antonio Solinas, of the same archdiocese. July 4. To Mr. Achille Brusa, of the archdiocese of Milan. July 20. To Mr. Giacomo Giacobini, of the diocese of Novara. July 22. To Mr. Giuseppe Luigi Serrafero, of the diocese of Casale Monferrato. July. To Mr. Giorgio Sirchio, of the same diocese. August 7. To Mr. Bernardo Giov. Maria Coccolo, of the archdiocese of Udine. August. To Mr. Alessandro Dreisclmh, of the diocese of Nicopoli. August 22. To Mr. Teodoro Zachariev, of the same diocese. August. To Mr. Serafino Scavarda, of the archdiocese of Turin. August 25. To Mr. Alberto Malandrucco, of the suburbicarian diocese of Velletri. September 18. To Mr. Mario Bonvini, of the archdiocese of Milan. September. To Mr. Angelo Campanini, of the same archdiocese. September. To Mr. Giuseppe Giampietro, of the diocese of Sulmona. September. To Mr. Francesco Podio, of the archdiocese of Vercelli.

NECROLOGY: August 8, 1948. Most Reverend Stephen Madarász, Bishop of Kaschau. September 19. Most Reverend Edmondo Heelan, Bishop of Sioux City. September 21. Most Reverend William Lee, Bishop of Clifton. September 26. Most Reverend Gabriele Perlo, titular Bishop of Amizone. September 30. Most Reverend Basilio Em. Pereira, titular Bishop

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of Lipara. October 17. Most Reverend Francesco J. Beckmann, titular Archbishop of Fulli. October 22. His Eminence, Cardinal August, of the titular see of Saint Mary of the Peace, Archbishop of Gnesen and Warsaw. October 23. Most Reverend Giovanni Jeremich, titular Bishop of Berissa. October 27. Most Reverend Antonio Maria Roy, Bishop of Edmundston. October 28. Most Reverend Stanislao Kostka Lukomski, Bishop of Lomza. October 31. Most Reverend Giuseppe Tommaso Gomes da Silva, Bishop of Aracajù. November 4. Most Reverend Filippo Perlo, titular Bishop of Maronea.

[*Latin ed. p. 529*]

Year and Volume XL, December 23, 1948 (Series II, Volume XV) - No. 13

ACTA APOS TOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. CHACHAPOYASENSIS (MOYOBAMBENSIS)

A PORTION OF THE TERRITORY OF THE DIOCESE OF CHACHAPOYAS IS SEPARATED, AND A NEW PRELATURE, NAMED MOYOBAMBENSIS, IS ESTABLISHED THEREIN.

PIUS, SERVANT OF THE SERVANTS OF GOD,

The Roman Pontiff, to whom the governance and care of all the Churches has been entrusted by divine mandate, for the supreme office of the apostolate, diligently attends to dioceses that are too extensive in territory and number of the faithful, seeking to divide them and to establish new Churches from them, to be entrusted to the care of other pastors.

Today, indeed, we turn our thoughts to the most illustrious Diocese of Chachapoyas in the Republic of Peru; and for the greater good and more suitable governance of its flock, we have decided to divide its territory and to establish a new Prefecture there, not subject to any diocese.

Therefore, with the counsel of our Venerable Brothers, the Cardinals of the Holy Roman Church, with the prior consent of the Venerable Brother Peter Ortiz Arrieta, Bishop of that diocese, and with the support of the Venerable Brother Aloysius Arrigoni, titular Archbishop of Apamea in Syria

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and Apostolic Nuncio to the Republic of Peru, and with the addition of others as needed, who are present or who have an interest in the matter...

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary. With the unanimous consent of all, after mature deliberation and with certain knowledge, exercising the fullness of Our Apostolic authority, We separate the entire territory from the Diocese of Chachapoyas, commonly known as the civil Department of San Martin, encompassing six provinces, namely: Moyobamba, Lamas, Iwallaga, Mariscal Cáceres, Rioja, and Tarapoto; and from this, We erect and establish a new Territorial Prelature, to be called Moyobamba, which shall consist of the following parishes: Moyobamba, Rioja, Tarapoto, Lamas, Juanjui, Saposoa, Ghazuta, Habana, and Uchiza. Therefore, the boundaries of this Territorial Prelature of Moyobamba shall be as follows: to the north: the Apostolic Vicariate of Saint Gabriel, Protector of the Virgin Mary of Marañón; to the east: the Apostolic Vicariate of Ucayali; to the south: the Diocese of Huánuco; to the west: the Diocese of Chachapoyas and a small part of the Diocese of Huánuco. We establish the seat of this Prelature, with defined boundaries, in the city of Moyobamba, from which it derives its name; and We establish the Cathedral in the parish church dedicated to Saint James the Apostle, which exists there. We therefore raise this church to the rank of a cathedral, and We grant to this seat and to the Prelature, to the church, and for the time being, to the Ordinary Prelates, all rights and privileges, and We impose upon them the duties and obligations that are attached to other sees and prelatures and to their prelates according to the law. Furthermore, We decree that the Territorial Prelature of Moyobamba shall be a suffragan of the Metropolitan Church of Trujillo, and that its Ordinary Prelate shall be subject to the Metropolitan Archbishop of Trujillo for the time being. This Prelature shall be established with an endowment, which is assigned by the Peruvian Government, in addition to the offerings of the faithful, for whose benefit this Prelature is established. As for the governance and administration of this Prelature, the rights and duties of the clergy and the faithful, and other matters of this kind, We command that what the sacred canons prescribe be duly observed. With regard to the clergy in particular, We decree that as soon as these Letters are demanded for execution, the clergy of that church shall be considered to be assigned to it, in whose territory they legitimately reside. Finally, We command that from this new Prelature, two chosen young men, called by the Lord, or at least one, be sent to the Pontifical Latin American College in the City, without interruption, so that they may be formed there, under Our watchful eye, for the hope of the Church. For all that has been stated and established above, We appoint him who presides over the Apostolic Nunciature, which We mentioned above, in the Republic of Peru, to see

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that it is carried out, and We grant him the necessary and appropriate powers, including the power to delegate to any man in ecclesiastical office, to carry out the aforementioned purpose, and We impose upon him the duty to do so.

[*Latin ed. p. 531*]

Acta of Pope Pius XII, 531. The Sacred Congregation of the Consistory is to transmit, as soon as possible, an authentic copy of the record of the completed execution. These present Letters, and everything contained within them, even concerning those who may be interested or who presume to have an interest, even if they are worthy of specific and individual mention, who have not been heard or have not agreed to the aforementioned, shall never, at any time, be subject to any defect of surreptitiousness or fraud, or of nullity, or of intention, or by any other means, even if substantial and unforeseen, to be noted, impugned, or brought into controversy, but rather they shall always be considered valid and efficacious, having been made and issued with full knowledge and authority, and shall always have their full and complete effects, and shall be inviolably observed by all to whom they apply, and if anyone, with any authority, knowingly or unknowingly, should attempt to interfere with these matters, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention, which we hereby revoke. Finally, we wish that these Letters, whether copied or excerpted, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same validity as if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and our will. If anyone should presume with such audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the seventh day of March, in the ninth year of Our Pontificate.

For the Sacred Roman Ecclesiastical College,

F. Card. MARCHETTI SELVAGGIANI, Prefect.

Fr. R. C. Card. ROSSI.

8. Dean of the College.

8. Consistorial College, Secretary.

Alfridus Vitali, Apostolic Protonotary.

Bernardus De Felicis, Apostolic Protonotary.

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[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis — Commentarium Officiale II

FROM THE SUPERIOR NILI VICARIATE (OSLO), A PORTION IS SEPARATED, WHICH IS ERECTED INTO A NEW APOSTOLIC VICARIATE, TO BE CALLED KAMPALENSE. THE VICARIATE OF THE SUPERIOR NILI, HOWEVER, IS TRANSFERRED TO THE CITY OF ((TORORO)).

PIUS, SERVUS SERVORUM DEI,

Having diligently considered how to spread the Christian name far and wide among peoples not yet illuminated by the light of the Gospel, and having turned our thoughts to the Apostolic Vicariate of the Superior Nili, which, although abundant in territory, presents exceedingly arduous and difficult conditions for the preaching of the Catholic faith, especially considering the growth achieved through the diligent efforts of the members of the Society of Missionaries of St. Joseph of Mill Hill, to whom that Vicariate has been entrusted, it has seemed opportune, for the better furtherance of the work of evangelization, to divide the territory of that Vicariate and to erect a new Apostolic Vicariate therefrom.

Therefore, with the favorable consent of the Most Reverend Brother David Mathew, titular Archbishop of Apamea in Bithynia, Apostolic Delegate for Eastern and Western British Africa, and with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, having carefully considered all matters and with certain knowledge, and supplementing what may be necessary, so that the consent of those who may be presumed to have an interest therein is obtained, by the fullness of Our Apostolic power, We separate from the Apostolic Vicariate of the Superior Nili, in the southern and western region, the portion comprising the territory of Buganda, that is, the civil district of Mengo, which hitherto belonged to that Vicariate, and the entire civil district of Busoga; and We erect this portion into a new Apostolic Vicariate, which We now name Kampalense, and We entrust it to the aforementioned Society of Missionaries of St. Joseph of Mill Hill, for Our own and for the good pleasure of the Apostolic See.

The remaining portion, in the northern and eastern region, comprising the civil districts of Teso and of Mbale, and a portion of...

[*Latin ed. p. 533*]

The Acts of the Popes, volume 533, page XII, states that a certain civil district, formerly belonging to the Vicariate of Mli Superior, will henceforth form an Apostolic Vicariate, with the limits as specified; this will remain

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under the care of the aforementioned Society of Missionaries, under the direction of the venerable Father John Reesinck, who has been the administrator of the entire Vicariate until now; furthermore, the seat of the aforementioned Vicariate will no longer be in Nsambya-Kampala, but in the city of Tororo. To the newly established Apostolic Vicariate of Kainpala, as mentioned above, we grant all the rights, privileges, honors, and powers that other Apostolic Vicariates and their administrators enjoy and possess by common right, and we likewise impose upon it the same obligations and duties to which others are subject. We intend and decree that all of these things be arranged and established, ratified and valid, notwithstanding any contrary provisions. Furthermore, we wish that these documents, whether copied, excerpted, or printed, and signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full force and validity as if they were presented in their original form. To no one is it permitted to infringe upon or contradict this decree of division, establishment, constitution, commission, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the thirteenth day of the month of May, in the tenth year of Our pontificate.

[Signatures and titles follow, including:]

Pro S. R. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANI

8. Collegii Decanus.

P. Card. FUMASONI BIONDI

S. C. de Propaganda Fide Praefectus.

Alfridus Vitali, Proton. Apost.

Albertus Serafini, Proton. Apost.

[*Latin ed. p. 534*]

584 Acta Apostolicae Sedis - Official Commentary III

GHARDAIENSIS IN SAHARA

The Apostolic Prefecture of Ghardaia in the Sahara, which is of the same name as the Vicariate Apostolic, is raised and established.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the Apostolic Prefecture of Ghardaia in the Sahara, entrusted to the Society of African Missions, which, especially in recent years, has received great

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joy regarding the spread of the faith and the growth of missionary works, through the diligent care of the evangelizers of that Society, as we have learned with great joy, and which has been deemed worthy to be raised to a higher rank.

Therefore, with the advice and consent of the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the necessary additions, after mature deliberation and with certain knowledge, by the fullness of our Apostolic authority, we raise, establish, and constitute the Apostolic Prefecture of Ghardaia in the Sahara, with the same name and boundaries, as a Vicariate Apostolic: which we wish to entrust to the aforementioned beloved sons, members of the Society of African Missions, for our and the Apostolic See's well-pleasing.

To this new Vicariate of Ghardaia in the Sahara, and to its Vicars Apostolic for the time being, we grant all rights, privileges, honors, and powers, with which other Vicariates Apostolic and their superiors enjoy and possess by common right, and we likewise subject them to the same burdens and obligations with which others are burdened.

All of these things, as above stated and established, we wish and decree to be valid and in force, notwithstanding any contrary provisions.

Furthermore, we wish and decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full faith and validity as if they were presented in their entirety, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office.

To no one is it permitted to infringe upon or contradict this page, concerning the erection, constitution, commission, statute, and our will.

If anyone, with reckless audacity, should attempt to do so...

[*Latin ed. p. 535*]

The Acts of the Most Holy Fathers, Pope Pius XII, number 535, should not presume that they will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the tenth day of the month of June, in the tenth year of Our Pontificate.

Pro: His Eminence, the Cardinal Secretary of State.

F. Card. MARCHETTI SELVAGGIANI.

P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation.

S. Collegii Decanus.

8. C. de Propaganda Fide.

Alfonsus Carinci, Archbishop titular of Seleucia, Protonotary Apostolic.

Ludovicus Kaas, Protonotary Apostolic.

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IV. APOSTOLIC PREFECTURE OF MONTANA.

THE APOSTOLIC PREFECTURE OF MONTANA, WITH THE SAME NAME AND LIMITS, IS ERECTED INTO AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

That the work of Missionaries may be more useful and easier among the heathen peoples, and that at the same time, zeal for the Gospel may be added to their hearts, so that they may undertake ever greater and more arduous labors, it is sometimes fitting to elevate those Apostolic Prefectures, in which the cause of the Catholic faith has made notable progress, to a higher grade and dignity, namely, to the rank of an Apostolic Vicariate.

Now, since the Apostolic Prefecture of Montana, in the Philippine Islands, entrusted to the members of the Congregation of the Immaculate Heart of Mary (commonly known as the Scheut Fathers), has, thanks to their diligent care, produced joyful fruits, especially in these recent times, it has seemed opportune to elevate it to the rank of a Vicariate.

Therefore, after deliberation with the counsel of Our Most Reverend Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Christian Faith, and after the favorable vote of the Most Reverend Brother William Piani, titular Archbishop of Nicosia, Apostolic Delegate in the Philippine Islands, and after mature deliberation on the matter, with the consent of those whose interests are involved, We, with Our apostolic authority, do hereby erect, establish, and constitute the aforementioned Apostolic Prefecture of Montana, with the same name and the same limits, into an Apostolic Vicariate, and We likewise decree and ordain the following:

[*Latin ed. p. 536*]

Acts 536 of the Apostolic See - Official Commentary, read to the members of the aforementioned Congregation of the Immaculate Heart of Mary, and which, for Our pleasure and that of the Apostolic See, We approve. To this new Mountain Vicariate and to its Vicars Apostolic, for the time being, We grant all rights, privileges, honors, and powers, by which other Vicariates and their prelates throughout the world lawfully enjoy and possess, and We likewise subject them to the same burdens and obligations by which others are bound. We will and command that all of these things, as above stated and established, be considered valid and shall be, notwithstanding any contrary provisions. Furthermore, We will that these Letters, whether transcribed or excerpted, even if printed, if signed by the hand of a public notary and sealed with the seal of a person constituted in ec-

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clesiastical dignity or office, shall have the same full faith as if the present Letters themselves were presented and shown. To no one is it permitted to infringe or contradict this decree, erection, concession, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the tenth day of the month of June, in the tenth year of Our pontificate.

[Signatures:]

Pro S. B. E.

Cancellario

F. Card. MARCHETTI SELVAGGIANI

P. Card. FUMASONI BIONDI

S. Collegii Decanus.

S. C. de Propaganda Fide Praefectus.

Alfridus Vitali, Proton. Apost.

Franciscus Hannibal Ferretti, Proton. Apost.

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Reg. in Cane. Ap., vol. LXXVI, n. 10. - A I. Trussardi.

APOSTOLIC LETTERS

TO THE BLESSED VIRGIN MARY,

(OF GRACES),

VERNACULARLY (MADONNA DI MONTENERO),

PATRONESS OF THE ENTIRE REGION OF TUSCIA,

BY DIVINE INSTITUTION.

PIUS PP. XII

For the perpetual memory of this event.

— Through the Mother of Christ, the grace of Christ.

"Taking that 'Hail' from the mouth of Gabriel,"

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Filled with that same grace, She became both the Mother of Christ and the dispenser of divine grace. As for the maternal...

[*Latin ed. p. 537*]

"Mediationis" is a practice that has been inherent in itself from the very beginning, from the time of the Incarnation; it was first manifested with the first sign of Christ's grace, at Cana in Galilee; and then it spread along with the expansion of the Church, through times and places. Among the Etruscans, who have always flourished in the praise of the humanities, there is no one who does not know that Alighieri, with his fervent imagination but no less divine knowledge, attributed the acceptance of the grace of his salvation to the Blessed Virgin Mary, who, with the help of the illuminating grace, and through faith and reason, aided her son, who had barely emerged from the forest of sins, with maternal assistance. Just as that great Tuscan, at the foot of the mountain, which is a mountain of virtues, experienced maternal benevolence, so too, even then, on the mountain called "Niger," commonly known as "Montenero," near the city of Labronica, all the Tuscans testify to the generosity of the Mother, not only through the number of pilgrims and pilgrims, but also through the very soil. They frequently celebrate that sanctuary, which our predecessor, the blessed and remembered Pope Pius PP. VII, decorated with the title of Minor Basilica in the year 1818, where the ancient image of the Blessed Virgin Mary is devoutly preserved. Invoked constantly by her descendants and their descendants, during earthquakes, plagues, and wars, and finally, in the year 1945, as the warlike turmoil subsided, which was the most violent, the most destructive, and the most terrible that has been seen in human memory, it was celebrated with solemn festivities. It was in the sixth century that the same sacred image, said to have originated from Nigroponte, was seen by a shepherd on the Ides of May, on the day of Pentecost, near the Ardentia stream, and then it is said to have moved to that pleasant hill from which it now overlooks the waves of the Tyrrhenian Sea, and with gentle eyes protects Etruria. Therefore, since the secular celebrations have greatly increased the piety of her children, the vows and prayers were presented to us by the Venerable Brother John Piccioni, Bishop of Liburnensem, and other Tuscan prelates, as well as by the beloved son Emilian Lucchesi, Abbot General of the Congregation of Vallisumbrosae of the Order of Saint Benedict, together with the Prior-Abbot of the same sanctuary, so that we might deem it fitting to establish the same Blessed Virgin "de Gratiis," commonly known as "Madonna di Montenero," as the principal celestial patron of all Tuscany before God. We, desiring to delight and rejoice our beloved Tuscan children, drawn to the sweet hope that the most benevolent Mother of Gratiarum will increasingly bestow her benefits upon her faithful, having everything before our eyes and embracing everything with a paternal mind, we have decided to grant our assent to

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such vows and prayers with a willing heart. Therefore, having heard from our Venerable Brother, Cardinal Carolo of the Holy Roman Church,

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis — Official Commentary. To the Most Reverend Salotti, Bishop of Praeneste, and Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare and establish, by these letters, perpetually: The Blessed Virgin Mary of Gratiarum, commonly known as "Madonna di Montonero," as the principal Patroness of all of Tuscany, before God. This is granted with all liturgical privileges and honors that are customary for principal celestial Patrons of places. Notwithstanding anything to the contrary. We decree, We establish, We ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully enjoy them now and in the future; and that they shall be rightly judged and defined; and that anything contrary to these, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fifteenth day of the month of May, in the year nineteen hundred and forty-seven, in the ninth year of Our Pontificate. By special mandate of the Most Holy Father, DOMINICUS SPADA, Cardinal Secretary of State, for Apostolic Briefs. II. The abbatial church dedicated to St. Margaret, V.M., located in the place called "Brevnov," near the city of Prague, in Czechoslovakia, is raised to the dignity and privileges of a minor basilica. PIUS PP XII. For the perpetual memory of this event. The merits of the illustrious Order of St. Benedict, and how much it has contributed to the Church and to human society, are abundantly and clearly demonstrated by numerous documents. From the earliest centuries of the Church, many abbeys and monasteries were founded throughout the world, especially in Europe, actively fulfilling the precept of the Lawgiver: "Pray and work," and together with religion and piety, they also spread the arts and all aspects of human culture widely and continuously. Among these monasteries, the monastery of Brevnov, located near Prague, holds a prominent place, and indeed, a leading position.

[*Latin ed. p. 539*]

The Acts of the Holy Popes record that Saint Albert, then Bishop of that city, and the Martyr of Christ, founded this monastery in the tenth century. It is the oldest of all the monasteries in Bohemia, and, by the grant of Our Predecessor, Pope John XV, it is established as the first. The original temple, which, it is said, was consecrated by Saint Albert himself, suffered grave injuries from the heretical Hussites, but, restored in the year 1757,

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it was again consecrated and dedicated on the ninth day of the month of October of that year. In these recent years, further external and internal renovations have been added, so that the aforementioned abbey church, dedicated to Saint Margaret, Virgin and Martyr, should be counted among the principal sacred buildings of the city of Prague. Architects, painters, and other craftsmen, renowned in Bohemia for their art, which is called "Baroque," labored to rebuild it and bring it to the form in which it is now seen, thereby enhancing the house of God with greater ornamentation. It excels in size, is adorned with seven altars, and has a choir in which forty monks can find a place. Furthermore, it is made more venerable by many reliquaries of saints, among which are to be mentioned the illustrious relics of the Holy Cross of Our Lord Jesus Christ, which enjoy special liturgical honors in this church, as well as the relics of Saint Margaret, Virgin and Martyr, the church's titular saint, to whom many faithful, in the manner of pilgrims, come on her feast day; and there is also preserved the body of Saint Gunther, a hermit who flourished in the eleventh century. In this monastery, in the eighteenth century, under Abbot Bennon II Loeb, it seems that the cult of Saint Benedict was begun. Moreover, there are many and precious sacred vessels, liturgical vestments, and other furnishings necessary for divine services, which are preserved in the church's treasury. The monks of the monastery live a contemplative life, as required by the wise rule of their Order, and they perform the sacred functions according to the liturgical laws, as is proper to their Order, but they also diligently dedicate themselves to the pastoral ministry for the good of the faithful. Moved by these reasons, the prayers of the Venerable Brother Joseph Beran, Archbishop of Prague, and of the present Abbot of the aforementioned Brevnov Monastery, who are most eager that we should grant a favor to the entire Order of Saint Benedict, and that we should increase the splendor of the aforementioned abbey church, were heard by our Venerable Brother Clement, of the Holy Roman Empire, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and, with certain knowledge and mature deliberation, by Our and Our Apostolic authority, by the force of the present document, and perpetually, we establish the abbey church dedicated to God in honor of Saint Margaret, Virgin and Martyr, in the place called Vaasa.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Official Commentary «Brevnov», near the city of Prague, in Czechoslovakia, we adorn and invest with honors and privileges as a Minor Basilica. Notwithstanding any objections whatsoever. We decree, establish, and decide that these present Letters shall remain forever firm, valid, and efficacious; and shall have their full and complete effect, and shall fully support the Abbatial Church of Brevnov, now and in the future; and shall be rightly judged and defined; and that whatever

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may be attempted by anyone, knowingly or unknowingly, concerning these matters, shall be declared void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventh day of the month of April, in the year nineteen hundred and forty-eight, in the tenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal of State, Dominic Spada, Apostolic Brief.

A TEMPLE IN HONOR OF THE BLESSED VIRGIN MARY OF LENTIAE, DEDICATED TO THE MOTHER OF THE DESOLATE, IS ESTABLISHED AS A BASILICA MINOR WITH PRIVILEGES. PIUS PP. XII For the perpetual memory of this matter. — Valencia, which is called the most beautiful among the cities of Hispania, boasts a magnificent temple, built in honor of the Blessed Virgin Mary, under the title of Mother of the Desolate. In this ample sacred edifice, a large image of the same Blessed Mary is preserved with great veneration, the cult of which, having arisen in the fifteenth century, has grown and flourished daily, so that it has spread from Valencia, the principal city and seat, to the entire archiepiscopal region. The Kings of Aragon have honored it with many privileges. When afflicted by plague and devastation, or when a fierce war or urgent famine raged, the people of Valentia constantly fled to the most sweet Mother, full of faith, and also, as is fitting, they often returned to the miraculous image to offer due thanks. Our predecessors greatly fostered this cult: Pope Benedict XIII instituted the feast with an Office and Mass; Pope Pius VII elevated it to the rank of the first class with an Octave, and Pope Leo XIII graciously granted that the Mother of the Desolate be considered and venerated as the principal Patroness of Valentia. Finally, in the year nineteen hundred and twenty-three, the venerated image, to the great joy of the entire people, was canonically adorned with a golden crown, by the grace of Pope Pius XI.

[*Latin ed. p. 541*]

541. In the beginning, during the inception of this devotion, the Most Holy Lioness of the Mother of the Desert, of Valentia, was venerated in a humble chapel, located near the first asylum for the insane; then, in the sixteenth century, with the consent of the Chapter, it was moved to a small chapel built next to the Cathedral. Finally, as the devotion to Her grew more and more, it became necessary to build a temple within the city itself. The first stone of this Sacred Edifice was laid in the year 1611, by Urbina, the Archbishop of Valentia, and the temple, remarkable for its beauty, decoration, and grandeur, was consecrated a few years later. The columns of this temple, constructed in the apse with a marvelous elegance in the Greco-Roman style, in the Doric and Corinthian orders, are made of red and green marble, and inspire admiration; the main entrance, which leads from the street, commonly called "de Ja Seo," to the church; the dome, adorned and decorated with the most beautiful image of "Glory" by Palomino, an

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artist of exceptional skill. This magnificent temple, commonly called the "Royal Chapel," is celebrated not only by the faithful of the city of Valentia but also by all the Christians of the entire Archdiocese, who offer their prayers to the Blessed Virgin Mary, seek help from the Divine Mother, and give thanks for the benefits received. In this praised church, Masses are celebrated continuously; the Rosary is recited frequently, and Marian and Eucharistic functions are constantly performed. A diligent, devoted, and perfectly suitable clergy attends to the sacred services and is dedicated to the benefit of the faithful. So much is collected each year through the piety and charity of the people that it is sufficient, and even more than sufficient, to cover the expenses of the divine cult. During the Spanish Civil War in 1936, when, with the fear of God removed, wickedness raged against religion, this temple, dedicated to the Heavenly Patroness of Valentia, was also nefariously desecrated and destroyed; however, thanks to the care and piety of the Confraternity, it was not only restored to its former state but also improved, so that its beauty, splendor, and magnificence shine even more today. Now, Venerable Brother Marcellinus Olaechea Loizamente, the Archbishop of Valentia, desires to solemnly consecrate this very remarkable and artistic church, which is enriched with privileges from both the Popes and the Kings, next month, on the occasion of the twenty-fifth anniversary, when the image of the Blessed Virgin Mary will be crowned. Together with this Prelate, the Metropolitan Chapter, all the magistrates, the Senate of the City, the prefects of all the municipalities, and all the associations of Valentia and the entire Archdiocese earnestly and with all their strength urge us to deem it worthy to adorn this aforementioned temple with the title and dignity of a Minor Basilica.

[*Latin ed. p. 542*]

The Acts of the Apostolic See – Official Commentary. We most readily and with great pleasure receive the prayers of the Ordinary of Valencia and the vows humbly presented to Us, considering it most pleasing to Us that the piety of the faithful towards the Virgin Mary may become ever firmer and more vivid in the Archdiocese of Valencia. Therefore, having heard the Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Veliterno, and Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these letters, We permanently declare and decree that the church in honor of the Blessed Virgin Mary, Mother of God, in Valencia, be adorned with the title and dignity of a Minor Basilica, with all the privileges and rights that rightfully belong to churches bearing this title. Notwithstanding anything to the contrary. These things We grant benignly, decreeing that these present letters shall always remain firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that they shall fully avail those to whom they pertain,

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now and in the future; and that they shall be rightly judged and defined; and that anything, by anyone, with any authority, knowingly or unknowingly, attempted contrary to these things, shall be null and void from this moment.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of April, in the tenth year of Our Pontificate.

By special mandate of the Most Holy Father,

DOMINICUS SPADA,

Secretary of Briefs Apostolic.

IV. THE CATHEDRAL CHURCH OF THE CITY AND DIOCESE OF HARLEM, ENSIS, IN HOLLAND, DEDICATED TO SAINT BAVON, IS ENHANCED WITH THE TITLE OF MINOR BASILICA AND WITH HONORS.

PIUS PP. XII

For the perpetual memory of this event.

— "The sign which He [Christ] rejects" has always been, according to the prophecy of Simeon, Christ Jesus in His mortal life; afterwards, and until our time and thereafter, it has been and will ever be, through the ages, His immaculate Spouse, that is, His mystical Body, namely the Church. Therefore, it has come to pass that not only Christ Himself was afflicted with insults, scourges, and wounds, but...

[*Latin ed. p. 543*]

The Acts of Pope Pius XII, page 543, record that, as He Himself foretold to His disciples, the faithful have suffered persecutions, and that everything pertaining directly to the Christian cult has been subjected to plundering and devastation throughout the centuries. Therefore, it is not surprising that the Temple, the largest and most renowned in the territory of the Batavians, has often been destroyed by grievous acts of injustice committed by men and things, and has been rebuilt many times with the care and piety of bishops, priests, and the Catholic people. Around that Temple, which stands splendidly in the city and diocese of Harlem, in Holland, and which was begun in the 13th century, the same adverse and most ardent disturbances arose, especially when, during the 16th century, the civil war between Catholics and the heretical innovators devastated those flourishing regions. The Harlem Temple, a witness and bulwark of the ancestral Catholic Faith, was raised to the dignity of a cathedral in the year 1569, when Our Predecessor, of blessed memory, Pope Paul, canonically erected the diocese of Harlem; it was repeatedly attacked, violated, and burned by the raging Calvinists, and was utterly destroyed. However, the sacred

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Hierarchy, under Pope Pius IX, of blessed memory, Our Predecessor, was happily restored in Holland, with God's favor; and at that time, the Bishop of Harlem, with the diligence of the entire clergy and the entire people, expended a remarkable generosity and zeal, and splendidly rebuilt the cathedral from its foundations, and it was solemnly consecrated in honor of Saint Bavo, on the first day of May in the year 1898. This [temple], surpassing all others in its beauty and artistic splendor, and holding a place of honor due to its antiquity and former glory, is most dear to Catholics. Having carefully considered all of this, the Venerable Brother John Peter Huibers, Bishop of Harlem, seized the auspicious opportunity of the fiftieth anniversary of the consecration of that same church, and presented to Us, for Ourselves, Our priests, and Our faithful, petitions so that We would deem it fitting to raise that aforementioned cathedral to the dignity of a Minor Basilica. We, not unaware of that splendid history, in order to reward the unwavering loyalty of the Batavians towards the Chair of Peter and the Roman Pontiff, and also to increase the piety of the faithful of that diocese, have judged it right and pleasing to grant assent to such petitions and prayers. Therefore, having heard the Venerable Brother, Our Clement Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present letters, and perpetually, We raise the Cathedral Church of the City and Diocese of Harlem, in Holland, dedicated to God in honor of Saint Bavo, to the dignity of a Minor Basilica.

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - We raise the aforementioned Minor Seminary with all privileges pertaining to that title. Notwithstanding any contrary provisions. These things we decree, we establish, we determine, that these present Letters shall forever remain valid and effective; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall now and henceforth, fully avail themselves of them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the second day of the month of May, in the year 1948, in the tenth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal from the Secretariat of State, DOMINICUS SPADA, by Apostolic Briefs. LETTERS TO THE MOST REVEREND LORDS: JOSEPH, Titular Archbishop of Saint John Before the Latin Gate, of the Holy Roman Church, Priest, CARDINAL FRINGS, Archbishop of Cologne; MICHAEL, Titular Archbishop of Saint Anastasia, of the Holy Roman Church, Priest, CARDINAL FAULHABER, Archbishop of Munich and Freising; CONRAD, Titular Archbishop of Saint Agatha, of

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the Holy Roman Church, Priest, CARDINAL VON PREYSING, Bishop of Berlin; AND TO THE OTHER ARCHBISHOPS OF GERMANY, BISHOPS, AND ORDINARY PASTORS OF THE PLACES: IN ANSWER TO THE OFFICIAL LETTERS SENT FROM THE EPISCOPAL COLLEGE. PIUS PP. XII, My beloved sons and venerable brothers, greetings and the Apostolic Blessing. — We are greatly moved by the testimony of devotion, which you, assembled at the tomb of Saint Boniface, have jointly conveyed to Us in writing, professing obedience and zeal for the Roman See, which, although known to Us, is pleasing to acknowledge and to experience through your words and deeds. While we give you thanks for this merit, we rejoice greatly that your noble zeal for diligently fulfilling your pastoral duties is not hindered by any present difficulty, nor delayed by any fear of the future, and that your concordant care serves as an example.

[*Latin ed. p. 545*]

From the Acts of Pope Pius XII, 545, it is evident that religion holds sway in this place, governing morals and bestowing its benefits in every way. As we have examined the matters discussed in your assembly, we understand with new and certain clarity the diligence and effort with which you strive to address the many needs, whether those pertaining to souls or to bodies, to the greatest extent possible. Closely bound to you by the bond of charity, and feeling your joys and sorrows as our own, we share deeply in all your concerns and anxieties. Know, however, that We do not overlook any opportunity to offer assistance to your people and to the cause of the Church in Germania, even though the results of Our efforts may not always be immediately apparent. We are especially grieved by the large numbers of the afflicted and the poor, whom We have assisted and continue to assist through Our paternal Apostolic ministry. But, alas, Our assistance, offered out of mercy, which We desire to bestow upon the needy, is not equal to the multitude of people who, afflicted by so many evils, await the help of generous liberality. May the most benign God, to whose will nothing can be an obstacle, come to the aid of so many in distress and turn this calamitous age to better things. And may God, through His grace, so arrange that those who are not consumed by hardships and difficulties, but are perfected by them, and who, lamenting their trials, return to the Father, from whom, having scorned the heavenly law, they have wandered far into a land of oblivion, both of themselves and of their own misery, may return with joyful anticipation to truth and to virtue, through which ascent is made to Him, and through which our true name finds its happiness. Indeed, from your letter, we perceive a cause for considerable comfort, as we observe that, under your leadership, priests and religious brethren have devoted themselves with proven diligence and great effort to the care of the Christian faithful, especially those who, by a more grievous fate, have been deprived of their homes and dwell in the "Diaspora" regions.

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Their ministry, though of limited power, is of great number. Therefore, we strongly urge those who are strong in age, vigor, and zeal, to join their more unfortunate brothers, believing that there is a more suitable place for the service of God among them, where there is greater patience and fortitude, thereby earning outstanding merits, for which they will receive the most just rewards from God. This was, above all, a work to which we had intended to dedicate Maximilian Kaller, the Bishop of Varmiensem, whom we recently called to the reward of eternal peace, a year ago, and in which he labored with wise counsel and diligent zeal, and which, although interrupted by his death, he did not leave entirely unfulfilled.

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - The Official Commentary should be guided by, and it seems superfluous to us to remind you that we shall carefully consider the plans that you have devised or that you have suggested to us for consideration and presentation. Therefore, we commend you for your apostolic zeal, for you continue to diligently care for the faithful, striving to restore and promote genuine piety in God and the integrity of Christian morals, and, among other things, you endeavor to ensure that the sheep of Christ, entrusted to your vigilance, are properly and moderately instructed in the sacred liturgy, and are imbued with knowledge and understanding of the Holy Scriptures, as you yourselves propose to do.

No less praise, and an encouragement to greater effort, is due to the members of the Catholic Action and other Catholic associations, whom we know are diligently working to assist those suffering from poverty and need in this place. Much has already been accomplished. Under the guidance and direction of the Charity Association, the faithful entrusted to your vigilance are providing excellent mutual assistance, despite their own hardships. Contrary to the perverse doctrines and nefarious actions of the impious, who are still active here and who gather together with closer ties than before under the Catholic name, the members of these associations are working diligently. Academics, students, workers, and farmers, through their own associations, which sometimes constitute federated societies, are striving and are also encouraging their fellow members. Particular attention should be given to the effort to bring younger people to the faith, to the Catholic way of life, and to the Church's social teaching. At the same time, honorable mention must be made of the Catholic women, who, with new initiatives and undertakings, are cultivating and promoting religious and social matters, and who are attracting a very large number of women to their ranks. Furthermore, it should not be overlooked that the Catholic Action works to explain the demands of the Catholic Church to magistrates and in public forums, to defend the rights of Catholic schools, and to present the light of the Christian doctrine even to those who are still ignorant, in public gatherings and in private conversations. These things

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that are to be done in the future demand a steadfast commitment to the proposed goals. All should strive to ensure that, with the bond of unity and harmony never broken, they feel, think, and will the same things, which are in accordance with the precepts of justice and charity. To repair all the ruin that has been accumulated here through the wickedness of time and of men, there is only one healthy remedy, one effective defense: that the law of the Gospel may prevail among all, and that the entire transaction of society, and indeed of life, may be permeated and influenced by it. Immense forces arise when, privately...

[*Latin ed. p. 547*]

547 The acts of Pope Pius XII, and indeed, it is in accordance with morality, if faith, when joined with works, produces an untroubled conscience. Christ, who gave the example of acting and suffering rightly, Himself offers encouragement and help, because although the struggle is difficult, the reward remains noble, and the labor undertaken for the advancement of the Kingdom of God on earth, is laden with an inexpressible glory, which awaits the victors in Heaven. Therefore, He exhorts His soldiers to fight strenuously in the good fight: "I see you; strive, and I will help you; conquer, and I will crown you!" 1 May you, therefore, awakened by this confidence, always perform your duties with greater zeal. To you, beloved Sons and Venerable Brothers, we implore the richest heavenly gifts, and as a pledge of these, we impart the Apostolic Blessing with paternal affection, which we extend to the priests and faithful entrusted to your care. Given in Rome, at Saint Peter's, on the first day of December, in the ninth year of Our Pontificate. PIUS PP. XII TO THE MOST REVEREND FATHER JAMES, TITULAR BISHOP OF THE HOLY SEATS OF BONIFACE AND ALEXIUS, OF THE HOLY ROMAN CHURCH, CARDINAL DE BARROS CÁMARA, ARCHBISHOP OF S. SEBASTIANI FLUMINIS, LEGATE TO THE FIFTH NATIONAL EUCHARISTIC CONGRESS TO BE HELD IN UBRE PORTALEGRENSI, FROM ALL OF BRAZIL. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — In the Brazilian region, commonly called Rio Grande do Sul, rich in fertile trees, the glory of religion shines ever more brightly, which is deservedly and rightly attributed, above all, to the shedding of the blood of three blessed Martyrs: Rocha Gonzalez de Santa Cruz, Alphonse Rodriguez, and John de Castillo. In Portalegre, in its capital city, which has been honored with the episcopal dignity and seat for a hundred years, the Catholic cause flourishes, and at the end of this month—as We have learned with great joy—the Eucharistic Congress from the entire Brazilian nation will be celebrated, with the multitude of the faithful, the splendor of the sacred rites, the importance of the topics to be discussed, the effort to promote the Catholic Action, and with the expectation of all salutary

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fruits. 1 S. AUGUSTINE, In Ps. XXXIX, 0.

[*Latin ed. p. 548*]

548 The Acts of the Apostolic See – an official commentary – presents a magnificent and impressive prospect. For this reason, having heard our prayers and readily granting them, we have decided to attend the aforementioned gathering with greater clarity and presence, and moved by this counsel, we make you our Legate and constitute you, to preside over the aforementioned Eucharistic Congress, to be a messenger and interpreter of the most heartfelt congratulations and secure faith, with which we pursue these solemn festivities and pious observances. It has pleased Us that this should be an opportunity to illustrate and explain in detail the necessity that exists between the Holy Eucharist and social matters. For if every institution of social life is dissolved by a love that extends to contempt for God, and flourishes by a more profound growth, no one who reflects for even a short time will fail to understand. For through these mysteries, the greatest service is offered to God, and gifts of inestimable value flow to us from God, and we are incited to strive for the heights of virtue. Therefore, let us pass through Christ, so that through Him we may pass over, and let us never cease to remember the dignity, the law, the promises of the New Testament, so that, as members of the Head, we may be joined to the Divine Guardian of faith and heavenly love, becoming sheep of the flock of God, a chosen people, a royal race: "all... God's field and temple, Christ's field and temple, sanctified." From it also flow forth examples of excellence and the magnitude of virtues, so that we may perfect the precept of the Apostles, in which the entire nature and reason of the Christian religion consists: "Let brotherly love continue." For if Christ offers such heavenly gifts and Himself, who is the King of Heaven, to the faithful, then, moved by the same impulse, let those also offer to their needy brothers the earthly things that are available to them, and, abandoning the shameful greed of hoarding and grasping, let them cultivate and practice what charity suggests and what social justice commands. We encourage all those who, for reasons of piety, gather in those lands of Brasiliae, to "Holding the mystery of faith in a pure conscience," to advance with harmonious efforts, with steadfast faith, sound patience, firm hope, and diligent industry, whatever contributes to the common good and benefit, in order to achieve greater praise for the Gospel. And to the city of Portalegre, where the Eucharistic celebration will take place, we offer our best wishes, that the auspicious name of joy may always be happily fulfilled there: may it always rejoice in honest care, in the glory of virtues, in the law of Christ, in the divine promises, and in matters of social concern.

[*Latin ed. p. 549*]

The acts of Pope Pius XII, page 549, state that as the aforementioned

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undertakings proceed, and as new causes for the solace of the Church and for us are always presented, we desire that the solemnities may bring forth a more abundant harvest of spiritual fruits. Therefore, we grant you the authority to bestow, in that place, after the Holy rite has been performed in Our name and with Our authority, the Benediction upon the faithful, together with a plenary indulgence, according to the prescriptions established. Finally, it remains for Us to impart to you the Apostolic Benediction, with the help of Heaven, which We also extend earnestly to the Venerable Brother, the diligent and zealous Archbishop of Portalegre, as well as to the sacred prelates, priests, and the multitude of the faithful Christian people who will participate in this celebration. Given from the Vatican, near Rome, on the third day of the month of October, in the year 1948, in the tenth year of Our pontificate.

PIUS PP. XII

To the Most Reverend Father, Paul Maurilius, Cardinal Priest of the title of Saint Marcellus, Archbishop of Torino, celebrating the tenth anniversary of his priesthood and the fifth and twentieth anniversaries of his episcopate.

PIUS PP. XII, to Our beloved son, health and the Apostolic Benediction.

As this month draws to a close, we have learned with joy that you have completed the tenth anniversary from the beginning of your priesthood, and that the approaching summer will see the solemn celebration of your fifth and twentieth anniversaries as a bishop. Indeed, the commemoration of these two events will undoubtedly bring forth a flood of congratulations and heartfelt joy to your flock. For the many excellent merits that you have earned through your long and laborious priestly and pastoral service to the Church and to civil society have been observed and widely proclaimed.

In the very flower of your youth, you shone with a singular piety and were instructed in human and divine doctrines, and you diligently and zealously served your Bishop of Novara and then the Archbishop of Genova, fulfilling the duties of a secretary. After this, having been transferred to your former diocese, you diligently devoted yourself to the care of souls, and, associated with the Diocesan Congregation of Saints Gaudentius and Charles, you sustained the duties of the Moderator, and somewhat later, you diligently administered the renowned Shrine of Varallo. Meanwhile, spurred on by the example of others, you undertook sacred missions in numerous parishes of dioceses, amidst hardships...

[*Latin ed. p. 550*]

650 Acta Apostolicae Sedis - Furthermore, with tireless dedication, you traversed the mountains. Nearly twenty-five years ago, you were promoted to the episcopal rank, first in the diocese of Nola, then in the metropolitan

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see of Turritana, and finally in the most noble Taurinensi, shining with so many virtues and praises, you diligently led the flock entrusted to you. No field of Christian charity, or of Catholic action, has lacked your watchful diligence, and no hardship, no calamity, especially during the recent and most terrible times of war, has been without your paternal care and assistance. How often, when fiery aerial attacks, disturbing the night and silence, brought terror and devastation to the peaceful homes of the Taurinensium, you, struck by the blows of the heavens and with trembling citizens, were a comforter. And how many refugees, wandering, and even those ignorant of the Catholic faith, fleeing dangers of captivity or even death, have received help from you, so many through you have found refuge and assistance. Not rarely, the inhabitants of entire towns and villages, besieged by the conflict from both sides, were on the verge of perishing from hunger and cold, unless the vehicles of the "Archbishop's Charity," filled with food and blankets, arrived. Nor can we pass over in silence the particular cares you have shown in fostering ecclesiastical vocations, and in establishing a new seminary for clerics, whose buildings, erected amidst many and not insignificant difficulties, on the slopes of the Rivoli hills, are now almost completed, and are arranged in a suitable and exemplary manner, so that, with the final touches, they will be perfected and adorned with appropriate furnishings. We, your beloved son, remembering these and other praises, offer you our heartfelt congratulations for your long, sacred, and usefully performed pastoral ministry, and we pray the Lord to grant you all blessings, good fortune, and health. Meanwhile, so that these two events may bring even richer fruits of salvation to your flock, we grant you, at your request, the power to bestow, on the day you choose, through the sacred pontifical rite, with the faithful present, in our name and with our authority, a plenary indulgence to them, for the benefit of the Church. Finally, as we pray that the diocesan Eucharistic Congress, which will truly be held here, may have a successful outcome, as a sign of heavenly gifts, and as a pledge of our special charity, we impart to you, our beloved son, and to the entire clergy and people entrusted to your care, our most loving Apostolic Blessing in the Lord. Given from the Vatican, near Rome, on the fifteenth day of the month of November, in the tenth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 551*]

Decrees, Pope Pius XII, 551, ADDRESSES I, To the Reverend Fathers of the Order of the Brothers Minor Capuchins, gathered in Rome from all the provinces of the Order for a meeting concerning the promotion of the apostolate.

* The debt of charity, by which we are bound towards all, we have long desired to repay also to you, most beloved Sons of Francis, and we believe that benevolence, with which we regard you and your Order, is deeply

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ingrained in our heart; and we do not wish to be inferior to our predecessors in this regard, who have shown you much favor, for example, Clement VII, who was born in your province, Gregory XIII, who allowed you to spread and expand even beyond the borders of Italy, Paul V, who granted you your own jurisdiction, Urban VIII, who perfected and ratified your constitutions and laws, and Leo XIII, who promoted your growth in many ways. Therefore, we are greatly pleased that the opportunity now presents itself to address you, to demonstrate our earnest desire for your well-being, as you yourselves, a devoted group, have come from distant regions to Rome, to hold a meeting from almost all the provinces of your Order, to discuss matters of great importance and significance concerning your life and activity.

With a renewed, or rather, awakened spirit and impetus of your Institute, you wish to undertake new endeavors, in accordance with the changing times and necessities. For it should be supremely important to religious men that they imbue the age in which they live with evangelical health and grace, and that they lead the people of their age to Christ through suitable means and methods. What could be more desirable than these intentions, what more salutary than these works? It cannot be otherwise than that we approve of such proposals. The combination of new and old things is itself required by the law of life, so that life may always be the same, and yet always active. For this reason, the form of religious life, which you have embraced and from which you have sprung in the Church, must be faithfully and accurately preserved. Indeed, your glorious forefathers proposed this to themselves and to their companions, and it must be defended with the utmost diligence: the evangelical poverty, to the Patriarch of Assisi. * Given on the 25th day of the month of November in the year 1948.

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - Official Commentary, on the precept and example of cultivating [poverty]. How much ruin is caused by the detestable desire for wealth: hence wars, seditions, famines, the corruption of morals, and revolutions. It also generates deadly corruption, creating an unjust distinction between those who are excessively wealthy and those who suffer from misery and poverty. A wonderful remedy for this calamity and corruption is the example of evangelical poverty: this is the companion prescribed by God for labor, a friend of virtues, a teacher of peoples, a defense and ornament of the kingdom of Christ, and a most faithful preserver of a better hope. Its noble banner has been entrusted to your hands; hold it undefiled. It is shameful to boast of it with words while contradicting it in deeds. It may happen that individual religious institutions, as they grow and expand, require larger and more suitable premises. What is proper should be done, but with a just measure and moderation. Therefore, let not that poverty which shines through habit and attire be obscured

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in luxurious houses, or by exquisite comforts and amenities of life, nor let actions contradict words. With the same care with which you should cherish external poverty, you must accumulate the true riches of interior life, acquire spiritual treasures: love for God and your neighbor, the praise of penance, knowledge of sacred doctrines, and the most ardent desires to promote the kingdom of Christ. It is your duty to shine with the simplicity of your manners, the purity of your goodness, the brightness of holy joy, and to serve the humble among the humble in the performance of divine duties, and especially to love and help the poor, whom the wicked now try to ensnare with so many evils. Indeed, the chief ornament of you should be Christian humility, which, associated with kindness and goodness, wisely conquers and subdues men. Those who dwell in its shadow are difficult to reach. Humility alone reveals human secrets, and it alone preserves the glorious triumph of victory. With such a victorious virtue, the saints of heaven shone brightly, and many of you have produced such saints, such as Felix of Cantalice, Lawrence of Brindisi, Joseph of Leonessa, Fidelis of Sigmaringen, and Conrad of Parzham. Therefore, go forth and, with the ancient virtues, approach the new things that will enhance your religious profession, so that you may help a world turned upside down, nourished within by seraphic charity, and outwardly displayed as diligent cultivators. What is the value of charity, by which the wealthy ought to enrich others? We propose to your consideration and meditation these beautiful words of St. Bernard: "O good Mother Charity, who, whether she comforts the sick, instructs the learned, or reproves the restless, shows different things to different people, just as she loves all her children. When she reproves, she is gentle; when she consoles, she is simple;

[*Latin ed. p. 553*]

Acta Pii Pp. 553 XII, "She is wont to be severe, yet without deceit, to comfort; she knows how to be patient in anger, humble in indignation; she is not provoked to do harm, nor does she retaliate against those who despise her. For she is the mother of men and of angels." To you, who are joyful, free from burdens, let the song of charity be sung in word and deed. And do not cease to praise, if you do not cease to advance in virtue. "Sing to the Lord, for he is alive; praise his name, for he is above all that is done." 1 2 Although these exhortations are not necessary for you, whom we know to be diligent in the performance of your duties, nevertheless, for the sake of the affection with which we regard you, we have wished to offer these admonitions, since we place much hope and expectation in you. That these things may be fulfilled according to Our wishes, we invoke the help of heavenly grace upon you and your endeavors. This is the pledge and foretaste of the Apostolic Blessing, which we gladly bestow upon you and all your companions in the Lord.

II. To the Most Reverend Alexander Paternotte of La V aillée, in Belgium,

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an Ordinary, we entrust him with the task of presenting public letters to the Supreme Pontiff.

* Monsieur l'Ambassadeur, In presenting to Us the letters by which Her Royal Highness the Prince Regent of Belgium, in the name of His Majesty the King of the Belgians, accredits you to Us as Extraordinary and Plenipotentiary Ambassador, Your Excellency offers Us an opportunity, which we gladly accept, to express once again Our sentiments of paternal affection and particular esteem for your noble homeland. With legitimate pride, you have recalled the constant fidelity of its filial attachment to the Church and to its visible Head, the unwavering firmness of its Catholic faith. The rays of this faith add the splendor of their supernatural light to the brilliance of so many illustrious titles, to which it owes its human greatness. For it is not the geographical extent of its territory that measures the greatness of a nation: it is measured by the abundance, variety, and value of the gifts it has received from divine Providence, together with the use it has known how to make of them. 1 S. BERNARD, Tractates de Caritate, cap. V, n. 27; Migne, PL, vol. 184, col. 597. 2 S. AUGUSTINE, Enarratio in Ps. LXVII, n. o; Migne, PL, vol. 36, col. 814. * Dated December 4, 1948.

[*Latin ed. p. 554*]

654 Acta Apostolicae Sedis — Commentarium Officiale: And, if this is so, who could question the greatness of Belgium? It has manifested itself, and continues to manifest itself, in so many circumstances, both painful and tragic, as well as prosperous, in all areas of nature, industry, art, intellectual and religious culture. In which of these areas has it not achieved a leading position? What a magnificent gallery it can present of national glories, of men justly famous for their intelligence, for science, for influence, for heroic courage, for sanctity! But one of the most admirable characteristics of your Fatherland, Mr. Ambassador, is that, in practical realization, in the development of this beautiful and varied heritage, it has allowed free play, it has even favored the powerful constructive energies accumulated in the Christian life of the family and in the Catholic traditions of the Belgian people. And if, at times, these energies have had to conquer the possibility of exercising themselves with great effort, the Constitution of the State has always allowed them to safeguard their rights. Thus, so many great Christians have been able to mark their passage in your history by the creation of numerous and precious cultural, charitable, and social institutions of the highest order, the benefits of which extend beyond the metropolitan borders of Belgium, even beyond its sphere of influence in Africa, where it has been able to establish a vast empire through which a new Christian and Catholic civilization has made its way. In this regard, We cannot fail to express a word of admiration and praise for these missionary institutes, which have sent and continue to send throughout the universe pioneers of faith and civilization, learned as well as courageous, active as well as

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holy. Remembering such a precious contribution of the State to the work of the Church, and of the Church to the work of the State, a beneficial collaboration which We hope to see continue in the future, how could We not receive with the kindest eagerness one who comes to represent Belgium before Us? Therefore, We ask Your Excellency to convey to His Royal Highness the Prince Regent, and through him, to His Majesty King Leopold III, the expression of Our wishes for their well-being and for that of the entire Royal Family, the assurance of Our prayers for the prosperity of your glorious Fatherland. As for yourself, with the promise of the support that you will always find with Us in the fulfillment of your high mission, We bestow upon you, Mr. Ambassador, and upon all those associated with you, the most exquisite blessings of Heaven.

[*Latin ed. p. 555*]

Acta Pii PP. XII, III, Ad Excmum Virum Ruiz-Qiménez Cortes Ioachim, Hispaniae Oratorem extra ordinem liberis cum mandatis, Litteras publicas Summo Pontifici porrigentem.

Domine Nuntio: Non esset necessarium, nisi res accidisset quae ad opportunam mentionem personalem pertineret, illa discreta praesentatio, quam Vestra Excellentia nobis nuper fecit, quia memoria Nostra non oblita est activitatis vestrae ingeniosae, quae praeest organisationi internationali intellectuum catholicorum, activitatis cuius promotio ad altum officium, quod nunc incipitis exercere, merito considerari potest praemium et coronam. Propterea, accipiens vos ut successorem diplomatis periti et prudentis, cui tam grata memoria remanet, et recipiens Litteras Credentiales, quae vos credunt ut Repraesentantem Principis Hispaniae, congratulamur specialiter, quia iam cognoscimus altissima studia, quae erant dux et norma activitatis multae, organisativae, directivae et docentis, quae vitam vestram, adhuc non nimis longam, implevit. De studiis tam excelsis, Domine Nuntio, unum videtur nobis quae omnia resumit: adducere ad mundum intellectuum beneficia veritatis catholicae, ut ille, hanc veritatem faciens nucleum inspirationis suae, principium fecunditatis et centrum unitatis, possit eam communicare – ab altitudine cathedrae vel tribuni, ex paginis libri, periodici vel gazettae – ad humanitatem sitientem, ut illa inveniat in doctrina illa salutari fontem inexhaustum veritatis, principium omni authentico progressu et fundamentum omni concordiae stabilis et duraturae. Vestra Excellentia, sicut peritus cognitor circumstantiae in qua vivitis, scitis quod hodie non desunt animi recti, qui sinceriter lucem quaerunt sibi, fraternitatem pro quibus conviviunt intra fines, et, pro relationibus inter populos, concordiam et pacem. Sed etiam fortasse plus quam semel lamentati estis quod haec conamina perdentur post illusionem veritatum apparentium, sub dogmatismis a priori conceptionum falsarum, vel inter intricatas telas concupiscentiarum vel exigentiarum momenti.

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Habita die 12 Decembris mensis anno 1948.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis — Commentarium Officiale, which seem to consider only their own convenience or the prompt resolution of the current commitment. It would seem that for them, there are no great norms, no eternal principles, and that for this very reason, their endeavors are destined for sterility. Thus, Your Excellency, the Ambassador, will better understand with what satisfaction we have heard you allude to a Spanish youth and a Spanish people who wish always to have before their eyes the Catholic truth, permeating the public and social life of all and each, informing the decisions of their highest Councils, and encouraging all the manifestations of a nation that prides itself on being and appearing as a faithful daughter of the Church and of this Apostolic See. But We, if Your Excellency permits, would add that it should be so, because to this truth, as has just been observed, this nation owes the very foundation of its early nationality, the inspiration of its great artists, the contemplations of its profound thinkers, the highest flights of its incomparable mystics, and even a good part of that impetus that led it to break the limits of the known in order to bring that doctrine and that salvation to a New World, which Your Excellency has just traversed, and where you have been able to verify that the most precious inheritance that the Motherland has bequeathed to its daughters is the unconditional fidelity to Christ and to His Church. We hope, Your Excellency, that the great truths of our most holy Religion may penetrate ever more deeply into the soul of the Spanish people, contributing to the constant moral and material elevation of its humblest classes, as is our perennial concern; maintaining in family life the precious inheritance of old traditions; closing the door to the greed of riches – a temptation easily encountered in difficult times; extinguishing hatreds, and bringing to full maturity in all things its burgeoning spiritual springtime. Thus, the Church, also availing itself of the generous support that its works receive among you, free from worries and obstacles, will once again make manifest the efficacy of its doctrine in the service of earthly and heavenly happiness, of prosperity and of peace. Therefore, welcome, Most Excellent Sir, and be assured that your aspirations to intensify relations between your homeland and this Apostolic See will find in Us the most fervent response. And for this work, as well as for the common effort in favor of the pacification of the world and for all that may relate to the better performance of your mission, you can be certain of finding in Us the most benevolent welcome.

[*Latin ed. p. 557*]

Acts of Pope Pius XII, 557.

To the Most Excellent Ambassador: Among the many sorrows that con-

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stantly assail Our spirit, it is one of Our greatest consolations to know that We are always surrounded and assisted by the love and prayers of Our most beloved children throughout the world. Among them, We know very well that the most noble Spanish people are counted among the first. How then, should We not affectionately bless him, the Head of State with the Government, Your Excellency, and your distinguished family? May the God of mercy and truth always protect the Spanish nation, a land fertile in saints; may He, above all dangers, and through the heroic zeal of its best sons, always preserve it faithful to its exalted Christian vocation; and may He also grant it in this world that esteem to which it is entitled, due to the many services it has rendered to the cause of Religion and of civilization.

To the Most Excellent Man, Aloysius Einaudi, President of the Republic of Italy.

With great delight of Our spirit, We receive and warmly greet you, most excellent President, to whom the highest authority of the Republic of Italy has been entrusted, together with the honorable minister for foreign affairs and other distinguished men, in the Vatican. The outstanding qualities that adorn you, especially your singular expertise in financial matters, your sagacity in counsel, and your knowledge of the law, have, as We have long observed and approved, made you a most deserving servant of the country, and the citizens have, by their consent and applause, raised you to this dignity. Indeed, this is a significant testimony of confidence in these most turbulent times, when the wounds of the most atrocious war have not yet healed, and the people are everywhere burdened with double hardship. Furthermore, the people's representatives and senators have chosen you with the widest suffrage and consider you worthy to whom they entrust the highest office of the Republic. We congratulate you from the heart and we hope that, under your guidance, beloved Italy will, as soon as possible, repair the ruins that the war has brought upon it, for the greatest comfort of the poor and the needy, and that it will fulfill that mission which has been assigned to it by divine providence, as history confirms, and as the very location of the place somewhat determines.

Given on the 15th day of December in the year 1948.

[*Latin ed. p. 558*]

The Acts of the Apostolic See – Official Commentary. It appears that this [institution] is a haven for the three branches into which the human race is divided, serving as a port for almost all nations, so that it may unite them in a bond of friendship and in one family. Indeed, Rome seems to have understood this from the very beginning, when it first raised the banner of civil law and allied itself with the conquered peoples. This task it has fulfilled most completely, when, with the triumph of the Christian religion, it truly became the mistress of the world, and it continues to teach that all nations have the same God as Father, that they are all redeemed by the

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blood of Christ, and that they are destined for the same heavenly homeland. With these principles firmly established, the nations, which for so long have been ravaged by wars, strife, and hatred, will be far removed from the cruel fury of war. Great hope shines upon Italy, which has been irrigated by the Gospel for almost two thousand years, and we trust that, with your prudent guidance, this work will be diligently pursued, and that the damages it has suffered will soon be repaired, so that, as in Rome, all nations, united by a fraternal bond, may once again experience the greatest blessings. To you, most excellent President, we offer our heartfelt thanks for the service rendered to Christ's Vicar, and to the noble Italian people, whom we follow with paternal love. To you, your household, and to all who work with a sincere heart for the restoration of Italy and for the establishment of peace, we impart the Apostolic Blessing, the auspicious sign of heavenly light.

[*Latin ed. p. 559*]

The Sacred Consistorial Congregation, 55. ACTA of the Sacred Congregations. The Sacred Consistorial Congregation. PROVISIONS CONCERNING CHURCHES. The Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has, through divine Providence, provided for the following churches with new pastors, namely: on October 29, 1918. — To the Cathedral Church of Coimbra, he appointed the Most Reverend Father Ernest Sena de Oliveira, formerly Bishop of Lamego. — To the Cathedral Church of Lamego, he appointed the Most Reverend Father John da Silva Campos Neves, formerly the titular Bishop of Vatarba. on November 9. — To the titular episcopal Church of Melitana, he appointed the Reverend Father Joseph F. Flannelly, Auxiliary Bishop of the Most Reverend Father Francis S. R. E. Cardinal Spellman, Archbishop of New York. on November 13. — To the titular episcopal Church of Azura, he appointed the Reverend Father Alphonsus M. Ungarelli, of the Congregation of Missionaries of the Most Sacred Heart of Jesus, whom he appointed Prelate of the Prefecture nullius of Pinheiro, formerly its Apostolic Administrator. on November 27. — To the titular archiepiscopal Church of Sardinia, he appointed the Most Reverend Father John Urbani, formerly the titular Bishop of Axonitanum. on December 11. — To the titular archiepiscopal Church of Tyana, he appointed the Most Reverend Father Peter Dominium Munzani, formerly Archbishop of Zadar (Zara).

[*Latin ed. p. 560*]

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS REGARDING CHURCHES

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By the following decrees of the Sacred Council for the Propagation of the Christian Faith, Our Most Holy Lord Pope Pius, of blessed memory, has deigned to provide for the following churches, namely:

on July 8, 1918:

To the titular episcopal Church of Cerasena, the Reverend Father Andrew Reginald Jacq, O.P., was appointed, and the Most Reverend Father Felix Hedde, Apostolic Vicar of Langson and Caobang, was constituted his coadjutor.

To the titular episcopal Church of Bucellus, the Reverend Father Leon Arkfeld, a member of the Society of the Divine Word, was appointed, and he was constituted Apostolic Vicar of Central New Guinea.

To the titular episcopal Church of Catula, the Reverend Father Stephen Appelhans, a priest of the Society of the Divine Word, was appointed, and he was constituted Apostolic Vicar of Eastern New Guinea.

To the cathedral Church of Qingdao, the Reverend Father Augustine Olbert, a priest of the Society of the Divine Word.

To the titular episcopal Church of Gilba, the Reverend Father Mark Gopu, already General Vicar of the Archdiocese of Pondicherry, was appointed, and he was designated as an Auxiliary to the Most Reverend Father Augustine Simeon Colas, Archbishop of Pondicherry.

on July 15:

To the titular episcopal Church of Heliosebaste, the Reverend Father Guilford Young, of the Archdiocese of Brisbane, was appointed, and he was designated as an Auxiliary by the Most Reverend Father Terentius Bernard McGuire, Archbishop of Canberra and Goulburn.

on September 22:

To the titular archiepiscopal Church of Arkadiopolis, the Most Reverend Father Marcel Lefebvre, Apostolic Vicar of Dakar, hitherto titular Bishop of Anthedon, was appointed, and he was constituted Apostolic Delegate of Dakar.

on November 11:

To the titular episcopal Church of Acholita, the Reverend Father Antonius Ludovicus Van der Veen Zeppenfeldt, of the Order of the Friars Preachers, was appointed, and he was constituted Apostolic Vicar of Curaçao.

To the cathedral Church of Cairns, the Reverend Father Thomas V. Cahill, a priest of the diocese of Sandhurst.

[*Latin ed. p. 561*]

The Sacred Congregation for the Propagation of the Faith, 661 II, NOMINATIONS. By the Decrees, as stated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has appointed: on May 7, 1918, Father Peter Maleddu, of the Order of the Friars Minor Conventual,

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as Apostolic Prefect of U in g a n f u in Binis. on July 2, Father Paul Adam Curran, O.P., as Apostolic Prefect of Kienow. on July 15, Father Constant Quillard, of the Congregation of the Most Holy Redeemer, as Apostolic Prefect of Niamey. on November 12, Father Patrick Thomas Brennan, of the Society of Saint Columban, as Apostolic Prefect of Kwoszu in Korea. on November 12, Father Thomas Quinlan, of the Society of Saint Columban, as Apostolic Prefect of Shunsen in Korea. on November 19, Father Sebastian Acosta Hurtado, O.P., as Apostolic Prefect of Canelos. on November 19, Father Walter Waterschoot, of the Order of the Friars Minor, as Apostolic Prefect of Locus Moëri.

THE SACRED CONGREGATION FOR RITES, BKIXIEN. CONCERNING THE CANONIZATION OF BLESSED VINCENTIA CEROSA, VIRGIN, CO-FOUNDRESS OF THE SISTERS OF CHARITY IN THE TOWN OF LUERE, BRIXEN DIOCESE. REGARDING A DOUBT: Whether, with the approval of two miracles, and after the Apostolic See has granted the same Blessed veneration, it is possible to proceed, with certainty, to the solemn Canonization of her. By right and merit, Blessed Vincentia Gerosa, of the Sisters of Charity, of Brixen diocese, is honored with the title of co-foundress. For the Institute, founded by Blessed Bartholomew Capitanio, when she ascended to the Superiors, [the title is bestowed].

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - Commentarium Officiale. With prudent and efficacious action, the Most Blessed [Pope] established, governed, and expanded the work at Vincentia, which had been her helper. She carried out this ministry with such sanctity of life for seventeen years, that the honors of Beatification were conferred upon her on May 7th, in the year 1933. Four years later, on February 24th, the cause for Canonization was resumed; and, after recognition, by the decree of this Sacred Congregation on May 23rd of this year, with the Most Holy Pope approving, it is necessary that two miracles be considered, so that the cause may proceed more closely towards Canonization, and so that it may be authentically established that all that is prescribed by law has been observed; it is necessary that the doubt be discussed before the Most Holy Pope: Whether, with the approval of two miracles, and after the Apostolic See has granted veneration to the Blessed, it can proceed *tuto* [safely] to the solemn Canonization of her. This doubt was proposed by the Most Reverend Cardinal Frederick Tedeschini, Promoter of the Cause, at the meetings of this Sacred Congregation on June 8th, before His Holiness Pope Pius XII; and all the Most Reverend Cardinals present, the Officials, and the Consultor Fathers, with unanimous consent, answered affirmatively. The Most Blessed Father, as is his custom, postponed giving his judgment, so that, illuminated by divine grace through his prayers, he might be more certain of the Lord's good pleasure. He chose this day to open his mind. Therefore, the Most Reverend Cardinals Fred-

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erick Tedeschini, Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation of Rites, and also the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned to him, and after a sacred and religious celebration, he declared: That it can proceed *tuto* to the solemn Canonization of the Blessed Vincentia Gerosa. This decree was then ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on June 11th, in the year of Our Lord 1948. *Ego et Confrates*. Cardinal Micara, Bishop of Velletri, Prefect. L. S. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 563*]

The Sacred Congregation of Rites, in Milan, concerning the beatification and canonization of the Venerable Servant of God, Bartholomew Canale, a priest of the religious congregation of the Clerics Regular of Saint Paul, commonly known as the Barnabites.

Regarding the doubt: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case and to the extent of what is being considered.

Saint Francis de Sales, the most gentle Doctor, writing to a certain friend about the Clerics Regular of Saint Paul, who are commonly called Barnabites, honored them in this way: "They are, my dear friend, exceedingly gracious and strive with great zeal for the good of their neighbors, and in the exercise of their ministry, they are equally admirable and tireless" (Ep. ad dom. Lacurne).

Furthermore, many members of the new Order, founded by the venerable Father Anthony Mary Zaccaria, from its very beginnings to our own time, have been admired for their holiness of life, and for their efforts in educating and instructing young people in all areas of human knowledge, and for their excellence in all branches of learning.

Saint Alexander Sauli, a gem among bishops, and Blessed Francis Xavier Bianchi, the Apostle of Naples, have already attained the highest honors; and many others seem to be candidates for these honors, among whom the Venerable Bartholomew Canale must be counted, as we shall soon deliberate.

Bartholomew Canale was born in Milan on December 10, 1605, and on the following day received the sacrament of baptism, and was given the name Anthony. From his earliest years, he showed remarkable signs of piety. He was educated in the humanities and the elements of philosophy at the college of Saint Mary of Brera, by the Fathers of the Society of Jesus, and was strengthened in the practice of virtues.

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In 1626, he entered the Barnabitic congregation; on August 24th, he began his novitiate, taking the name Bartholomew. The following year, he pronounced his solemn vows. On September 20, 1631, he was ordained to the priesthood, and subsequently served as administrator and confessor at the college of Saint Mary of Carrobiolo, in Modica. For five years, he served at the college of Montù Beccaria Superior, and in the second novitiate.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis — The official commentary states that for three years, he resided in Milan, serving as the confessor for the Monials of the Angelic Sisters, whom the aforementioned Saint Anthony Mary had founded. The remainder of his life was spent in Modiotia, where he held various offices, especially as Prefect and Master of Novices, to the great benefit of those under his care. He lived a religious life for more than fifty years, an example to others. He zealously cultivated a virtuous disposition and a blessed solitude, shunning worldly company. He was pious, humble, devoted to silence, and willingly subjected his body to penances. He meditated on heavenly things, from which he abundantly drew divine doctrine, which he himself imparted in several ascetic books, which are still held in high esteem today. Two in particular are worthy of mention: *Diario spirituale* and *La verità scoperta al Cristiano*. He was outstanding in his devotion to the Most Holy Eucharist, to the Blessed Virgin, and to other heavenly beings; his faith was remarkable, his hope boundless, and his charity, both towards God and towards his neighbor, immense. Nor were supernatural charisms lacking. Contemporary witnesses testify that he was seen levitated in the air and surrounded by rays; also, he was endowed with the gifts of prophecy and discernment of hearts, among others. Afflicted by a severe fever, strengthened by the sacraments of the dying, and with his death foretold, he peacefully departed this life in Christ on January 27th of the year 1681. With his vivid reputation for holiness constantly growing, an informative process was initiated in Milan the following year and sent to Rome. However, the cause remained dormant until the year 1886, when a new process was established by the ordinary authority regarding the continuation of the reputation. In 1891, after an examination of his writings, a favorable decree was issued. In 1893, the cause was introduced. From 1913 to 1915, an Apostolic process concerning his virtues was conducted, and its legal validity was recognized in 1921. On February 16th, 1937, before the Reverend Cardinal Alexander Verde, the Promoter of the Cause, a Preliminary Congregation was held; on April 30th, 1940, a Preparatory Congregation was held. Subsequently, the cause was entrusted to the Historical Section. Through his astute industry, the critical examination of numerous documents, and the force of their testimony, all difficulties concerning the proofs were completely removed. Therefore, a new Preparatory Congregation was held on January 14th, after a year had elapsed, before the

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Cardinals; finally, on the 8th of the following month, before His Most Holy Father, Pope Pius XII, in which the aforementioned Reverend Cardinal, as Promoter, raised a question to be discussed: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding fruits.

[*Latin ed. p. 565*]

The Sacred Congregation of Rites, having considered the matter in the heroic degree, both in its essence and in its effects, concerning which we are speaking. The Most Reverend Cardinals, officials, and consultors, each expressed their opinion; but the Most Blessed Father postponed giving his judgment, so that, through increased prayers, greater light might be granted to Him by God. He chose this day, the feast of Saint Anne, the Mother of the Blessed Virgin Mary, to open his mind. Therefore, having summoned the Most Reverend Cardinals Alexander Verde, the relator of the cause, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, and after the most devout celebration of the Holy Sacrifice of the Mass, he declared: "It is established that the theological virtues of Faith, Hope, and Charity, both in God and in one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, are present in the Venerable Bartholomew Canale, in the heroic degree, both in essence and in effects, so that further proceedings may be undertaken, namely, the examination of three miracles. This decree is to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 26th day of July, in the year of Our Lord 1048. [Signature] C. Card. MIGARÁ, Bishop of Velletri, Prefect. [Signature] L. A. Carinci, Archbishop of Seiene, Secretary.

[*Latin ed. p. 566*]

666 Acta Apostolicae Sedis – Official Commentary

ACTA OF THE SACRED ROMAN ROTA TRIBUNALS

Summons by edict? MASSILIEN.

NULLITY OF MARRIAGE (ALCOUFFE-HURST)

Since the actual place of residence of Mr. Aubrey Hurst is unknown, in the matter mentioned above, we summon him to appear before the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 22, 1919, at the eleventh hour, either in person or through a

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duly appointed procurator, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rota will hear the case for its determination.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Aubrey Hurst, must take care to ensure that he is informed of this edictal summons.

* Iosephus Pasquazi, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 27, 1948.

Hugo Felice, Notary.

* The place of current residence of Mr. Aubrey Hurst, defendant in this case, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 22, 1949, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Aubrey Hurst must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 567*]

Diarium Romanae Curiae 567

DIARIUM ROMANAE CURIAE

Saturday, December 4, 1948, the Holy Father received in a solemn audience His Excellency Dr. Alessandro Paternotte de la Vaillée, Extraordinary and Plenipotentiary Ambassador of Belgium, for the presentation of his credentials.

Sunday, December 12, 1948, the Holy Father received in a solemn audience His Excellency Professor Gioacchino Ruiz-Giménez Cortes, Extraordinary and Plenipotentiary Ambassador of Spain, for the presentation of his credentials.

Wednesday, December 15, 1948, the Holy Father received in a solemn audience His Excellency the Honorable Professor Luigi Einaudi, President of the Republic of Italia, accompanied by His Excellency the Honorable Senator Carlo Sforza, Minister of Foreign Affairs.

SACRA CONGREGATIO RITUM

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Tuesday, October 26, 1948, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Cardinal Alessandro Verde, Promoter of the Cause of the Servant of God Adolfo Petit, a professed priest of the Society of Jesus, the Holy Congregation of Rites convened in a preparatory session, in which the Reverend Prelates and the Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, November 9, 1948, in the Apostolic Palace at Castel Gandolfo, in the august presence of the Holy Father, the general session of the Holy Congregation of Rites convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological consultants gave their votes on the miracles which are asserted to have been wrought through the intercession of:

1. The Blessed Joanna de Valois, Queen of Francia, foundress of the Order of the Most Holy Annunciation;

2. The Venerable Servant of God Anna Maria Javouhey, foundress of the Institute of the Sisters of Saint Joseph of Cluny.

The miracles are presented respectively for the canonization and for the beatification of the aforementioned Servants of God.

[*Latin ed. p. 568*]

568 Acta, Apostolicae, Sedis – Official Commentary

Tuesday, December 7, 1948, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the martyrdom of the Servants of God, Peter Olivaint and his companions, of the Society of Jesus, who were, as it is asserted, killed in hatred of the faith in the year 1871 in Paris.

Tuesday, December 14, 1948, in the Apostolic Palace at the Vatican, the ordinary and particular session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed:

1. Regarding the introduction of the cause of the Servants of God:

a) Joseph Benedict Dusmet, of the Order of Saint Benedict, Cardinal Archbishop of Catania;

b) Joseph Bedetti, a secular priest.

2. Regarding the non-cult of the Servants of God:

a) Sixtus Riario Sforza, Cardinal Archbishop of Naples;

b) Joseph Marello, Bishop of Aqui, founder of the Congregation of the Oblates of Saint Joseph;

c) Charles Maria Schilling, a professed priest of the Barnabite Congrega-

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tion;

d) Martha Le Bouteiller, of the Institute of the Sisters of the Christian Schools of Mercy.

3. Regarding the validity of the processes concerning the miracles of the Blessed Emilia of Vialar, foundress of the Institute of the Sisters of Saint Joseph of the Apparition.

4. Regarding the writings of the Servants of God, Mary Schininà, Mary Lichtenegger, and Mary Teresa Zonfrilli.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XII, may He happily reign, deigned to appoint:

November 20, 1948.

The Most Reverend and Venerable Lord Cardinal Piazza Adeodato Giovanni, Member of the Sacred Congregation of the Holy Office.

November 26, 1948.

The Most Reverend and Venerable Lord Cardinal Piazza Adeodato Giovanni, Member of the Sacred Congregation of [Extracted: S.].

His Excellency, Reverend Monsignor Valerio Valeri, Archbishop titular of Ephesus, Consultor of the Sacred Congregation of Extraordinary Ecclesiastical Affairs.

Propaganda, December 13.

Fide.

[*Latin ed. p. 569*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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January 18, Lunensis (or Spediensis). The Cathedral Chapter is established.

January 31, Massiliensis. The Cathedral Church of Marseilles is separated from the Metropolitan Church of Aix and raised to the rank and dignity of an Archdiocesan Church.

February, Portus Veteris. A Chapter of Canons is established.

February 5, Camberrensis (and Gulburnensis). The Diocese of Gulburn is transferred to the city of Canberra; the Diocese itself, henceforth to be called Camberrensis and Gulburnensis, is separated from the Metropolitan Archbishopric of Sydney, raised to the rank and dignity of an Archdiocesan Church, and made immediately subject to the Apostolic See.

February 12, Islands of Cook. The Apostolic Prefecture of the Islands of Cook is raised to the rank of Apostolic Vicariate.

February, De Ouitslia-Owerri (Onitsha-Owerri). The Apostolic Vicariate of Onitsha-Owerri is divided into two parts, one of which forms the Apostolic Vicariate of Onitsha, the other the Apostolic Vicariate of Owerri, to which is attached a small territory distinct from the Vicariate of Calabar.

February, De Ipamu (Ipatnuensis). The Apostolic Prefecture of Ipamu is raised to the rank and dignity of an Apostolic Vicariate, under the name "Ipamsis."

February 28, Quiten (Antiatensis). A part is separated from the Archdiocesan territory of Quito, and a new Diocese is established from it, called Ambato.

March 3, Of all the Christian faithful. The hitherto single Apostolic Exarchate of the Ruthenians in Canada is divided into three parts, and from these are constituted the Central, Eastern, and Western Exarchates for the Ruthenians.

March 6, Manilaletisis. A Chapter of Canons is established.

March, Chachapoyasensis (Moyobambeusis). A part is separated from the territory of the Diocese of Chachapoyas, and a new Prefecture is established, called Moyobambensis.

March 11, De Conceptione et de Chaco (de Chaco Paraguayano). Parts are separated from the Diocese of Conceptione and Chaco, and from the Apostolic Vicariate of Chaco, and a new Apostolic Vicariate of Chaco Paraguayano is established.

March, De Pontianak (de Sintang). The Apostolic Vicariate of Pontianak is divided, and a new Apostolic Prefecture of Sintang is established.

April 9, De Queenstown. The Apostolic Prefecture of Queenstown is raised to the rank of Apostolic Vicariate.

April, Transvaallensis et Kimberliensis (Praetoriensis). A part is separated from the Apostolic Vicariates of Transvaal and Kimberley, and a new Apostolic Vicariate is established, called "Praetoriensis."

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May 13, De Lishui (Liscioeivensis). The Apostolic Prefecture of Lishui in China is established as a Diocese, under the name "Liscioeivensis."

May, De Makassar (Makassarensis). The Apostolic Prefecture of Makassar is raised to the rank of Apostolic Vicariate, under the name "Makassarensem."

May, Niameyensis (Parakuensis). A southern part is separated from the Apostolic Prefecture of Niamey, and a new Apostolic Prefecture is established, called "Parakuensis," which remains entrusted to the Society for Missions to the Africans. The Apostolic Prefecture of Niamey, thus diminished in territory, is entrusted to the Congregation of the Sacred Heart of Jesus.

May, Nili Superioris (Kampaiensis). A part is separated from the Apostolic Vicariate of Nili Superioris, which is established as a new Apostolic Vicariate, to be called Kampalwnsem; the seat of the Apostolic Vicariate of Nili Superioris is transferred to the city of "Tororo."

[*Latin ed. p. 573*]

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patron. 304 Provident God. - The Venerable Servant of God Contardus Ferrini, a layperson, is declared Blessed. . . . . 18 Christian palm of martyrdom. - The Venerable Servant of God Maria Goretti, Virgin and Martyr, is declared Blessed. 26 Of all, the most universal. - B. Mary V., with the title of Immaculate Heart, is established as the principal heavenly patron of the dioecesis Siüceuyensis. 492 Concerning the history of the Church. - The Collegiate Church of B. Mary V., commonly called "de San Juan de los Lagos," within the boundaries of the Archdiocesis Guadalaiarensi, is adorned with the honors of a Minor Basilica. . . . . 494 The right and duty of teaching. - The Venerable Servant of God Maria Teresia a Iesu, in the world Alexia Le Clerc, Foundress of the Congregation of Canonesses Regular of St. Augustine of Our Lady, is declared Blessed. 228 For the unity of the Faith. - The Collegiate and Prepositural Church dedicated to God in honor of St. Victor M. in the city of Intra, in the dioecesis Novariensis, is raised to the rank of a Minor Basilica. 68 Shining like a star. - The temple of the city of Treeorensis, in the dioecesis Prioeensi, is adorned with the title and privileges of a Minor Basilica. 70 Through the Mother of Christ. - The Blessed Virgin Mary "De Gratiis," commonly known as "Madonna di Montenero," is established as the heavenly patron of all of Tuscany. 536 A herald of peace. - St. Nicholas of Fine, Confessor and Hermit, is proclaimed the first and principal heavenly patron of all of Helvetiae. . . . . .● . . 235 Smiles in heaven. - The Cathedral Church dedicated to God in honor of St. Michael the Archangel in the city and dioecesis of Sancti Angeli in Vado is adorned with the title and dignity of a Minor Basilica. . . 102

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wonderful. - The Cathedral of the Sarzanensis diocese, dedicated to the Blessed Virgin Mary Assumed into Heaven, is endowed with the privileges and honors of a Minor Basilica. 25 The faith of the Hungarian people. - The church of the Greek rite, dedicated to the Blessed Virgin Mary of Dolors in the place of "Mariapócs," within the territory of the Hajdudoroghensis Eparchy in Hungary, is adorned with the honors and privileges of a Minor Basilica. 4 Admirable of God. - The Venerable Servant of God, Brother Benildus, in the world Peter Romançon, member of the Institute of the Brothers of the Christian Schools, is declared Blessed. 7 Of the Order. - The abbatial church dedicated to Saint Margaret, V.M., in the place of "Brevnov" near the city of Prague, in Czechoslovakia, is endowed with the title and privileges of a Minor Basilica. 21 Of Valencia, and others. - The church dedicated to the Blessed Virgin Mary, Mother of the Desert, in Valencia, in Spain, is endowed with the privileges of a Minor Basilica. 2 A sign to which one will contradict. - The Cathedral of the city and diocese of Harlem in Holland, dedicated to Saint Bavo, is increased in title and honors with the rank of a Minor Basilica. 13 Providentissimus Deus. - Saint Joseph Calasanctius is established as the heavenly patron of all Christian public schools everywhere. 1947 December 16 1948 » March August 12 1 - December 23 1947 » 1 - 237 365 239 314 451 367 497 319 538 540 542 454 PROPER DECREE Concerning the faculty of granting confessions to priests traveling on the road. Concerning the praise and confirmation of Secular Institutes. The second comma of paragraph 2 of canon 1099 is abrogated. VI 1946 MOTTI 72 17 283 305 LETTERS To the Immaculate Heart of the Mother of God. - To the Most Reverend and Most Eminent Lords, the Titular Archbishop of Saint Mary of Peace, His Holiness, Cardinal Hlond, Archbishop of Gnesen and Warsaw, the Titular Archbishop, His Holiness, Cardinal Sapieha, Archbishop of Cracow, and other Archbishops, Bishops, and Ordinary local authorities of Poland: in response to official letters, from the episcopal assembly of Czestochowa, they write: We are deeply moved. - To the Most Reverend and Most Eminent Lords, the Titular Archbishop of Saint John before the Latin Gate, His Holiness, Cardinal Frings, Archbishop of Cologne, the Titular Archbishop, His Holiness, Cardinal Faulhaber, Archbishop of Munich, and Friesin- 33

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To the Most Reverend and Illustrious Fathers, Conrad, titular of Saint Agatha, Roman Cardinal Priest, and Bishop of Berlin, along with other Archbishops of Germany and the Ordinary Bishops of those places: official letters are sent from the Episcopal College.

Recently,

To the Most Reverend Fathers, Clement of Milwaukee, General Minister of the Order of Friars Minor Capuchin, Bedam M. Hess, General Minister of the Order of Friars Minor Conventual, and Pacificus M. Perantoni, General Minister of the Order of Friars Minor: on the occasion of the fifth centenary of the death of the blessed virgin Saint Coleta of Corbie.

From official letters.

To the Most Reverend Father, Lucian Lebrun, Bishop of Autun, Chalons-sur-Saone, and Macon: in commemoration of the preaching of Saint John Eudes, under the patronage of the Immaculate Heart of the Blessed Virgin Mary, which began three centuries ago in the diocese of Autun.

To the Most Reverend Fathers, August, titular of Saint Mary of Peace, Roman Cardinal Priest, Archbishop of Gnesen and Warsaw, and Adam Stephan, titular of Saint Mary of the New, Roman Cardinal Priest, Archbishop of Cracow, along with other Archbishops and Ordinary Bishops of Poland: official letters are sent from the Episcopal College of Czestochowa.

Recently,

To the Most Reverend Archbishops, Bishops, and other Ordinary Authorities of the Dioceses of India: concerning the promotion of the Catholic Action in India.

The approaching reestablishment.

To the Most Reverend Cardinals, Archbishops, and Most Reverend Bishops and Ordinary Authorities of the United States of America: concerning the further development of the Pontifical College for the formation of their clergy, and the establishment of an Institute for the advancement of studies for priests in the City.

A considerable matter.

To the Most Reverend Father, John, titular of Saint Clement, Roman Cardinal Priest, Archbishop of Utrecht: on the occasion of the centenary of the

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recognition of the Catholic schools of the Netherlands.

In the early years of Our Pontificate.

To the Most Reverend Father, Aloysius, titular of Saint Sylvester in Capite, Roman Cardinal Priest of Lavantrano, Prefect of the Sacred Congregation for the affairs of religious congregations, who is celebrating the sixteenth anniversary of his priestly ordination, having happily completed ten years of service.

Sixteen years ago.

To the ecclesiastical hierarchy and the people of the Alexandrian Coptic Patriarchate, who are in peace and communion with the Apostolic See: on the occasion of the sixteenth anniversary of the death of Saint Pachomius, the founder of monastic life.

Not a small matter.

To the Most Reverend Father, Joseph Bruno, Cardinal Deacon of Saint Eustachius, Roman Cardinal, who is celebrating the fiftieth anniversary of his priestly ordination.

With profound pleasure.

To the Most Reverend Archbishop, Daniel Mannix of Melbourne: on the occasion of the centenary of the establishment of the Church of Melbourne.

From the ancient Benedictine root.

To the Reverend Father, Romuald Maria Zilianti, Abbot General of the Congregation of Saint Mary of Monte Oliveto, of the Order of Saint Benedict: on the occasion of the sixth centenary of the most blessed death of Blessed Bernard of Ptolemy, the founder of that Congregation.

As a sign of fervent charity.

To the Reverend Father, Charles Mansfeld, Prefect General of the Order of Clerics Regular Ministers to the Sick: concerning the convocation of a meeting of the entire Order.

Three years ago.

To the Most Reverend Father, John Baptist, titular of Saint Mary in Transpontina, Roman Cardinal Priest, Nasalli Rocca de Corneiiano: on the occasion of the fifth anniversary of his elevation to the Order of Cardinals.

We are indeed pleased.

To the Reverend Father, Boceella John, of the Third Order.

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bration of the first General Chapter, next August. - To the Reverend Father Vincent Tomek, General Prefect of the Order of Clerics Regular of Poor Mothers of God, of the Piarist Schools: on the third anniversary of the death of Saint Joseph Calasanz, the Founder of that Order, and the second anniversary of his solemn Beatification. iii) Forever and always. - To the Most Reverend Father Alexander Vachon, Archbishop of Ottawa-Cornwall, and also the Grand Chancellor of the Catholic University of Ottawa: on the first anniversary of the founding of the Ottawa University. . . . . 23 We received it with a willing spirit. - To the Most Reverend Father Arthur Béijveau, Archbishop of Saint Boniface, on the completion of the first century since the founding of that diocese, and the completion of the construction of the Cathedral. 25 Cologne. - To the Most Reverend Father Clement, Bishop of Literno, of the Holy Roman Church, Cardinal Micara, Prefect of the Congregation of Sacred Rites, who is sent as a legate to celebrate the sacred ceremonies in Cologne, on the completion of the seventh century since the founding of the Cathedral, which has recently been happily restored. » Whenever we look. - To the Most Reverend Father Henry, titular of Saint Peter in Monte Aureo, of the Holy Roman Church, Cardinal Pía y Deniel, Archbishop of Toledo, who is sent as a legate to the Sanctuary of Saint James in Compostela. 30 Three years ago. - To the Most Reverend Father Elijah, titular of Saint Mark, of the Holy Roman Church, Cardinal dalla Costa, Archbishop of Florence, on the occasion of the completion of five decades of his episcopate. » The first joys of the priesthood. - To the Most Reverend Father Joseph Migone, titular Archbishop of Nicomedia, Secretary of the Holy Father's Almonry, celebrating the fiftieth anniversary of the beginning of his priesthood. 8 In the Kingdom of Christ. - To the Most Reverend Father Anthony, titular of Saint Lawrence in Panisperna, of the Holy Roman Church, Cardinal Caggiano, Bishop of Rosario, who is sent as a legate to the Catholic Education Convention, convened from all nations of America. . . 19 Of the members of the Association. - To the Reverend Father John Baptist Janssens, General Prefect of the Society of Jesus, and also the supreme moderator of the Association of the "Apostolate of Prayer." 8 In the vast Brazilian region. - To the Most Reverend Father James, titular of Saints Boniface and Alexis, of the Holy Roman Church, Cardinal De Barros Cámara, Archbishop of Saint Sebastian of Fluminis Januarius, legate to the fifth national Eucharistic Congress to be held in the city of Portalegre, from all of Brazil. 15 At the end of this month. - To the Most Reverend Father Mauritius, titular of Saint Marcellus, of the Holy Roman Church, Cardinal Fossati, Archbishop of Turin, celebrating ten decades of priesthood and five decades of episcopate. VII, 1948, chronologically 144 CONSISTORY Secret Consistory. . . . . Camerlengo of the Sacred College. Address and

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February.

» » » May.

August.

September.

October.

» » - November.

1948:

January.

February.

» » » s» March.

May.

June.

» » » » July.

September.

» » » » » November.

» » » » » December.

March.

June.

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RADIOPHONES:

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1. Given to the entire world on the eve of the Nativity of Our Lord Jesus Christ.

2. To the clergy and people of Argentina, in the Republic, providing assistance to nations in need.

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3. To students of Catholic schools in the United States of America, for a heartfelt charity towards poor children of Europe and Eastern Asia, so that they may not perish from hunger.

4. Given to His Eminence, Most Reverend Father Joseph, Cardinal Minds, Archbishop of Strigoniensi, and to other dignitaries of Hungary, priests, religious, and faithful.

5. Given to the faithful gathered at the sanctuary of Corpus Christi of Saint James.

6. Given to the faithful gathered at the Catholic Congress in Germania.

7. Given to the faithful gathered at the Catholic Congress for the promotion of Catholic education from all nations of America.

8. Given to the faithful gathered for the fifth National Eucharistic Congress from all of Brasilia in the city of Portalegrensi.

9. 85

10. 88

11. 254

12. 414

13. 417

14. 465

15. 503

ADDRESSES:

10. To the faithful who had gathered in Rome to celebrate the beatification of Joan of Delanoue.

11. To the new Legate of the Dominican Republic.

12. To His Holiness, during the academic session of the Pontifical Academy of Sciences, with the presence of Eminent Cardinals, Illustrious Foreign Representatives, and members of the Academy.

13. To the new Legate of the Argentine Republic.

14. To the people of the city on the feast of the Resurrection of Our Lord Jesus Christ.

15. To the Eminent Cardinals, on the feast of Saint Eugene I, wishing them a blessed feast.

16. To those associated with the Christian Workers' Societies of Italy, gathered in Rome from the dioceses of Italy.

17. To the new Legate of the Ecuadorian Republic.

18. To young women from the Action Catholique, gathered in Rome from the dioceses of Italy.

19. To young men from the Action Catholique, gathered in Rome from the dioceses of Italy.

20. To the new Legate of France.

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21. To the Delegates who had gathered in Rome for the international conference for the establishment of the European Federal Union.

22. To the Reverend Fathers of the Order of the Friars Minor Capuchin, gathered in Rome from all the provinces of the Order for a conference on the promotion of the apostolate.

23. To the new Legate of Belgium.

24. To the new Legate of Spain.

25. To the President of the Italian Republic.

XI 1948.

NUNTII:

X 1947.

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EXHORTATIONS:

To the pastors of the city and the confessors of the sacred Lenten season.

To the indigenous clergy.

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[*Latin ed. p. 578*]

II - ACTS OF THE HOLY CONGREGATIONS I - SUPREME HOLY CON-

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GREGATION OF THE HOLY OFFICE, page 1948.

June, October 5, 30. Warning. Concerning mixed gatherings of Catholics and non-Catholics. Decree. Prohibition of books. II - 1947, May 10.

HOLY CONGREGATION CONSISTORIAL. Arrelma and Pienza - 8. Mariae Montis uliveti Majoris. - Concerning the alteration of the boundaries of the Roman or Urban territory - Ostia. - Decree concerning the alteration of boundaries.

III - HOLY CONGREGATION FOR THE EASTERN CHURCH. 1948.

Decree. Concerning the administration of the Sacrament of Confirmation also to the faithful of the Eastern rites by priests of the Latin rite, who may do so for the faithful of their own rite.

IV - HOLY CONGREGATION FOR RELIGIOUS.

1947, July 9; 1948, February, March 12.

Decree. Concerning the quinquennial report to be made by Religious orders, Societies of Common Life, and Secular Institutes.

Notification.

Instruction. Concerning Secular Institutes.

V - HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH.

1947, November; 1948, December, January, April, May, June.

Decree. Concerning the establishment of a General Council for the Apostolic Work in Ireland.

Index of Indulgences and Spiritual Privileges in favor of the Members of the Apostolic Work.

Decree. Concerning the administration of Confirmation to those who are gravely ill and in danger of death.

Soeiiüenen.-Nimsciian. - Decree concerning the alteration of the boundaries of dioceses.

Sivansean.-Siiienhoaven. - Decree concerning the alteration of the boundaries of dioceses and the translation of the episcopal see.

TransvaalleïiSîs (Johannesburgensis). - Decree. The Apostolic Vicariate of Transvaal shall henceforth be called "Johannesburgensis."

Parakuen.-de Dahomey (Ouidahensis). - Decree. Concerning the alteration of the boundaries of Vicariates.

Guamensis. - Decree. The territory of the island of Wake is added to the Apostolic Vicariate of Guam.

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VI - 1947, June 13; August 3; December 18.

HOLY CONGREGATION OF RITES.

Quiten. - Decree concerning the introduction of the cause for the beatification of the Servant of God, Joseph Maria Yerovi, professed religious of the Order of Friars Minor, Bishop of Cydon, and coadjutor Archbishop of Quiten.

Albanen. - Decree concerning the resumption of the cause for the canonization of the Blessed Mary Goretti, V.M.

Warning.

[*Latin ed. p. 579*]

Index 1948 » » » » » » » » » » y> » January: Chronological list of documents 579 1st. 18 Lucerne. - Decree concerning the virtues for the beatification of the Venerable Servant of God Anthony Mary Pucci, a professed priest of the Order of the Servants of Mary, parish priest of St. Andrew in the city of Viareggio. . . . . 158 February 1st. Madrid. - Decree for the introduction of the cause for the beatification of the Servant of God Anthony Mary of Mercy, Foundress of the Institute of the Sisters of Mercy, Servants of the Most Holy Redeemer 381 » » Constantinople, and Avranches. - Decree for the introduction of the cause for the beatification of the Servant of God Martha Le Bouteiller, from the Institute of Christian Schools of Mercy 471 » 27 Rome and the World. - Decree. Elogies approved for inclusion in the Roman Martyrology 124 March 19th. Bordeaux. - Decree concerning miracles for the canonization of Blessed Joan of Lestonnac, a widow, foundress of the Order of the Daughters of Blessed Mary the Virgin. 156 May 23rd. Brixen. - Decree concerning miracles for the canonization of Blessed Vincentia Gerosa, a Virgin, the other Foundress of the Sisters of Charity. . . . . 384 » » Bordeaux. - Decree concerning the nullity for the canonization of Blessed Joan of Lestonnac, a widow, Foundress of the Order of the Daughters of Blessed Mary the Virgin 512 » 28 Aquae (or Aosta). - Decree for the introduction of the cause for the beatification of the Servant of God Joseph Marcilo, Bishop of Aquae, founder of the Congregation of the Oblates of St. Joseph 513 » » China, or the Apostolic Vicariate of Sienffsien. - Decree for the introduction of the cause, or for the declaration of martyrdom, of the Servants of God Leo Ignatius Mangin and Paul Denn, priests of the Society of Jesus, Peter Tchou, a lay man, Anne Wang, a secular virgin, and other priests and Christian faithful, who, as is reported, were killed in hatred of the faith. 473 June 10th. Declaration 342 » 11 Brixen. - Decree concerning the nullity for the canonization of Blessed Vincentia Gerosa, a Virgin, the other Foundress of the Sisters of Charity in the town of Luere, Brixen, diocese 561. July 26th. Milan. - Decree concerning the virtues for the beatification of the Venerable Servant of God Bartholomew Canale,

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a professed priest of the Congregation of the Regular Clerics of St. Paul, the Barnabites. . . . . 563 VII - SACRA 1947 January 20th, 1948 » 25th. » » May » 1 23 CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES Decree. The Pontifical University of the city of Fluminarius is canonically erected. Decree. The Irish College in the City is adorned with the title "Pontifical". Decree. The College of St. Casimir is erected in the City. Declaration III - ACTA 43 158 298 260 TRIBUNALS I - SACRED PENITENTIARY APOTOLIC 1948 February 23rd. A plenary indulgence is granted to those who, through the last war, have dedicated their lives to the service of others. 94

[*Latin ed. p. 580*]

680 Index documentorum chronologico II. ROMA - SACRA ordine digestus. ROTA. PAG. Sententiae editae anno 1947. Decreta in causis aliter eodem anno 1948.

Citationes edictales:

Aturen, et Anuen. - De nullitate matrimonii (Poulart-de Montaigu).

Vicariatus Apostolici de Oslo. - De nullitate matrimonii (Fraenkel-Hermansen). . . . . s 6

Bugellen. - De nullitate matrimonii (Vimercati-Pinii). . . . . » 12

Neo-Eborneen. - De nullitate matrimonii (Hessek-Murphy).

Maii 29. Massari, et Populonien. - De nullitate matrimonii (Veronesi-Caiano).

Iunii 5. Luven, seu Ianuen. - De nullitate matrimonii (Mariotti-Dorgia). . . . . » 15

Romana. - De nullitate matrimonii (Piotrowska-Orosz). . . . . Iulii 22

Friburgen. - De nullitate matrimonii (Il-Iagostotz-Seytter). . . . . Sept.

Catanien. - De nullitate matrimonii (Principato-De Luca). . . . . Oct. 16

Agrigentinen. - De nullitate matrimonii (Di Carlo-Bilella). . . . . » 25

Panormi. - De nullitate matrimonii (Raja-Tripiciano). . . . . Nov. 27

Massilien. - De nullitate matrimonii (Aleoufie-Hurst). . . . . Martii.

Apr. Si 2 iv.

ACTA.

OFFICIORUM;

I - PONTIFICIA COMMISSIO DE RE BIBLICA. 1948.

Ian. 16. Epistula: Ad Emin. P. D. Emmanuelem Caelestinum, tit. Sancti Honuphrii, S. R. E. Presbyterum Cardinalem Suhard, Archiepiscopum Parisiensem: de tempore documentorum Petita teuchi et de genere litterario undecim priorum capitum Geneseos. 45

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II - PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

1947. 1948.
» Nov. Apr. Maii Iulii 27 26 31 8
Responsa ad proposita dubia. . . . . 301.
Responsa ad proposita dubia. . . . . 301.
Responsa ad proposita dubia. . . . . 301.
Responsa ad proposita dubia. . . . . 386.

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[*Latin ed. p. 609*]

Anne XX, Città del Vaticano, Monday, 29th of November, 1948. Number 4. ACTA APOSTOLICAE SEDIS, SUPPLEMENTO PER LE LEGGI E DISPOSIZIONI DELLO STATO DELLA CITTA DEL VATICANO. Pontificate of His Holiness Pope Pius XII. Year XLVII. Ordinance of the Governor of the State concerning postal rates. 29th of November, 1948. THE GOVERNOR OF THE STATE. Having considered Article 5, Chapter 1, of the fundamental law of the Città del Vaticano, 7th of June, 1929, No. 1, as well as Articles 2 and 20, letter c), No. 5, of the law on the sources of law, 7th of June, 1929, No. 11; Having considered Ordinance No. VII, of 30th of July, 1929, concerning the postal service; Having considered Ordinances No. XLIV, of 30th of September, 1947, and No. XLV, of 14th of October, 1947, concerning postal rates; Having considered the Agreement between the Holy See and Italy concerning postal rates, 18th of November, 1948; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. - Beginning on the 1st of December, 1948, the table contained in Article 1 of Ordinance No. XLV, of 14th of October, 1947, for the postage of correspondence...

[*Latin ed. p. 610*]

18 Acta Apostolicae Sedis - Supplemento concerning postal services and other postal effects dispatched from the City of the Vatican in Italy, is replaced by the following table: I - CORRESPONDENCE: Letters and postcards: for each 15 grams or fraction thereof, L. 16 — State and privately produced postcards: simple with reply paid, L. 1 3— . . . L. 26 — Illustrated

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postcards, including those of the State and private industry, not illustrated: with only the sender's signature and the date, L. 5— with phrases of greetings expressed in a maximum of 5 words, L. 6— Visiting cards with no more than 5 words of greetings, L. 6— Manuscripts: first 250 grams, L. 25 — for each subsequent 50 grams or fraction thereof, L. 5— Non-periodic prints and periodic prints sent second-hand: for each 50 grams or fraction of 50 grams, L. 5— Packets containing books sent under cover by publishing houses or bookstores: for each 50 grams or fraction (maximum permitted, 700 grams), L. 4— L. 1— Cards with raised dots for the use of the blind: for each kilogram or fraction thereof, L. . . . Samples without value: for the first 100 grams, for each additional 50 grams or fraction thereof, expressed: in addition to the ordinary postage, L. 10— L. 5— • L. 40— Recommendation: in addition to the postage for samples containing free samples of medicines, for cards with raised dots for the use of the blind, Compensation for lost recommended items: for closed or open packets for free samples of medicines, for cards with raised dots for the use of the blind, L. 35— L. 1.0— L. 2— L. 300— L. 100— L. 10—

[*Latin ed. p. 611*]

Laws and regulations of the State of the City of Vatican:

Insurance: In addition to postage and registration fees:

Ordinary: for the first 300 lire, L. 15; for each 100 lire or fraction thereof in excess, L. 5.

Against risks of force majeure (in addition to registration fees and ordinary insurance): for the first 300 lire, L. 15; for each 100 lire or fraction thereof in excess, L. 5.

Packets with declared value: in addition to registration and insurance fees: up to 250 grams, L. 40; for each 50 grams or fraction thereof in excess, L. 8.

Customs composition fee: L. 16.

Assignment fee: in addition to postage and registration fees, and possibly insurance fees, L. 12.

Receipt notices: if requested at the time of postage, L. 18; if requested afterwards, L. 36.

Limits: The weight, size, and value limits for all postal items are the same as those established for the internal service of Italy.

II - Ordinary Packets:

Non-bulky: up to 1 kg, L. 50; over 1 kg up to 3 kg, L. 100.

Bulky: up to 1 kg, L. 75; over 1 kg up to 3 kg, L. 140.

Ordinary bulky packets: an increase of 50% on the aforementioned rate.

Empty return containers:

Non-bulky: L. 00.

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Bulky: an increase of 50% on the aforementioned rate.

Urgent (the fee includes the delivery fee for express service):

Non-bulky: up to 1 kg, L. 35; over 1 kg up to 3 kg, L. 170.

[*Latin ed. p. 612*]

"Acta Apostolicae Sedis Supplemento" concerning bulky items (an increase in the corresponding tax, equivalent to 50% of the rate for non-bulky urgent packages). Packages containing checks: in addition to the shipping fee and, if applicable, insurance of 12 Lire, packages with a declared value: the standard insurance fee, in addition to the shipping fee: for the first 300 Lire, and then for each additional 100 Lire or fraction thereof.

15. Packages containing books shipped by publishing houses and bookstores: a 25% reduction on the rate for ordinary packages. Compensation for the loss of ordinary packages: compensation equal to the ascertained damage, with a maximum of: up to 3 kg: 260 Lire; from 3 to 5 kg: 310 Lire; from 5 to 10 kg: 410 Lire; from 10 to 15 kg: 560 Lire; from 15 to 20 kg: 710 Lire.

Compensation for the loss of packages with a declared value: equal to the ascertained damage, with a maximum equivalent to the amount of the declared value. Right of customs re-composition.

III. 16. Money Orders: Emission fee (in addition to the price of the form, 5 Lire): up to 300 Lire: 10 Lire; over 300 Lire, up to 500 Lire: 14 Lire; for amounts exceeding 500 Lire, up to 1000 Lire: 2 Lire in addition for each 100 Lire, or fraction thereof; for amounts exceeding 1000 Lire, up to 5000 Lire: 2 Lire in addition for each 500 Lire, or fraction thereof; for amounts exceeding 5000 Lire: 2 Lire in addition for each 1000 Lire, or fraction thereof.

Telegraphic money orders: in addition to the emission fee and the telegraphic fee, a fee is due for each money order of: 10 Lire.

[*Latin ed. p. 613*]

Laws and regulations of the State of the Vatican City. Article 2. - Beginning on the same date of December 1st, 1981, the amount of postage for correspondence and other postal items sent abroad – with the exception of Italy – is established as follows:

Letters and postal cards: first rate of 20 grams... L. 40; for each subsequent rate of 20 grams... L. 25.

State and private industry postal cards: simple cards with reply paid... L. 2.50; L. 5.00.

Illustrated postcards, including those of the State and private industry that are not illustrated: with only the sender's signature and the date...; with polite phrases expressed in a maximum of five words...

Visiting cards with no more than 6 words of polite phrases... L. 1; L. 8.

First rate of 250 grams... L. 40; for each subsequent rate of 50 grams or

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fraction thereof... L. 8.

Handwritten letters: L. 8.

Non-periodic printed matter and printed matter sent second-hand: for every 50 grams or fraction of 50 grams... L. 4; for the first 100 grams; for each subsequent 50 grams or fraction thereof... L. 16.

Registered mail: in addition to the ordinary postage... L. 80.

Recommendation: in addition to the postage fee for samples containing free samples of medicines, for cards with raised dots for the use of the blind... L. 60; L. 60; L. 60.

Compensation for lost recommended items: 25 gold francs.

Insurance: in addition to the ordinary postage and recommendation fees: for every 300 gold francs declared or fraction thereof... L. 65.

Cards with raised dots for the use of the blind: for every kilogram or fraction of a kilogram.

Samples without value:

[*Latin ed. p. 614*]

From the Acts of the Apostolic See - Supplement. Small packages with declared value: in addition to postage and insurance fees: up to 250 grams . . . L. 160 — for each 50 grams or fraction thereof, an additional L. 40 — Customs duty for re-importation . . . . . L. 65 — Fee for registered delivery: in addition to postage and insurance fees, and possibly a recommendation fee . . . L. 35 — Receipts: if requested at the time of posting . . . L. 40 — if requested afterwards . . . L. 65 — Article 3. - This ordinance shall be published, in addition to the usual methods, by posting it in the offices of the State postal service, at the door of the offices of the Governorate, and in the courtyard of St. Damasus, and shall take effect on the same day of its publication. Vatican City, twenty-ninth of November, nineteen hundred and forty-eight. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 617*]

In the year 1948, in the City of the Vatican, on Tuesday, December 28th, 1948, Number 5. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the State of the Vatican City. Pontificate of His Holiness Pope Pius XII, Year X, Number XLVII. Ordinance of the Governor of the State, by which the issuance of postage stamps for airmail service of the values of L. 250 and L. 500 is authorized. December 28th, 1948. THE GOVERNOR OF THE STATE. Having considered Article 5, Chapter 1, of the fundamental law of the City of the Vatican, June 7th, 1929, No. 1; Having considered Articles 2 and 20, letter e), No. 5, of the law on the sources of law, June 7th, 1929, No. 2; Having considered the Ordinance of July 30th, 1929, No. VIII, concerning the postal service; Having considered the Ordinance of June 15th, 1938, No. LXII, concerning correspondence to be

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sent by airmail; Having considered the Ordinance of November 10th, 1947, No. XLVI, by which the issuance of a new series of postage stamps for airmail service is authorized; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. – The issuance of two types of postage stamps is authorized, to be used for the payment of the surcharges due for correspondence to be sent by airmail.

[*Latin ed. p. 618*]

26 Acta Apostolicae Sedis - Supplemento, Articolo 2. - Francobolli di cui all'articolo precedente, stampati in calcografia e recanti, in filigrana, il disegno delle Chiavi decussate, hanno, rispettivamente, il valore di Lire 250 e Lire 500, e le loro caratteristiche sono determinate come segue: Dimensioni: mm. 32 x 41, comprensiva della dentellatura; formato orizzontale; figurazione: l'Arcangelo Raffaele che accompagna il giovane Tobia; diciture: in alto, su due righe: POSTA AEREA VATICANA; in basso, l'indicazione del valore. Colori: per il valore di Lire 250, ardesia; per il valore di Lire 500, oltremare. Articolo 3. - La presente ordinanza sarà pubblicata, oltre che nei modi ordinari, mediante affissione alla porta degli Uffici del Governatorato, nel Cortile di San Damaso e negli Uffici Postali, ed entrerà in vigore nel giorno stesso della sua pubblicazione. Città del Vaticano, ventotto dicembre millenovecentoquarantotto. IL GOVERNATORE CAMILLO SERAFINI

26 Acta Apostolicae Sedis - Supplement, Article 2. - The postage stamps mentioned in the preceding article, printed in engraving and bearing, in the watermark, the design of the crossed Keys, have, respectively, a value of 250 Lire and 500 Lire, and their characteristics are determined as follows: Dimensions: 32 x 41 mm, including the perforation; horizontal format; depiction: the Archangel Raphael accompanying the young Tobias; inscriptions: at the top, on two lines: VATICAN AIR MAIL; at the bottom, the indication of the value. Colors: for the value of 250 Lire, slate; for the value of 500 Lire, ultramarine. Article 3. - This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate, in the Courtyard of St. Damasus, and in the Post Offices, and shall take effect on the same day of its publication. Vatican City, December 28, 1948. THE GOVERNOR, CAMILLO SERAFINI.

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